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168

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16000 12.11

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RABELAIS

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# RABELAIS, Francis

THE FIVE BOOKS AND MINOR WRITINGS

TOGETHER WITH

LETTERS & DOCUMENTS ILLUSTRATING

HIS LIFE

A NEW TRANSLATION WITH NOTES

BY

W. F. SMITH

FELLOW OF ST JOHN'S COLLEGE CAMBRIDGE

MEMBER OF THE RABELAIS CLUB

VOLUME I

PUBLISHED FOR SUBSCRIBERS ONLY

BY ALEXANDER P. WATT

2 PATERNOSTER SQUARE, LONDON

1893



TO

WALTER BESANT

ONE OF THE FIRST OF LIVING PANTAGRUELISTS

THIS TRANSLATION IS DEDICATED

AS A

TOKEN OF ADMIRATION AND ESTEEM



~~Handwritten~~  
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## ADDENDA ET CORRIGENDA

### VOLUME ONE

- Page v, line 1. For "Matteux" read "Motteux."
- Page 2, line 25. In the preparation of the Society's *Tiers Livre*, published while our work was in the press, the erudite M. Jean Porcher collaborated in place of M. Boulenger.
- Pages 48 and 56. In the captions facing these pages, read "Geoffroy" for "Geoffroi."
- Page 89, line 11 from bottom. This sentence is carelessly written. The latter publication was posthumous, the poet having died in 1558.
- Page 116, lines 12, 13. What occurs to us now as a more probable conjecture is that secularization would be greatly to the advantage of his career as a physician and as a man in public life. He may indeed have had it in view from the time he left Fontenay-le-Comte.
- Page 140, line 12. We have always been dissatisfied with the accepted derivation of the word *calloier*. Even in a day of very free and easy spelling, it seems unlikely that so good a Greek scholar as Rabelais would have written *calloier* for *caloyer*. While our book was in the press we came upon the ingenious and plausible conjecture of M. Emile Jehandiez, which is, in brief, as follows: The islands of Hyères were also called, as sometimes they still are, the Isles d'Or; and there was a celebrated anchorite of the fourteenth century, probably a mythical personage, known in Rabelais's day as the *Monge des Isles d'Or*. Probably Rabelais visited the islands in company with apothecaries of Montpellier, who went there periodically to gather medicinal herbs, and he found the territory wild and pathless, as it mostly still is, which made the work of herborizing something to remember. So, as a punning reminiscence of the "Monk of the Golden Isles," he styled himself "Roadmaster of the Isles d'Hyères," *calloier* being simply a word manufactured from the Spanish *calle*, and made to sound, when pronounced, like *caloyer*. It must be admitted that this is quite the sort of thing that Rabelais would be likely to do; still, it is, of course, pure conjecture.
- Page 166, line 2. For "enameled" read "enamelled."
- Page 218, line 15. For "Lybia" read "Libya."
- Page 318, line 5. For "purple" read "purl."
- Page 334, line 23. For "used" read "use."
- Page 372, line 33 and note 6. For "Astarot" and "Ashtaroth" read "Astaroth."
- Page 405, line 34. Supply quotation mark after "chaps."
- Page 435, line 22. For "leveled" read "levelled."
- Page 457, line 6. Supply period after *viennent*.
- Page 467, line 10. Supply quotation mark before the paragraph.
- Page 479, line 15. For "splendor" read "splendour."
- Page vi, line 5. For "Croquemouche" read "Crocquemouche."
- Page xvi, ch. xxvi, note 1. For "Grandgousier" read "Grangousier."
- Page xxxii, line 29. For "Lillius" read "Lullius."
- Page xxxiv, ch. x, note 5. "(1485-1519)" should be "(1435-1519)."
- Page xxxvii, ch. xvii, note 9. Supply quotation mark after *de aliis*.
- Page xliiii, ch. xxix, note 6. For "use" read "used."
- Page lvii, note 12. For "eusabian" read "Eusebian."

VOLUME TWO

- Page 512, line 28. Supply period after "death."
- Page 539, line 8 of chapter xxxi. For "strings" read "stings."
- Page 570, line 21. For "semblaby" read "semblably."
- Page 607, line 25, *et passim*. For "gambados" read "gambadoes."
- Page 633, line 15. For "enameled" read "enamelled."
- Page 659, chapter heading. For "Basche's" read "Basché's."
- Page 669, line 28. For "Astrophile" read "Astrophil."
- Page 762, lines 8-9. For "Linacer" read "Linacre."
- Page 763, line 2, "soft-chined"; probably a better reading is "soft-chinned."
- Page 796, line 9. For "sniveling" read "snivelling."
- Page 801. The last paragraph of chapter xv is omitted by le Motteux, who places ch. xvi as chapter vii, but is supplied by later editors.
- Page 844, line 19. For "*echeneis*" read "echineis."
- Page 877, line 1. For "Bude" read "Budé."
- Page 893, line 1. For "astrophiles" read "astrophils."
- Page 894, line 4. For "mannikin" read "manikin."
- Page 940, line 37. For "buffalos" read "buffaloes."
- Page lxxi, ch. xxxiv, note 3. "Cf. Intr. pp. 24-25" should read "Cf. Intr. pp. 64-65."
- Page lxxxi, note 16. "Venus's navel" may be the *Umbilicus pendulinus*, a cotyledon, the navelwort.
- Page lxxxiv, Ep. Ded., note 7. For "Callinax" read "Callianax."
- Page lxxxviii, note 30. For "*Fleur de Poesie Francoyse*" read "*Fleurs de Poésie Françoise*."
- Page cii, ch. xxxv, note 5. For "barreled" read "barrelled."
- Page cxi, ch. ii, note 3. For "Ateius Caputo" read "Ateius Capito."
- Page cxxiii, ch. vii, note 8. In addition to the reference given, cf. the Fourth Book, ch. xvii (p. 667) and note 9.
- Page cxxviii, ch. xix, note 3. For "Agyropoulos" read "Argyropoulos."
- Page cxl, ch. xxxv, note 5. For "Tiberias" read "Tiberium."
- Page cxliv, note 10. For "Learchas" read "Learchus."

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## PREFACE

THE present translation has been made from the text of MM. de Montaiglon and Lacour. Their text is a careful reprint of the edition of the two first Books, as revised by Rabelais for the Lyons printer F. Juste in 1542, and of the Third and Fourth Books for the Paris printer Michael Fezandat in 1552. In the Fifth Book these editors print the interesting 16th century MS. which was discovered about 1840 by the late Bibliophile Jacob (Paul Lacroix) in the Bibliothèque Nationale. The list of variants from the earliest editions has been employed for the purpose of indicating the important changes introduced by Rabelais to disarm the susceptibilities of the Sorbonne.

Excellent work in the emendation of the text has been achieved during the last fifty years in France. Besides his discovery of the MS., much was done by Lacroix, whose handy little edition with short notes in one volume has deservedly commanded an immense sale in France. It is a pity the type is not better and more legible. M. Burgaud des Marets, whose researches have done much to establish a correct text from the oldest editions, and also for the elucidation and explanation of his author's meaning, deserves great praise, and it is a pleasing task to record most grateful thanks to him for invaluable assistance, as well as to his coadjutor M. E.-J. Rathery, for the careful and exhaustive life of Rabelais prefixed to their joint edition. The contribution of M. Louis Moland in the unpretentious volume published by Garnier Frères, giving a corrected text, a lucid and judicious life of Rabelais, interesting documents and useful bibliographical notes, has been found very serviceable.

By a strange fatality, which I much regret, the edition of M. Marty-Laveaux did not fall into my hands till my first volume was printed off

and the second volume nearly all in type. This edition gives the most conscientiously exact text, and exceedingly useful notes. Fortunately, I find myself in considerable agreement with M. Marty-Laveaux in matters bibliographical, as well as in the use made of previous commentaries. The notes on the two first Books in his edition are much fuller than those on the later Books, and I have placed in the *addenda* at the end of the first volume a few extracts from this commentary, besides one or two illustrations which subsequent reading has supplied to me.

To the learned labours of Duchat every reader of an annotated Rabelais must be deeply indebted. He was a French Huguenot refugee living in Berlin, who devoted himself with great zeal to writing commentaries on the French literature of the 15th and 16th centuries. His great work was his Rabelais, of which the last and most complete edition was published at Amsterdam in 1741. It is a very handsome book in three volumes 4°, containing the text with elaborate notes, the letters with the commentary of the brothers Sainte-Marthe, the translation of Motteux' notes by De Missy, and other matter of a less important nature. Although Urquhart and Motteux had written notes more or less continuous in explanation of their translation, no attempt at a detailed commentary seems to have been made before Duchat's edition. He was admirably fitted for his task by his wide erudition, knowledge of the French language and literature and of the manners and customs of the various parts of France, as well as by the zeal which he brought to bear on his subject. His first edition was published in 1711.

It would be ungrateful not to record considerable obligation to the *variorum* edition of Esmangart and Johanneau (Paris 1823). This edition incorporates the notes of Duchat, some from Motteux, De Marsy and others, besides giving original notes on antiquarian, linguistic and other subjects, as well as a voluminous historical commentary, the value of which, however, is marred by a kind of hallucination which seems to beset these writers that the characters in Rabelais' romance are intended for almost exact counterparts of historical personages throughout.

Very great help has been obtained from the German translation and commentary of Gottlob Regis (Leipsic 1832-41). The notes are in a

great measure judiciously chosen extracts from those of the *variorum* edition, to which are added excellent notes by Regis himself, besides apt illustrations from the English dramatists, from Burton, Swift and Sterne, as well as from Cervantes, Goethe and other writers. The introduction to this commentary is very valuable, giving, besides a life of the Author, an account of the editions up to 1836, of the translations into various languages, and a chronological summary of the historical events, etc., during Rabelais' life. A large number of passages from Greek and Latin authors which are translated, adapted or alluded to in the text are given *in extenso* in this laborious commentary, which thus extends to 960 pages in addition to the 230 pages of introduction. While I acknowledge great indebtedness to this conscientious work, it must reluctantly be confessed that the bulky volume has served somewhat as a negative example.

As to the translation itself, although it has been made independently, it has been made with Urquhart lying open and compared paragraph by paragraph. Without hesitation a happy turn or rare word has been adopted from the old rendering. Often it was curious to note how the translations of a paragraph would prove almost identical word for word, till a closer examination of the text shewed that there could hardly be any variation in a faithful version. The excellence of Urquhart and Motteux' translation is generally acknowledged, and a new one would have been unnecessary had the rendering been even. Urquhart's work in the first two Books is much the best, and occasionally Motteux in the later Books reaches that level, but not unfrequently these translators betray an inclination to amplify unnecessarily, and that in those parts of the book which modern readers would scarcely wish to see enlarged. Speaking generally, Motteux is much more diffuse than Urquhart, and seems to shew a pride in parading his knowledge of the strong proverbial English expressions of which he had so wonderful a mastery.

With regard to a plan which has been adopted in this translation, of leaving some five chapters in the original French, exception may be taken. In a book which *must* contain the whole in some form, it is a question whether a very small portion may not well be left untranslated when the matter is too offensive, especially when the romance is in no wise helped forward by these chapters. An obvious objection is that,

by leaving them in the French, special attention is drawn to what is desirable should pass without notice, in the same way as the coarse parts of Plautus, for instance, are relegated to the end of the book by themselves in the Delphin edition. This objection would be of weight if the present translation were likely to fall into the hands of schoolboys. As it is intended for readers who would neither be scandalised nor allured by such a quasi-omission, it may well be that the notes appended to these chapters will be all they will care to see of them. Certain it is, that this translation of Rabelais, at first a pleasing pastime, when only selected chapters were translated for the purpose of getting a thorough knowledge of the book, became anything but agreeable when a compliance with the suggestions of too partial friends induced the completion of the work. As it is, much had to be written from which one's feelings and pen recoiled, and it is hoped that a repugnance to put into English certain most undesirable matter may not be judged hardly.

It is a pleasing duty to record thanks to many friends who have kindly encouraged and helped me in the progress of my work, particularly to Mr. Walter Besant, without whose suggestion and help this book would not have seen the light; to Mr. J. Bass Mullinger, Lecturer in History in St. John's College, who has greatly assisted me in a variety of ways; to Mr. R. Pendlebury, Fellow of St. John's, to whom I am indebted for help in matters of astronomy and musical history; to Professor Macalister in some points in anatomy; to Mr. A. A. Tilley, Fellow of King's College, for suggestions and assistance in matters biographical and bibliographical; to Mr. E. H. Acton, Fellow of St. John's College, for some careful notes on Botanical questions. For the carefully-drawn map of Chinonais prefixed to this volume I have to thank the skill and sympathy of Mr. A. G. Dew-Smith of Trinity College.

In common, I suspect, with many others, I have much reason to be grateful to the vigilance and care of Messrs. Clark's reader, who has shewn great interest in my translation, and has been suggestive in several points, which I have greatly appreciated. If, as I fear may be the case, some inaccuracies are detected in the many cross-references in the book, the blame must be laid on the weakness of my eyesight, which has been unequal to the long-continued strain involved in correcting proofs.

The references to Greek and Latin authors given by Duchat and others have been for the most part placed in the margin. They have been made more exact and accurate, and considerably increased in number. The chapters, paragraphs, sections, etc., are those in common use. Teubner's texts have generally been employed. In Pliny's *Natural History* the books, chapters, and paragraphs have been cited, and in the case of a long paragraph the place has been indicated more closely by the sections of Sillig's edition.

In the investigation of historical and archæological matters I have found of great service Mullinger's *History of the University of Cambridge*, in points connected with the Schoolmen, Erasmus, etc.; Altmeyer's *Les Précurseurs de la Réforme aux Pays Bas* (Brussels 1886); Chancellor Christie's charming book *Etienne Dolet*, which throws a clear light on many places; Fleury's *Rabelais et ses œuvres*; Dubouchet's *F. Rabelais à Montpellier*; Heulhard's *Rabelais, ses voyages en Italie, son exil à Metz*; J. C. Brunet's *Recherches sur les éditions de Rabelais*, and other books which it is unnecessary to specify more nearly.

For the history generally I have consulted Ranke's *History of the Popes*, Robertson's *Charles V.*, Roscoe's *Life of Leo X.*, and Brantôme (ed. Lalanne, published by the Société de l'Histoire de France).

It may be useful to indicate the editions of some of the earlier, contemporary and later writers used in illustrating or explaining the author's language.

*La Farce de Maistre Pathelin* (Lacroix), Bibliophile Jacob, 1876.

François Villon, " " 1877.

Cretin, . . . the second edition, . Paris 1723.

Saint-Gelais, . . . Blanchemain, . Ed. Elzev. 1873.

Coquillart, . . . d'Héricault, . Ed. Elzev. 1857.

Charles d'Orléans, . . . d'Héricault, . Paris 1874.

*Poésies inédites du XV<sup>ème</sup> et XVI<sup>ème</sup> Siècles*, . Ed. Elzev.

Des Periers, . . . Lacour, . Paris 1874.

Clément Marot, . . . Garnier Frères, . Paris.

Contes d'Eutrapel, . . . Hippeau, . Paris 1875.

Merlin Coccai, . . . Portioli, . Mantua 1882.

*Le Disciple de Pantagruel*, . . . Lacroix, . Paris 1875.

<i>L'Heptaméron,</i>	{ Le Roux de Lincy et de Montaiglon }	Paris 1880.
<i>Apologie pour Htrodote,</i>	Liseux,	Paris 1879.
<i>Epistola Passavantii,</i>	„	Paris 1875.
<i>Agrippa, de vanitate Scientiarum,</i>	.	Cologne 1531.
„ <i>de occulta philosophia,</i>	.	Cologne 1551.
Regnier,	Garnier Frères,	Paris.
<i>Le Moyen de Parvenir,</i>	„	Paris.
<i>Proverbes Français,</i>	Le Roux de Lincy,	Paris, 2d ed. 1859.
Ambroise Paré,	Malgaigne,	Paris 1840-1.

In the notes the letters (R) and (M) are used for Regis and Burgaud des Marets respectively.

## THE ENGLISH TRANSLATORS OF RABELAIS

RABELAIS was known in England either in the original or in partial translations very early, as may be seen in allusions in the dramatists and in Bacon, who refers to him in two of his *Apophthegms* (1624) as well as in his *De Augmentis Scientiarum*, vi. 1 (1623), where he alludes to the *Formicarium artium* in the Library of St. Victor (ii. 7). Burton also alludes to and quotes him in his *Anatomy of Melancholy*.

The well-known expression in *As You Like It*, iii. 2, 238 (1600), "You must borrow me Gargantua's mouth," seems to point to the fact that Rabelais was known to Shakespeare. Steevens' note on this passage deserves consideration: "On the register of the Stationers' Company are two items, showing that in 1592 [April 6] was entered 'Gargantua his prophesie,' and in 1594 [Dec. 4] 'A booke entituled the historie of Gargantua, etc.'" Shakespeare, however, may have known only of the great Giant by hearsay, and have seen neither of these books. A passage in *Twelfth Night* (ii. 3, 22) seems to me possibly borrowed from the speech of Kissbreech before Pantagruel (ii. 11, *ad init.*): "When thou spokest of Pigrogromitus, of the Vapians passing the equinoctial of Queubus." In John Cook's *Green's Tu Quoque* (prob. 1600) occurs: "Here's a bit indeed! What's this to a Gargantua stomach?" (Dodsley, vii. p. 73). Ben Jonson has in *Every Man in his Humour*, ii. 1 (1596): "Your Gargantua breech cannot carry it away so"; and in *Every Man out of his Humour*, i. 1 (1599): "Debt? Why, that's more to your credit, sir . . . than if you gave them a new year's gift." (Cf. *Pant.* iii. 3.) South in his *Sermon on Ingratitude*, preached before the University of Oxford 1675, on the text of Judges viii. 34, 35, seems indebted for a fine passage to this same chapter on lending and borrowing. In the Second Book of Bishop Hall's *Satires* (ii. 1, 57) the translator of

"Gargantua" in Laneham's *Narrative of Q. Elizabeth's Entertainment at Kenilworth Castle in 1575* is censured thus :

But who conjured us, etc. . . .  
Or wicked Rablais' drunken revellings  
To grace the misrule of our tavernings?

The catalogue of the Bodleian Library (1738) has the following entries :

FRANCIS RABELAIS, M.D.

First Book of his works into English. Lond. 1653.

The three first Books into English out of French, by Sir Tho. Urchard and others. Lond. 1694.

The Fourth and Fifth Books translated into English by Pet. Motteux. Lond. 1694.

The first complete translation of the whole was published in 1708 in two volumes; containing, besides, the 16 letters of Rabelais from Rome. The following was the title:

*The whole works of F. Rabelais M.D. in two volumes, Or the Lives Heroic Deeds and Sayings of Gargantua and Pantagruel. Done out of French, by Sir Thomas Urchard Knight, M. Motteux and Others. With a large Account of the Life and Works of the Author: Particularly an Explanation of the most difficult passages in them; never before publish'd in any Language. London: printed for James Woodward in Thread-needle Street near St. Christopher's Church MDCCVIII.*

In the first volume, containing the first three Books, smaller type is used from p. 306 to p. 532, the end. The second volume, containing the Fourth and Fifth Books, etc., is put down as translated by M. Motteux.

The commentary of Urquhart to the three first Books is in a continuous form, whereas Motteux gives notes chapter for chapter. This translation was published in a corrected form by Ozell in 1727, four times in the 18th century and afterwards in 1807.

The translation, as Regis remarks, is somewhat raw, but at the same time spirited, and done into idiomatic English. It is, however, to be remarked that Rabelais' style, when translated quite literally, lends itself readily to a translation of that kind, something in the nature of the English adopted by the translators of our Bible; and at times, when Rabelais is anatomical or "Hellenistic," to that of Sir Thomas Browne, whose learning is encyclopædic, like his own, and whose manner is quaint and pedantic, although I do not think those charges can well be laid at Rabelais' door, seeing that he was then like Teiresias in the lower world, according to the *Odyssey* (x. 495), the wise one among the flitting shades, whereas a century later the case was to some extent altered, and

moreover Browne was writing almost exclusively for the learned, Rabelais for the Court, the Universities and the people.

Very sound though unobtrusive work was done in the elucidation of our author by Randle Cotgrave in his French Dictionary, published first in 1611, and dedicated to William Cecil, Lord Burleigh, Elizabeth's Prime Minister. In this is embodied a Glossary of a very large number of Rabelaisian words, often marked "Rab." Cotgrave was a good French scholar and an excellent Lexicographer, and had the great advantage of living much nearer the times of the writer. He is often quoted as an authority both by French and English writers. M. des Marets defers to him considerably in his notes, and he is constantly referred to by modern English Lexicographers.

Urquhart made great use of Cotgrave, but, after the manner of his time, in translating a single word of the French he often empties all the synonyms given by Cotgrave into his version, and so is guilty of needless expansion. Following upon, or rather going beyond, this example, Motteux not only gives many words as a rendering of one, but foists in a lot of his own varied English vocabulary, which may perhaps be dubbed as spirited and racy, but is not Rabelais.

Sir Thomas Urquhart<sup>1</sup> (or Urchard, or Urwhart, as it is sometimes spelled) was a most fantastic and original Scotchman, the representative of a very old family who "enjoyed not only the office of hereditary Sheriff-Principal of the Shire of Cromarty, but the far greater part if not the whole of the said shire did belong to them, either in property or superiority, and they possessed a considerable estate besides in the Shire of Aberdeen" (*System of Heraldry*, vol. ii. p. 274). These great possessions and privileges descended unimpaired through a long line of ancestors to Urquhart's father, Thomas Urquhart of Cromarty, who was born in 1582. He succeeded his father, Henry Urquhart, April 13, 1603, and his grandfather, Walter Urquhart, May 11, 1607, and it is recorded that he received the estate from his guardian "without any burden of debt, how little soever, or provision of brother, sister, or any other of his kindred or allyance wherewith to affect it."

A short time before his majority, T. Urquhart married Christian, daughter of Alexander, fourth Lord Elphinston, who at that time was High Treasurer of Scotland; and as he held that office only from June 24, 1599, till September 5, 1601, the alliance must have taken place during the intermediate period—probably in 1600. Lord Elphinston required his son-in-law to leave his estate to the heir of the marriage "in the same freedom and entirenesse every way that it was left unto himself, which before many noble men and others he solemnly promised to doe to the utmost of his power" (*Logopandectision*, ed. 1652, p. 42 (T. W.)).

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<sup>1</sup> Derived mainly from the preface to *Cromarty*, published for the Maitland *The Works of Sir Thomas Urquhart of* Society 1834.

Notwithstanding this, Thomas Urquhart, who was knighted at Edinburgh in 1617 by James the Sixth, was unable to carry it out, and from this time till his death in 1642 he got into great pecuniary embarrassment, and moreover was troubled by family dissensions.

Sir T. Urquhart was the eldest son of the family, and was born in the fifth year of the marriage of his parents. This would make his birth to fall in or about 1605. His youth was devoted to study of various kinds rather than field sports, which were the amusements of the other members of his family. At the same time he shews that he was not wanting in personal activity or spirit for manly exercises.

Like his father, he was an Episcopalian and a Royalist, but more than all an ardent Scotchman. When abroad he was led by this patriotism "thrice to enter the lists against men of three several nations to vindicate his native country from the calumnies wherewith they had aspersed it, wherein it pleased God so to conduct his fortune" that he succeeded in disarming his adversaries. He does not say where this took place, but he writes that in his travels he visited France, Spain, Italy, and Sicily.

On returning from his travels he was present on the side of the Barons, who were then in arms against the Covenanters, at the *Trott of Turreff* in 1639. A few weeks later he embarked at Aberdeen for England, and entered the service of Charles I., by whom he was knighted April 7, 1641. At this time he published his epigrams, and remained in England till 1642, when he returned at his father's death. Finding the family in a most disordered condition, he set apart the whole rents of his estate, with the exception of his mother's jointure, for the payment of the debts, and leaving the management of his affairs in the hands of friends as trustees, he repaired to the continent, hoping at his return to find his estates unencumbered.

In this he was doomed to bitter disappointment, and on his return to Scotland in 1645 he took up his abode in the ancient family mansion of Cromarty.

Much of Urquhart's writings is taken up with accounts and complaints of the difficulties and hardships which he encountered in endeavouring to clear his father's estates. He appears, moreover, to have been cruelly oppressed by an ancient enemy of their house, Leslie of Findrassie, who seems to have left nothing undone to distress him. He went so far as to get Urquhart arrested as prisoner of war "till he were contented in all his demands" (*Log.* v. p. 16). It is not known how long he was imprisoned, but it is generally stated that he made his escape from the Tower to the continent, where he died suddenly in a fit of excessive laughter on hearing of the restoration of Charles II. in 1660. [This looks something like an imitation of Rabelais in his account of the death of Philemon.]

He took part in the battle of Worcester in 1651, where he lost his papers, particularly the MS. of *The Exquisite Jewel* and *Logopandectision*, which were restored to him subsequently, and published in the years 1652 and 1653 respectively.

His epigrams were published in 1641. The *Trissotetras* in 1645. This is a would-be scientific book, but appears to be a wonderful jumble of Trigonometry and Memoria Technica, more confusing and unintelligible than the most abstruse speculation would be.

After the battle of Worcester he published the *Παντοχρονόχρονον*; or,

*Promptuary of Time*, the MS. of which was found among the spoil and restored to him by Captain Goodwin. This work proposes to deduce the genealogy of the Urquharts from the "red earth" in the hands of the Creator, from which Adam was made, to the year 1652, when the book was printed.

In the same year was printed in London Ἐσκυβάλαυρον; or, *The Discovery of a most Exquisite Jewel*. The book is described in the title-page as "more precious than diamonds enchased in gold, the like whereof was never seen in any age," and it is said to have been "found in the Kennel of Worcester-streets the day after the fight." This is the most interesting of Urquhart's works. It is professedly a vindication of the honour of Scotland against the slanders of the Presbyterians, but it abounds in curious notices of various Scotchmen, especially his favourite hero the Admirable Crichton. This part is written in a euphuistic rhapsodical vein, and affords an indication of the saturation of Urquhart's mind with the style of Rabelais. It might almost be pieced together from the meeting of Pantagruel with the Limosin Scholar, the discomfiture of Thaumast by Panurge, and the meeting of Pantagruel and his party with Queen Entelechia.

In 1653 Urquhart published his *Logopandecteision*; or, *An Introduction to the Universal Language*. The author describes it as "now lately contrived and published, both for his own utilitie and that of all pregnant and ingenious spirits." The plan for an universal language is rather indicated than fully developed in the first Book of his work, entitled *Neaudethaumata*; or, *Wonders of the New Speech*, the remaining Books being chiefly occupied with domestic details descriptive of his own hardships and difficulties. Their subjects are—

*Chrestasebeia*; or, *The Impious Dealing of Creditors*.  
*Clernomaphoria*; or, *The Intricacy of a Distressed Successor or an Apparent Heir*.  
*Chryseomystes*; or, *The Covetous Preacher*.  
*Neloodicastes*; or, *The Pitiless Judge*.  
*Philopomauxesis*; or, *Furtherance of Industry*.

These topics are illustrated by a great variety of personal anecdotes and local notices, and the work concludes with a fanciful summary of the author's demands or "proquiritations" from the State.

Sir Thomas Urquhart is more widely known as the translator of Rabelais. He translated the first three Books, of which the first was published in his lifetime, and the first three together after his death.

Motteux, who finished the translation, represents Urquhart as a complete master of the French language, and as possessing both learning and fancy equal to the task he undertook. Tytler remarks in his *Life of the Admirable Crichton* that "his extravagance, his drollery, his imagination, his burlesque and endless epithets are in the task of translating Rabelais transplanted into their true field of action, and revel through his pages with a license and buoyancy which is quite unbridled yet quite allowable."

Pierre Antoine Motteux,<sup>1</sup> born at Rouen in Normandy, February 18, 1660, was probably the son of a merchant, Antoine le Motteux. On the

<sup>1</sup> From the notice of the life and works in De Missy's French translation of Motteux, by H. de Laun, and the note Motteux' notes to Rabelais.

revocation of the Edict of Nantes in 1685, he came over to England and lived first with his godfather and relative Paul Dominique, a merchant of considerable standing in the City. Afterwards Motteux himself became an East India merchant in Leadenhall Street, and also occupied a place in the foreign department of the Post Office, though it appears that at one time he had to eke out his income by his literary work, if we may judge by the cringing tone of some of the dedications of his writings. He must have been a remarkable linguist, for in 1691, six years only after his coming to England, he was Editor of a Monthly Miscellany called *The Gentleman's Journal*, in which were contributions by Nahum Tate, Prior, Chs. Dryden, Sir Charles Sedley, Thomas Browne, and others, as well as a considerable number by the Editor himself. In 1698 he published in French a parody on Boileau's "Ode on the taking of Namur by Louis XIV. in 1692," in which he ridicules the French King and lauds William of Orange, as he does on every possible occasion.

In 1694 he edited Sir Thomas Urquhart's translation of the *Gargantua* and the first two Books of *Pantagruel*, dedicating it to Admiral Russell, afterwards Earl of Orford, and also published his own translation of the Fourth and Fifth Books.

He continued from this time to bring out plays and skits and musical pieces that were performed at the Theatre in Lincoln's Inn Fields and elsewhere, borrowing, as he admits, from foreign sources, mostly Italian, seeing that the French playwrights had been so ransacked that there was but little left to glean. He also wrote prologues and epilogues to various plays, such as Vanbrugh's *Mistake*.

His best-known theatrical pieces are *Acis and Galatea*, a masque acted at Drury Lane in 1701; *Arsinoë, Queen of Cyprus*, in 1705; *Thomyris, Queen of Scythia*, in 1707. Altogether he wrote as many as eight original pieces.

In 1708 he republished Urquhart's translation of the first three Books of Rabelais, and with it published his own translation of the last two Books, or *Pantagruel's Voyage to the Oracle of the Bottle*. To this he added a translation of the *Pantagrueline Prognostication*, other minor pieces, and the historical letters. The preface to this edition is written in nervous manly English, with a sensible account of the original and a half-apology for the style of his own translation. It concludes with a well-turned expression of gratitude to the King and country that had found him a refuge. The explanatory remarks to this edition have been translated into French, and were made use of by Duchat in his editions.

In 1701 Motteux published a translation of *Don Quixote*, said on the title-page to have been "translated from the original by several hands, and published by Peter Motteux." It is most probable that Motteux did by far the greatest part of this translation. J. Ozell, who was a friend of Motteux, brought out in 1719, a year after Motteux' death, a revised edition, as he did of the Rabelais in 1727.

In the *Spectator*, No. 288, January 30, 1711-12, there is an epistolary puff from Motteux advertising his wares, literary and otherwise, which, as M. van Laun points out, argues no very great prosperity. Two sales of his pictures also point in the same direction. His position in the Post Office can hardly have been very lucrative, but the records before 1787 have been destroyed, and with them the means of shewing Motteux' position.

On February 18, 1718, he was inveigled into a house of ill-fame in the Butcher Row, behind St. Clement Danes Church, and there murdered. Rewards were offered by his widow and the State, and five persons (four women and a soldier) brought to trial, but acquitted.

He was held in considerable repute and esteem by his contemporary playwrights, especially Dryden, by whom there is a commendatory epistle which ends thus—

It moves our wonder that a foreign guest  
Should overmatch the most and match the best,  
In underpraising thy deserts, I wrong ;  
Here find the first deficiency of our tongue :  
Words, once my stock, are wanting to commend  
So great a poet and so good a friend.

## LIFE AND WRITINGS OF RABELAIS

So much that is fabulous, or at all events unable to bear examination, has sprung up and gathered round the personality of Rabelais, that in trying to write his life, especially for the purpose of illustrating his book, it seems better to err on the side of meagreness of detail than on the side of inaccuracy, and to put down only well-authenticated facts where they have been made out and substantiated, giving at most only a passing notice to the anecdotes which have been made current by his friends or his enemies, as serving to bring into relief some failing or foible of their hero.

The date of his birth usually given (1483) has been recently brought into question by M. Rathery in his biographical notice prefixed to the edition of M. Burgaud des Marets, principally on the ground that that year might well be chosen by his admirers as having given birth also to Luther and Raphael, and that on that supposition the years intervening between 1483 and 1524, when he gives up his allegiance to St. Francis, and 1532 when he published the First Book of his *Gargantua and Pantagruel*, cover a space in his life too large to be well accounted for. This computation would make him forty-one when he leaves the convent, and forty-nine when he composed the *Chronique Gargantuine*, if it is by him, and seventy at the time of his death.

On this M. Fleury remarks that Rabelais was very learned, that he had read very widely and observed very largely, especially in the study of natural science. In those days instruction was slow and laborious, the process and apparatus of teaching complicated, books were not easily obtained, so that we must not find it astonishing that it required a number of years to amass the encyclopædic knowledge of which we find Rabelais possessed. In the matter of writing his romance he was an author rather by the force of circumstances. His special study was medicine, but he wrote very little on that subject. As to the argument

from the wonderful life and freshness of his style being incompatible with so late a commencement as a writer, many examples to the contrary may be easily adduced.

It has been urged on the other side by the late Bibliophile Jacob (Paul Lacroix) that he could not have been a companion at La Baumette of the brothers Du Bellay and others, who generally pass as his contemporaries. But, according to Rabelais, Guillaume du Bellay, Lord de Langey, died in 1543, in the climacterical year of his life, which is generally the sixty-third year of a man's age. This would place his birth in 1480. On the other hand, the climacterical year is not always sixty-three. Although M. Rathery follows Lacroix in placing our author's birth between 1490 and 1495, I do not think that they have shewn sufficient reason to change the usually received opinion.

François Rabelais was born at Chinon in Touraine, on the river Vienne, about nine miles from its junction with the Loire, Saumur being about equidistant on the other side. This small town with its castle was well known as the theatre of several events in the early history of France. It was here that Henry II. of England died in 1189. Here also was the meeting-place of Charles VII. of France and Jeanne d'Arc. It is said by Gregory of Tours to have been founded by the Romans under the name of Caïno. Rabelais undoubtedly felt great affection for it and the environs where he strayed as a child. He delights in making Chinon and the places round about the scenes of events in his novel, and he never tires of speaking of Touraine, "the garden of France," and of Chinonais in terms that shew how indelible was the impression on his mind of the scenes and places in which his early life was spent. Shakespeare similarly is full of allusions to Warwickshire, its green lanes and smiling landscapes. The map prefixed to this volume should be carefully studied on this account.

His father, Thomas Rabelais, was an innkeeper (or, according to another account, an apothecary), at a house known by the sign of the Lamprey, and the possessor of the small vineyard *La Devinière* near Seuillé and of *La Cave Peinte* in Chinon, both of which are eulogised in *Pantagruel*.

After a residence at Seuillé, near Chinon, where he probably learnt little or nothing, he was transferred to the convent La Baumette, founded by René d'Anjou, a quarter of a league from Angers. Here he made the acquaintance of the brothers Du Bellay, who were his steady friends through life, and whom he regarded with much affection. From La Baumette he passed into the Franciscan convent of Fontenay-le-Comte in Poitou. Here he passed in succession all the degrees to that of priest,

which he took in 1511, according to Saint-Romuald, more probably nearer 1520. An act of purchase by the brothers has been preserved signed April 5, 1519, bearing the signature of Rabelais as a *frère mineur*, as well as that of his friend Pierre Amy (iii. 10 *fin.*), and of Artus Coultant, a name which our author grotesques (iii. 18). Other acquaintances made about this period were André Tiraqueau, lieutenant-general of the bailiwick of Fontenay-le-Comte (iv. Prol.) ; Jean Bouchet, procureur at Poitiers, to whom a letter in verse from Rabelais as well as his answer has been preserved ; also Geoffroi d'Estissac, Prior of Ligugé, afterwards Bishop of Maillezais, to whom his letters from Rome are addressed.

It was during his residence at Fontenay (1509-1524) that Rabelais laid the foundation of his immense erudition. He and his friend Pierre Amy were indefatigable in their zeal to acquire the Latin and Greek tongues, which were now eagerly learned by the "Humanists" of this time, following in the steps of Erasmus. He also familiarised himself with the ancient and the current literature of France. Greek, however, was looked upon as neither more nor less than heretical, and the pursuit of it was rendered difficult by the monks, who feared and detested the new learning. Through Pierre Amy he made the acquaintance of the great scholar Guillaume Budé, better known under the Latinised name Budæus. The persecutions of the monks of the convent became keener, and the cells of the studious brothers were invaded and their books confiscated. This led to a temporary estrangement between P. Amy and Rabelais, who wrongfully suspected his friend and complained of him to Budæus, who defended him in a Graeco-Latin letter to our author. Amy appears by some means to have effected his escape from the convent, being warned by the response obtained by a consultation of the *Sortes Vergilianæ* (iii. 10 *fin.*) Rabelais seems to have been rescued from his persecutors by André Tiraqueau, and then to have obtained permission from Pope Paul III. to enter the Benedictine order at the Abbey of Maillezais as a secular priest.

Around this affair have grown up fables invented by ingenious persons, but which have no solid basis to support them ; such as the story that he had been sentenced to the *vade in pace* (i.e. perpetual imprisonment on scanty fare), but that he was forcibly released by André Tiraqueau and his friends outside. These stories may be regarded as apocryphal, and sufficiently refuted by passages in Budé's Greek and Latin letters to Rabelais.

From his long abode at Fontenay-le-Comte Rabelais conceived a deep and lasting resentment against cloister-life and the monks ; for the

town, however, and the inhabitants he retained very kindly feelings. Through his instrumentality, it is recorded, Francis I. granted a coat-of-arms to the place in 1542, and a device, *Feliciorum ingeniorum fons et scaturigo*.

After leaving the convent Rabelais was the guest and constant companion of the Bishop of Maillezais at the château of L'Ermenaud or at the priory of Ligugé, the residences of the bishop. The rhyming letter of Jean Bouchet to Rabelais, and the answer, illustrate the pleasant life that was spent at this period. This was a restful time, but did not last long. It was at this period that he visited the French Universities Poitiers, Toulouse, Montpellier, Avignon, Valence, Angers, Bourges and Orleans (cf. ii. 5). In the preface prefixed to the Jouaust edition of Rabelais (1885) Lacroix represents Rabelais as visiting England in attendance on Jean du Bellay in 1528. I know of nothing to support this.

Rabelais left the church at Maillezais, gave up the Benedictine habit, and took up the profession of secular priest, as we learn from his supplication to the Pope. He seems to have gone to Paris and then to Lyons, where he entered into relations with printers and booksellers. M. Moland puts his visit to Lyons as early as 1528-9, in view of the numerous publications of his in 1532-3. In 1530 he is at Montpellier. This is shewn by extracts from the registers of the Faculty of Medicine. He entered on the 17th of September, and proceeded to the degree of Bachelor of Medicine under John Scurron (cf. iv. 43) on the 1st of December.

It was during his first stay at Montpellier that the tragi-comedy was represented of the man who had married a dumb wife, in which he mentions himself as acting (iii. 34). He gives the names of his companions in the piece, viz. Ant. Saporta, Guy Bourguier, Balthasar Noyer, Tolet, Jean Quentin, François Robinet, Jean Perdrier. M. Dubouchet, in his interesting book *F. Rabelais à Montpellier 1530-1538*, reproduces in facsimile an order of a "congregation" bearing the signatures L. Saporta and Rabelaesus, with two other signatures. This undoubtedly belongs to his first stay at Montpellier. In all probability it was during this sojourn that he visited the *Îles d'Hyères*, which were rich in botanical specimens, and which he speaks of in such affectionate terms, "mes Îles Hières" (iii. 41), and of which he constitutes himself on the title-page of the Third Book as "Calloier" (καλὸς ἱερεύς).

In order to obtain his Licentiate he had to keep as a candidate a *course* of three consecutive months, taking a subject given him by the Chancellor or the Dean. His subject was the *Aphorisms* of Hippocrates and the *Ars Parva* of Galen, on which he lectured from a Greek

MS. in his possession to considerable classes, as we learn from the dedicatory epistle addressed to the Bishop of Maillezais, prefixed to an edition of these works published by Gryphius in 1532. A second edition was published in 1543. There has been found no record of his taking the degree of Licentiate on the registers, but on the register of matriculations is recorded the payment of the fee April 3, 1537:

*A Licentiandis*

*Magistro Francisco Rabelesio lib. 4. vii den.*

This payment was made before the degree was conferred, as M. Dubouchet points out.

At the end of 1531 or the beginning of 1532 he settled at Lyons, dating from which period he assumed the title of *Médecin* or even *Docteur en Médecine*, although the degree was not conferred on him till May 22, 1537 (cf. p. xxix).

In 1532 he was attached to the hospital at Lyons with a salary of 40 *livres Tournois* (about £8). He worked also as an enthusiastic "Humanist" for the printer Sebastian Gryphius, as corrector of the press.

This year also he dedicated to Aymery Bouchard, the friend of Tiraqueau, who had become a Royal Councillor and Master of Requests, an edition of Latin works, which afterwards proved to be forgeries by Pompeius Laetus and Jovianus Pontanus. The title is "EX RELIQUIIS VENERANDÆ ANTIQUITATIS: LUCII CUSPIDII TESTAMENTUM, ITEM CONTRACTUS VENDITIONIS ANTIQUIS ROMANORUM TEMPORIBUS INITUS."

A letter of this date is preserved from Rabelais to Bernard de Salignac,<sup>1</sup> written in terms of the greatest respect and affection. According to M. Rathery, he is most probably a Hellenist and mathematician of Bordeaux, a disciple of Ramus, alluded to in the following verses of Voulté—

. . . Nostin Pyladem Salinacumque?  
Ii sunt monachi pii, periti,  
Passim iam celebres.

It was at this period that he brought out his *Gargantua* and *Panagruel*. It is now a question which was published first. The question is one of bibliography, and will be considered later (p. lvii-lix.)

The name Gargantua was well known in France. He was the beneficent giant with an enormous appetite, whose boots, seat, etc. etc.

<sup>1</sup> It has been made more than probable by Herr Birch-Hirschfeld that this letter was addressed to no other than Erasmus, on account of the internal evidence, and from the fact that a copy

of it has been found in the Zürich Library, addressed to Erasmus. A fuller account is reserved for the notes on the letter itself in vol. ii. p. 506.

were shewn in almost all the provinces from Brittany to Provence. Traces of the great giant have been followed up by M. Sebillot in an interesting little volume entitled *Gargantua dans les Traditions Populaires* (Paris 1883). Rabelais adopts him as his hero in the same manner as the old legends had their Huon de Bordeaux, the four Sons of Aymon, Pierre of Provence, Ogier the Dane, Merlin, etc. etc.

At the end of 1532 he brought out his *Pantagrueline Prognostication* for the year 1533. It is a sort of parody of publications then much in vogue, Almanacks with astrological notes and predictions. It is published under the name of *Maistre Alcofribas, Architrielin de Pantagruel*. He also published actual Almanacks under his own name, styling himself Doctor in Medicine and Professor of Astrology. Of these there survive fragments for the years 1533, 1535, 1541, 1546, 1548 and 1550, all published at Lyons.

The Sorbonne immediately prosecuted and condemned the *Gargantua and Pantagruel*. This we learn from a letter of Calvin's in October 1533, wherein he states that the *Miroir de l'âme pécheresse* of Queen Margaret of Navarre had only been set aside to be examined, but "se pro damnatis habuisse obscenos illos *Pantagruelem, Sylvam amorum* et ejus monetae." The Calvinists always speak of Rabelais' books collectively under the title of *Pantagruel*.

Of the word 'Pantagruel' Rabelais gives a burlesque derivation in ii. 2, but in reality it existed in the form 'Pentagruel' (perhaps from *Pantois*, 'panting,' 'gasping,' and *gruel*, 'oatmeal'). 'Pentagruel' occurs in an old poem, the *Verger d'honneur*—

Aussi pour trop grant nourriture  
Tourner luy peult en pourriture  
Foye, cueur, pormon, tripe, rate ;  
Où le *pentagruel* le grate  
Si treffort dehors et dedans  
Que parler ne peult, et de dents  
Ne peult ronger d'un an appeine.  
Pourquoy ? pource qu'il n'en a point.

In this sense of All-thirsty the word 'Pantagruel' is alluded to in several places. Thus—ii. 6, the Limosin Scholar "was so much athirst that he often said that Pantagruel held him by the throat"; ii. 7, the people of Orleans said, "We have the Pantagruel and our throats are all salt"; ii. 18, Thaumast said, "It is my opinion that Pantagruel holds me by the throat; give order that we may drink"; iii. 51, on the herb Pantagruelion or hemp, "Others have we heard, at the moment when Atropos was cutting the thread of their life, wofully lamenting and

complaining that Pantagruel held them by the throat ; but it was not Pantagruel, he was never an executioner ; it was Pantagruelion," etc.

It was at the beginning of the year 1534 that Rabelais made his first visit to Rome as physician to Jean du Bellay, Bishop of Paris, who had been commissioned by Francis I. to prevent, if possible, the rupture of the King of England with Rome on the occasion of the divorce of Catherine of Aragon. Du Bellay had been in England and obtained from Henry VIII. a promise not to break away from Rome if he should be authorised and allowed time to defend himself by proxy. He had gone immediately from there, crossed France, and arrived in Rome, taking Rabelais with him from Lyons. The Bishop obtained from Pope Clement VII. the delay that Henry asked, but the messenger who was sent to England was unable to return in time. The matter was then referred to a consistory. Notwithstanding the remonstrances of the Bishop of Paris, the Pope was induced by the Ministers of Charles V., who was nephew of Catherine, to pronounce at once the sentence of excommunication (March 23, 1534). The messenger returned two days afterwards, having been delayed by floods, with full powers from Henry, but the Pope could not recall his sentence. The result was that Henry, in a fit of indignation, got an Act passed by his Parliament (May 28) abolishing the authority of the Pope in England. We learn from the letter of dedication prefixed to the *Topographie de Rome*, by Marliani, that the Bishop acquitted himself in this mission with admirable capacity and eloquence : "Quae nos tum jucunditas perfudit, quo gaudio elati, qua sumus affecti laetitia, cum te dicentem spectaremus, stupente summo ipso pontifice Clemente, mirantibus purpuratis illis amplissimi ordinis judicibus, cunctis plaudentibus !" etc. etc.

For Rabelais himself, to visit Rome in such advantageous circumstances was the realisation of his highest wishes, and we have reason to believe that he fully availed himself of his opportunities, though even here fabulous and spiteful accounts of him have been invented.

Rabelais had purposed making an exact description of Rome, but finding himself anticipated by Marliani, he merely caused the book to be published by Seb. Gryphius in September 1534, with a Latin letter of dedication to Jean du Bellay. A Roman edition had been published by Marliani, dedicated to Cardinal Trami.

Reference to this visit is to be found in iv. 11. Epistemon, evidently speaking for Rabelais, mentions an incident in a visit to Florence. Curiously, the edition of 1548 of the Fourth Book says "about twelve years ago," that of 1552 "twenty years ago."

Pope Clement VII. died September 25, 1534, and was succeeded by

Paul III. Jean du Bellay went to reside in Rome, attended by Rabelais in 1535. M. Heulhard shews that Du Bellay was at Lyons on July 18 on his way to Rome, and he places the residence of the Cardinal and Rabelais at Rome July 1535–March 1536, insisting on the probability that the appointment of a physician at Lyons to supersede Rabelais, who had been absent without leave on February 13, 1535, was due to the fact that he was already engaged in the Cardinal's service.

During this visit Rabelais was in correspondence with Geoffroi d'Estissac, Bishop of Maillezais, and received subsidies from him, in return for which he brought back many botanical specimens wherewith to adorn the gardens at Ligugé. To this source has been attributed the introduction of the Roman lettuce, the melon, artichokes, pinks of Alexandria. Probably to this period we owe the receipt for the celebrated *garum*, concerning which he sent an epigram to his friend Dolet.

In these letters there is frequent mention of Charles V., who was then at Naples and was coming to Rome. He had made an expedition to Tunis on June 4, and returned victorious to Sicily September 5. He was now full of the most ambitious designs, and meditated nothing less than the conquest of France. He made a triumphal entry into Rome on the 5th of April 1536, when a large number of ancient monuments, houses and churches had been thrown down to make way for his progress. On the 8th of April he made an harangue at a consistory held by the Pope, in the presence of the French and other ambassadors, in which he forgot his policy of dissimulation for a time and imprudently discovered his designs. He tried afterwards to soften the effect of this speech and induce the ambassadors Velly and the Bishop of Mâcon to tone down their reports of it.

The Cardinal du Bellay immediately went home, wrote down a careful report of the Emperor's speech, and hurried in disguise to Paris, which he reached in eight days. There are accounts given that the Emperor was attempting the assassination of the Cardinal, and again that Du Bellay listened to a plan to assassinate Charles. This, I think, requires confirmation.

Though interested in these events, Rabelais was engaged in them rather as physician and trusted secretary than as taking an active part. He was busying himself with archæology and botany, and profiting by his opportunities of study. He took lessons in Arabic from the Bishop of Caramith, and also used the opportunity to address a petition to the Pope asking for absolution for having given up his religious life and lived in the world. He begged to be allowed to join the Order of St. Benedict and enter some monastery, and to be allowed to practise

medicine, in which he had taken the degrees, with the limitations imposed by canon on persons in religious orders—that is, without fees, solely for the benefit of suffering humanity, and without the use of fire or the knife. This request was granted by a brief of Paul III., January 17, 1536, couched in the most flattering terms.

It is uncertain whether Rabelais accompanied Cardinal du Bellay in his hurried flight from Rome. At all events, he was very soon with him in Paris. A letter has been preserved from Cardinal de Tournon (who had succeeded Trivulzio as Governor of Lyons) to Chancellor du Bourg, to the effect that he had intercepted and sent for the Chancellor's perusal a letter sent by Rabelais from Rome, *par où vous verrez de quelles nouvelles il advenoit ung des plus mauvais paillards qui soit à Rome ; je lui ay fait commandement qu'il n'eust à bouger de ceste ville jusques à ce que j'en sceusse votre volonté.* This may be the germ of the well-worn story of the *Quart d'heure de Rabelais*.

The storm threatened by Charles V. was not long in coming. He crossed the Sesia with 50,000 men on June 7, 1536, and on July 25 crossed the Var and entered Provence, proclaiming his intention to march straight on Paris. Anne de Montmorency defended southern France by devastating the whole country before the invaders, intending to defend only Marseilles and Arles. After a campaign of two months without a battle, Charles was obliged to retreat with his army decimated by want of provisions, sickness, and ambuscades. Francis I. left Paris to take command of his army at Valence and Avignon, leaving the Cardinal du Bellay in charge of the capital as well as Picardy and Champagne. He proved very vigorous in administration, and strengthened and provisioned Paris with great promptitude.

Concurrently with the invasion of Charles in the South, an attack was made by the Imperialists in the North of France under the Count of Nassau, who took Guise and laid siege to Peronne, the capture of which would have opened the road to Paris. All these operations proved fruitless. The Emperor re-crossed the Var on the 25th of September ; the siege of Peronne had already been raised.

Rabelais was most probably at Paris the greater part of this time, assisting Cardinal du Bellay. As Bishop of Paris the Cardinal was Abbé of Saint-Maur-les-Fossés, a Benedictine abbey, and had accepted his physician as a monk of St. Maur while in Rome. But meantime the abbey had been made a collegiate institution and the monks had become canons, and Rabelais had not been admitted as monk, so that by admission into St. Maur he became simply canon, having been merely admitted into the Order of St. Benedict. This seems to have been the

reason why he was not present at the installation of the new canons August 17, 1536. But he had already been admitted to the abbey, which in his letter to the Cardinal of Châtillon he describes as "a place, or to speak better and with greater propriety, a Paradise of salubrity, amenity, serenity, conveniency, delights and all honest pleasures of agriculture and country life."

It was also about this time that, "being tormented by a scruple of conscience," he addressed a new petition to the Pope asking for a confirmation of his absolution, and also that the anterior brief should have the same effect as if he had been received into the monastery of St. Maur before the abbey had been made collegiate. The answer to this petition has been lost. That he was in Paris about this time is attested by the fact that he was present at a banquet given by Etienne Dolet, who had fled from Lyons to take refuge after a murder which he had committed December 31, 1536, and to solicit the king's pardon. The banquet was given after the pardon had been obtained, and included, as we learn from a poem of Dolet's, Budé, Berauld, Danès, Toussain, Macrin, Bourbon, Dampierre, Voulté, Marot, and

Franciscus Rabelæsus, honos et gloria certa  
 Artis Pæoniae, qui vel de limine Ditis  
 Extinctos revocare potest et reddere luci.  
 Hos inter multus sermo tum nascitur : orae  
 Externæ quid docti habeant scriptoris : Erasmus,  
 Melanchthon, Bembus, Sadoletus, Vida, Jacobus  
 Sannazarus plena laudantur voce vicissim.

On the 22d of May 1537 he proceeded to the degree of Doctor in Medicine at Montpellier under the presidency of Antoine Griffy. Here he resided some little time, giving a course of lectures on the *Prognostics* of Hippocrates. Among others he received visits from Jean de Boyssonne, professor at the University of Toulouse, and Hubert Susanneau. On November 17, 1537, it is recorded that he received a gold piece from Jean Scurron, the dean, for a lecture on anatomy. There is a poem of Etienne Dolet's on a subject whom Rabelais anatomised and lectured on before a large audience. The man had been hanged, and he is congratulated by the poet for having been of signal service to his fellow-creatures as the subject of a learned exposition, and this after a worthless life and after having been the sport of the winds on the gibbet.

Although he was busied with his medical studies at Montpellier it is by no means likely that he remained a fixture there. He undoubtedly visited Narbonne, Castres, and other cities in the South of France, and afterwards returned to Lyons. This is attested by Latin poems of Salmo Macrinus, the secretary of Cardinal du Bellay.

It was during one of these visits to Lyons that a son was born to him, Theodule Rabelais, who died when two years of age. M. Rathery has discovered among the poems of Boysonne a couple of epigrams which make this certain.

*Ad Theodulum Rabelaesum puerum bimulum morientem.*  
Cur nos tam subito, rogo te, Rabelaese, relinquis?

Lugdunum patria at pater est Rabelaesus; utrumque  
Qui nescit nescit maxima in orbe duo.

*De Theodulo Rabelaeso puero bimulo defuncto.*  
Quaeris quis jaceat sub hoc sepulchro  
Tam parvo? Theodulus ipse parvus, etc.

In 1539 Rabelais passed into the service of Guillaume du Bellay, Seigneur de Langey, of whose decease and statesmanlike qualities he speaks so feelingly in iv. 27. He was at Chambéry on the 18th of December, at Turin in July and October 1540, when he received letters from Guillaume Pellicier, Bishop of Maguelonne, and afterwards of Montpellier, and at this time French ambassador at Venice. In the second of these he asks Rabelais to use his influence and learning to obtain Hebrew and Syriac MSS. and Greek books for the king's library. Rabelais must have paid several visits to Lyons, as he was publishing almanacks yearly, and the re-issue of his *Gargantua and Pantagruel* in 1542 by François Juste was undoubtedly revised by the author.

During this time he was in correspondence with Jean de Boysonne of Toulouse, who was attached to Pellicier at Venice, and with Guillaume Bigot, whom he visited at Chambéry in January 1541, being uncertain then in what direction he was going. It is possible, M. Heulhard suggests, that he was going into Switzerland (cf. iii. 28 *init.*) or to Provence, to report to Langey the state of the Vaudois at Cabrières and Mérindol. In any case, he returned in March, when he was asked by Paulus Manutius, the great Venetian printer, to get Langey to accept the dedication of a volume of Cicero's *Orations*, which he had just finished printing. In July Langey lost his wife, who was duly deplored by Boysonne in some Latin elegiacs addressed to Rabelais.

This same year Charles V. conducted a great attack by land and sea against Barbarossa in North Africa with most disastrous results. His fleet was wrecked by a storm and his army defeated before Algiers. He just managed to escape to Spain in a most deplorable plight.

Towards the end of the year Rabelais accompanied Langey to France, where they stayed at Court from November till May 1542. Here he may have foregathered with Benvenuto Cellini, who at this

time was employed by Francis at Fontainebleau. M. Heulhard quotes a poem of Claude Chappuis, which seems to indicate that he was made *Maître des requêtes* to the King (cf. pp. 155-6).

Langey returned to Turin May 11, and resumed the command which he had left in the hands of De Thermes. He was much incapacitated by gout, and found increasing cause for vigilance. Before he left Turin, the king's ambassadors to Venice, Rincon and Fregose, had been assassinated by the orders of Du Guast, thus giving Francis a pretext, which he had much wished, for resuming hostilities. Langey had cautioned the ambassadors not to go by water, but as they would not follow his advice, he induced them at least to leave their papers with him. Meantime Pellicier had laid himself open to the suspicions of the Ten, and had been banished from Venice. Clément Marot and André Thevet had been taken prisoners by the Imperialists while walking in the neighbourhood of Turin. This must have happened in 1543, as Marot died there in 1544.

In January 1543 Rabelais was present at the death of Seigneur de Langey at St. Symphorien, between Lyons and Roanne. It is recorded that Du Bellay left his protégé an income of 50 *livres Tournois* till he should have 300 *livres* from benefices. He is spoken of in terms of affection in iii. 21 and iv. 26, 27. Rabelais wrote a Latin treatise, which is now lost; it was translated into French by Claude Massuau, but only the title has been preserved—*Stratagèmes, c'est-à-dire Prouesses et ruses de guerre du preux et très-célèbre chevalier Langey, au commencement de la tierce guerre Césarienne* (Gryphius, Lyons, 1542).

After Langey's death, the embalming of his body must have been performed by his two physicians, Rabelais and Gabriel Taphenon. This is made almost certain by the extracts that have been made by M. Heulhard from the *procès-verbal* of the exhumation of a sarcophagus found at the entry of the choir in the cathedral of Le Mans, October 16, 1862. The face of the body, which was of colossal stature, exactly resembled that of the stone figure in the mausoleum. Everything was found to be in a wonderful state of preservation.

Twenty days after the death Rabelais was at Saint-Ay near Orleans with the lord of the place, most likely helping in the arrangement of the funeral. He then went on his peregrinations, visiting Chinon, Ligugé, Poitiers, and probably going to Brittany and the Channel Islands (cf. iv. 66), and perhaps even into Normandy, till 1545, when he returned with Cardinal du Bellay to Saint-Maur-les-Fossés. All this time we must suppose that he was preparing the Third Book.

In 1545 Rabelais obtained from Francis I. a privilege for an impression

of his Third Book and leave to correct and review the two first and have them printed and sold. In the first edition of this, published at Paris 1546, he assumes the title of Doctor in Medicine and drops the old anagram Alcofribas Nasier, and instead of *abstracteur de quinte essence* is *calloier* (patriarch) *des isles Hières*. The boldness in publishing the book at this time seems astonishing. The year before (1545) had witnessed the terrible massacre of the Vaudois at Mérimol, Cabrières, and La Coste; Robert Estienne and Clément Marot had been banished in 1543; and Etienne Dolet had been hanged and burnt on the Place Maubert in 1546 (August 3). But Rabelais had powerful friends at Court; J. du Bellay, Bishop of Paris; Pierre Duchatel, Bishop of Tulle, reader to the king, who probably read *Gargantua and Pantagruel* to him; Geoffroi d'Estissac, Bishop of Maillezais, the new guardian of the seals; and the learned world of France at his back.

Nevertheless, with commendable prudence, he retired to Metz, where he stayed probably the whole year and till June 1547. An extract of the accounts of the city of Metz shews that he was physician there at a salary of 120 *livres* a year. About this time he was in straits for money, as we find by a letter from him to Cardinal du Bellay from Metz, dated February 6 [1546]. There is also another letter concerning him from Jean Sturm, rector of the gymnasium of Strasbourg, also addressed to the Cardinal, containing the following passage: "Tempora etiam Rabelaesum ejecerunt e Gallia. *φεῦ τῶν χρόνων*. Nondum ad nos venit. Metis consistit ut audio; inde enim nos salutavit. Adero ipsi quibuscumque rebus potero, cum ad nos venerit. . . . Ad Tabernas Alsatiae (*Saverne*) vigesima octava Martii."

With the death of Francis (March 31, 1547), Cardinal du Bellay lost his influence and retired to Rome, probably taking Rabelais with him. From a phrase in the *Sciomachie* it appears almost certain that he was in Paris July 16, 1547, the date of the duel between Jarnac and Chastaigneraye. That he was in Rome June 18, 1548, is attested by a deed of quittance of that date to Benvenuto Olivier and Co., at Rome, for 30 gold crowns on a letter of exchange from Thomas Delbenne and Co. of Paris (Heulhard). Undoubtedly he was in Rome in February 1549, at the time of the birth of Louis of Orleans, second son of Henry II. and Catherine de' Medici. At this time was written the *Sciomachie*; or, *Description of the Sham-fight*, which took place on March 14, printed the same year by Sebastian Gryphius.

During this, his third, visit to Rome, Rabelais encountered the virulent attack of Gabriel de Puits-Herbaut, a monk of Fontevault, entitled *THEOTIMUS, sive de tollendis et expurgandis malis libris, iis*

*praecipue, quos vix incolumi fide ac pietate plerique legere queant.* This furious onslaught contains the following passage: "Utinam inter illos (the refugees at Geneva) sit Rabelaeus cum suo Pantagruelismo, siquidem inter homines ille adhuc agit, nam cardinalium turbam ineunte hoc regno Romam dimissam et ablegatam secutus fuerat." Rabelais is described as a profane, gluttonous, and drunken buffoon, vomiting forth the venom of his writings. Something must be allowed in this matter for the *odium theologicum* on both sides. The Calvinists were at least as acrimonious as the Papists, for they had hoped to gain a powerful convert for themselves, and were disgusted to find an independent spirit—one whose motto was in the best sense FAIS CE QUE VOULDRAS, and one who could not subject himself to the cramping regulations of bells and hours. The dislike and disappointment of the Calvinists is sufficiently shewn by the remark of Henri Estienne (*Apologie pour Hérodote*, c. xiv.): " . . . nostre siècle a fait revivre un Lucian en un François Rabelais en matière d'escrits brocardans toute sorte de religion? . . . Sçavons-nous pas que le but de ceux-ci a esté, en faisant semblant de ne tendre qu'à chasser la melancholie des esprits . . . et en s'insinuant par plusieurs risées et brocards qu'ils jettent contre l'ignorance de nos prédécesseurs . . . venir après à jeter aussi bien des pierres en nostre jardin?"

Rabelais retorts in a vigorous manner: "Since then, she (Antiphysis) brought forth . . . the maniac Pistols, the demoniac Calvins, impostors of Geneva, the frantic Herb-stinking hermits (Put-herbes), Tearers and Renders . . . and other deformed Monsters, made awry in Nature's despite" (iv. 32 *fin.*)

Notwithstanding these attacks, our author had managed to gain over to his interests powerful patrons at the Court of Henry II., such as the Cardinal de Guise and Odet, Cardinal of Châtillon, to whom the Fourth Book is dedicated.

A partial edition of the Fourth Book appeared at Lyons in 1548, consisting of a Prologue (now the *Ancien Prologue*) and of eleven chapters corresponding to some extent with the first twenty-five chapters of the complete edition published by Michael Fezandat at Paris in 1552. This later edition contains a New Prologue and a letter of dedication to the Cardinal of Châtillon, and sixty-seven chapters, comprising the eleven of the first edition, with others added so as to make up the first twenty-five, and then forty-two new chapters.

On January 18, 1551,<sup>1</sup> he was nominated Curé of Meudon. Most

<sup>1</sup> The dates actually given on the documents of appointment and of resignation are 1550 and 1552, but it must be remembered that till 1563 the official year in France began with Easter.

accounts of him in his cure are favourable, and he is represented as "a vigilant, honest, charitable pastor." However, he held the office just short of two years, as is attested by the resignation of the Curé of St. Martin de Meudon in the diocese of Paris, and St. Christophe de Jambet in the diocese of Le Mans, on January 9, 1553. This resignation is accounted for variously. One account is current to the effect that Eustache du Bellay, probably nephew of the Cardinal, Rabelais' great protector, had succeeded as Bishop of Paris, but did not entertain the same friendly feelings towards the curé as his uncle had done, and when, on the occasion of a pastoral visitation in June 1551, he found the curé absent and represented by his substitute and four other priests, he insisted on the resignation of the defaulting pastor.

The complete Fourth Book appeared January 28, 1552, and at once created a great stir among the theological faculty. Notwithstanding the dedication, the prosecutions were immediate and vigorous. The publication was suspended by an order of Parliament dated March 1, and the printer, Michael Fezandat, cited to appear before the Court. The sale of the book was prohibited for "fifteen days"; in all probability it remained in abeyance till Henry returned in triumph from his campaign against Metz.

Rabelais died shortly after the publication of the Fourth Book, probably in the year 1553, in Paris, Rue des Jardins, in the parish of St. Paul, and was buried in the cemetery there, under a large tree which was shewn a hundred years after his death. His enemies invented numerous anecdotes to shew that he died as they make out he lived. It will suffice to give one as a specimen, and that only because it finds place in Bacon's *Apophthegms*, No. 42. It runs thus: "When Rabelais the great jester of France lay on his death-bed, and they gave him the extreme unction, a familiar friend came to him afterwards and asked him how he did. Rabelais answered, 'Even going my journey, they have greased my boots already.'" This looks as though it were put forth by "mine own familiar friend," perhaps suggested as a retort to the grave rebuke uttered by Raminagrobis, the dying poet (iii. 21), on the cupidity of the monks to obtain legacies for themselves or their convents from persons *in articulo mortis*. It seems not unlikely that greasing the boots was a profane jest among the monks themselves.

The Fifth Book was posthumous, and was found among his papers. The Prologue and first sixteen chapters were published in 1562, under the title of *L'Isle Sonnante*. In 1564 the whole was published, containing some interpolations, but being probably in the main the un-

finished work of Rabelais. About 1840 the Bibliophile Jacob (Paul Lacroix) discovered in the Royal Library at Paris a manuscript of the 16th century containing this Book, with some omissions and some additions to the matter contained in the printed editions, being probably nearer the genuine text. But this requires a special notice, to be given in its place before the Fifth Book.

The invention of printing about 1450 and the decay and collapse of the Eastern Empire had been the precursors and causes of an entire change in the ideas of the world, literary and otherwise. Till the invention of printing, men had to depend entirely on the slow process of writing, and that necessarily in single copies, for all the information that could be derived from reading. In looking back on this state of things it seems a matter for astonishment how much knowledge was disseminated. It seems probable that men, reading much less, retained more what they read; and that the memory was quickened, as Plato suggests in his *Phaedrus*, by a dependence on memory, which was necessary in so great a paucity of material. At all events it seems certain that much that was current in MS. was known and utilised by other writers, as there are cases (for instance, in the poems of Charles d'Orléans, who wrote in the first half of the 15th century) where the MS. has not appeared in print till the present century. These poems, as being written by a nephew of Charles VI. and father of Louis XII., would be current at Court, and naturally well known by those who came in contact with Court circles.

The capture of Constantinople drove, as is matter of common knowledge, a number of learned Greeks from their home in the capital of the Eastern Empire to take shelter in Italy, where Rome had so long held the Empire of the world, and where had sprung up Republics and States which were vying with each other, not in arms only, but in learning and culture. First of these stood Florence, thanks to the munificence and taste of the great family of the Medici, to whose fostering care of the learned men who took refuge in Florence we now are indebted for the magnificent Medicean Library, perhaps the richest in important MSS. in the world. But centuries before then the brothers in the monasteries had been keeping from oblivion the writings of the Latin authors by their diligent copyists, though in some cases their diligence for the Church service had outweighed their judgment in the value of the works of ancient authors, as may be seen in the obliteration of the writing on the Ambrosian MS. of Plautus to make way for a transcription of the Books of Kings. Petrarch had discovered and perhaps

copied out Cicero's letters, and in many cases our thanks are due to the unwearied patience and skill displayed in the copying-room of the monasteries. But much as had been done in Italy to preserve Latin writings, Greek, as was only natural, had to a great extent fallen into neglect, and in many cases the transcription of Greek had been made with Latin letters, and too often the *Graecum est, non legitur* has led to the loss of knowledge concealed in that tongue. Moreover, as Aristotle—who was read by the Schoolmen with little, if any, less reverence than the Bible—was known, not in his original Greek, but in a Latin version which had come through Arabic translations of Hebrew, Coptic, or other translations, it could hardly be expected but that many errors would creep in from so plentiful a source; and again, many *dicta* of the old Greek philosophers were retained only in a Latin form, and widely current in that convenient form, but now not easily to be traced to their original author.

In this state of things, while there were many able men anxious to obtain and master the old learning, and who could only lay hold on it by the skirts, as it were, it is not surprising that learned Greeks, often furnished with MSS. of the ancient authors of their country, should be more than welcome both in Rome and Florence, and that the printing-presses which had been set up by Aldus at Venice, by Junta at Florence, Froben at Basel, Sebastian Gryphius at Lyons, should vie with one another in printing books old and new, the most ambitious printing Greek books, and the others books in Latin, a few in Greek and many in their vernacular tongue. Indeed the passage in the eighth chapter of the Second Book of Rabelais seems hardly exaggerated, where he speaks with so much enthusiasm of the new learning and its progress: "Now all kind of learning is restored and languages are re-established, both Greek (without which a person cannot without shame call himself learned), Hebrew, Chaldaic and Latin. Impressions of great elegance and correctness are in use, which have been invented in my time by divine inspiration. All the world is full of knowing folks, of very learned preceptors and most ample libraries, and I am of opinion that neither in the time of Plato nor Cicero nor Papinian was there such a convenience for study as is now seen. And hereafter a man must not be seen in any place or company who has not been well polished in the workshop of Minerva. I see brigands, hangmen, mercenaries and grooms of the present day more learned than the doctors and preachers of my time."

On the other side we have the spectacle of the ignorant monks, often ignorant from choice, "hating learning for its own sake," who

knew and wished to know nothing save the offices of the Church and the good cheer of the convent, who would on no account exchange their old "mumpsimus" for the new "sumpsimus." These were aided and abetted, from motives of bigotry, by another class, who feared that the sacred well of theological truth would be polluted if coloured by only a few drops of the new learning, and who could not understand that the Deity could be served excepting in the old scholastic and biblical Latinity, and would on no account unlearn the hideous jargon in which arguments were stated and communications made among themselves, and which had become to them almost a substitute for their own language. The powerful satire of the *Epistolae Obscurorum Virorum*, written by Ulrich van Hutten, in which are displayed the frivolity, the ignorance and debauchery of the monks, in letters so closely imitating their own style as to pass for a long time as genuine effusions, gives a fair idea of the barbarous language which was then known as Latin.

This opposition, as being in possession, was naturally strong and violent, and by every means in its power tried to stamp out and eradicate the growing shoot of Hellenism, or Humanism, as it has been diversely called. If this was the case in the great universities of Paris and Cologne, how much more was it to be expected in monasteries where in all probability only one or two students would be found who would pursue their lonely studies after surmounting the difficulty of obtaining printed books or MSS. in opposition to the wishes and determinations of their brother monks, who would put forward the unanswerable argument that they were in the monastery for the services of the Church and none other, that these new studies were impious and heretical, deserving of the severest censure of the Church, and to be put down by all and every means?

It was in times such as these that François Rabelais, at the age of seven or nine years, was sent to a monkish seminary. He speaks bitterly, as though speaking of his own case, when he exclaims against the barbarity of mothers sending young children to such places: "I do marvel . . . whether the mothers . . . bear their children nine months in their womb, seeing that they cannot bear them nor brook them in their houses nine, nay often not seven years; but by putting only a shirt over their robe and by cutting a few hairs on the top of their head . . . they transform them into Birds such as you see before you" (Bk. v. c. 4). Later on, in the convent of Fontenay-le-Comte, he was sickened and disgusted with the machine-like regularity of the wine and divine services which succeeded each other in the order of the day, but most of all, we may well believe, with the crass and besotted ignorance

of the other monks, with the sole exception of his friend Pierre Amy, who shared his tastes for learning and the persecution which they entailed. No wonder that he formed the most deeply-rooted and life-long antipathy to these ignorant fanatics, who would not only not go through the gate of learning, but also violently pulled it to in the face of any that would enter in.

In addition to these prejudices against learning there was that caused by the Reformation begun by Luther in 1520, by burning the Bull of Excommunication on December 10 at Wittenberg, after his own writings had been burnt at Rome, Cologne, and Louvain. The translation of the Scriptures was so fiercely withstood by the Papists that it is not a matter for surprise that the persecution of learning and learned men became crueller than ever. Margaret of Navarre was protected by her exalted station, but her officers and protégés, such as Clément Marot, Des Periers, and others, were driven to death or into exile. The fires of the Inquisition were lighted, and even Francis I., to his disgrace, took a leading part in burning heretics. "Surtout il fut très grand justicier. Il en a fait faire [des hérétiques] de grands feux, et en epargna peu d'eux qui vinssent à sa connoissance; et dit-on que c'est le premier qui a montré le chemin à ces brûlements" (Brantôme, *Vie de François I.*) Rabelais was not of the stuff of which martyrs are made. He had no wish to be burned. Three or four times he says that he holds opinions *jusques au feu exclusivement*. Accordingly, when he found his first two Books were dangerously provoking the Sorbonne, he expunged or altered offending passages in his revised edition of 1542, and obtained for himself powerful patrons and protectors, as well as royal privileges for the publication of his Third Book. Etienne Dolet, the impetuous printer of Lyons, went near to bring both himself and Rabelais into danger by republishing the unrevised edition of the first two Books, also in 1542. How far Rabelais really gave up his belief in Romanism, is hard to say. At all events, outwardly he seems to have conformed to its practice. But he was just as obnoxious to the stern Calvinists as to the Papists. He was probably a man of too liberal a mind to be tied to believe in the efficacy of any *forms* of worship, though in several passages, where he seems to be genuinely speaking for himself, he utters sentiments of the truest piety. He was *nullius addictus jurare in verba magistri*, if any man ever was. At the same time, he had been taught by hard experience the necessity for wary walking in the midst of his enemies, who feared him as much as they hated him. When he found how powerful was the weapon he wielded, he was careful to award praise as well as censure with a judicious discrimination. The king was

always alluded to in most respectful terms, and in the delicate compliments he pays to his various patrons—such as Geoffroi d'Estissac, the brothers du Bellay, André Tiraqueau, and others—he shews himself to have been a man of a truly grateful spirit. Panurge's remark after drowning the dealer and his sheep most likely betrays the writer's own sentiments: "Never did man do me a good turn without a recompense, or at least an acknowledgment. I am not ungrateful, never was, and never shall be. Never did man do me an ill turn without repenting it either in this world or in the other."

For the artistic world at the time of the Renaissance he displays but little concern. Considering the number of splendid painters and architects who were his contemporaries, it seems a little curious to find scarcely any notice of art save the mention of the architect Philibert de l'Orme, and a picture or two by French painters, and the fact that St. Peter's, when he saw it, was not yet roofed. And this notwithstanding three visits to Rome. He borrows, however, one or two stories which appeared in that singular work the *Autobiography* of Benvenuto Cellini.

With the political world he shews, as we should expect, considerable acquaintance. Being in attendance on Cardinal du Bellay in 1534 when he was ambassador at Rome, and evidently coming in contact with the principal men of the Papal Court, he was well informed of what was going on at the time. He was again in Rome in 1535-6 with Cardinal du Bellay, whom he rejoined in Paris after his hurried departure from Rome, and with whom he stayed till after the crisis of the attack of Charles V. on Provence. He was also in Rome in 1549-50, during which stay he wrote the *Sciomachie*, so that Rabelais is speaking by the mouth of Panurge when he says (iv. 48) that he has seen three Popes, viz. Clement VII., Paul III. and Julius III., who became Pope February 7, 1550.

The popular instructors were the pulpit and the stage, which at this time was in close connexion with Church teaching; and in the miracle-plays and moralities, which were represented, often in churches and places of worship, with a minuteness of detail that was often extremely grotesque, the people were indoctrinated and familiarised with great truths of Christianity and morality in a way that sometimes gives a shock to our modern notions. From this, it seems to me, arose the outspokenness, which appears profane to us, with which are mentioned the persons of the Trinity and the various events in the Passion of Christ; and to this, I think, must be ascribed the profane exclamations and adjurations which in earlier times passed currently in men's mouths.

The pulpit, moreover, had to descend to the level of its hearers, who could only be instructed, even in points of theology, by instances and similes of the most familiar description; this we may see in the moralisations in the *Gesta Romanorum* and the stories that are told of the preaching of powerful orators like Olivier Maillard and Jean Bourgeois, as well as the numberless anecdotes concerning preachers, generally to their discredit. As to the actual profanity in all this, it does not appear to me to have differed greatly from the way in which sacred names attached to various colleges in the universities are used in familiar conversation, in order merely to indicate a college, to which such a name has been attached by its founder, from the most pious and reverential motives.

For the grossness in the *Gargantua and Pantagruel* it is not so easy to find toleration. It is curious, but not surprising, that the feature in Rabelais' writings that gained readers, popularity and favour for him in his own times, and probably also for his translators at the beginning of the 18th century, is now the cause for his book to be put on back shelves and his name even to be mentioned with caution, and that notwithstanding the indisputable fact that the book is one of the great books of the world, and one which has exercised a widespread influence on the literature of Europe and done much to form the French language. It may be said that in the joviality of his spirit he allowed himself and others too great a latitude, and readily fell in with the broadness, not to say grossness, of speech which was prevalent in the highest as well as the lowest society in his time, and that he went so far as to press into the service of coarseness his great anatomical knowledge. For this I am unable to find adequate excuse. It may be that he used his grossness as an attraction for his readers; it may be as a screen and shield, under cover of which he could better direct his satirical strokes and escape punishment for them; it may be, in the Third Book, the line he was to take was marked out for him by the discussion between Bouchard and Tiraqueau, which is supposed to be the source of his inspiration on the subject of Panurge's marriage; still in that, as well as in the abominations that disfigure the first two Books, I am unable to find sufficient excuse. However, there the book is, for us to make the best and not the worst of. It is *margaritam in sterquilinio quaerere*. But the pearl is there, and it is worth getting.

On this subject M. Fleury, after speaking of the offences of Montesquieu, Voltaire, the *Cent Nouvelles Nouvelles*, Brantôme, the *Heptameron*, proceeds to point out that Shakespeare sometimes allows himself strange licences, and that the Italian comedies of Machiavelli

and Cardinal Bibbiena shew no greater reserve. He remarks also that the popular songs of all countries have the same character of licence. And so Rabelais also took part in the general tone—exaggerating, however, as he exaggerated everything.

He then goes on: "The morals were none the worse for that. The majority of the songs and roundelays which are still in our own day sung in the villages do not shine precisely in the matter of decency. The peasant-girls who hear them sung blush a little perhaps, but there is no other consequence. The songs sung in the great towns are more decent; the morals much less so. This reserve in words is a matter of education, habit, and surroundings."

We have also to take into consideration the roving propensities of Rabelais. From what he lets fall in his writings it seems more than probable that he acquainted himself intimately with the life of his own province of Touraine, of the neighbouring Poitou and Saintonge, as well as something of Brittany, observing carefully the manners and customs, and especially the proverbs, patois and peculiarities of language wherever he went. He carried the same observant habits to Montpellier, learning a great deal about Languedoc and Gascony. In the interval between 1524 and 1528 there is reason for believing that he made a tour of nearly all the French universities (cf. *Pant.* ii. 5), and that at Lyons he lost his appointment as physician to the hospital by absenting himself twice without leave. He must be speaking for himself when he makes Janotus de Bragmardo quote Pontanus to the effect that bells ought to be made of down and the clappers of a fox's brush (i. 19), and when, in iv. 64, one of Plautus' parasites is represented as protesting against the use of clocks and sun-dials. All this is backed up by the regulations of the Abbey of Thelema (i. 57).

On the other side, his diligence and his trustworthiness are sufficiently attested by his correspondence with the Bishop of Maillezais from Rome in the years 1535-6, when he was in attendance on Jean du Bellay, the French Minister at the Papal Court. These letters, which I look upon as very important, shew Rabelais in the light of a trusted friend to whom are committed State secrets of no ordinary kind, as an enthusiastic botanist, and an antiquarian keenly interested in research. We are debarred from having a book on the antiquities of Rome by Rabelais only by the fact that he had been anticipated by Marliani, for whose book, however, he writes a dedication—so little is he bitten by jealousy, in a case where jealousy often shews itself in its least amiable form.

Such then is Rabelais—a man of great intellectual powers and desire for learning, living in times when learning is encouraged on one

side and thwarted on the other; capable of great achievements in several departments, classical literature, anatomy, botany, medicine; with considerable aptitude for diplomacy; capable of playing a leading part, yet forced by circumstances into a subordinate position; a man of genial and kindly feelings and full of gratitude to his benefactors, and yet forced to shew his powers on the other side, as powerfully vindictive rather than spiteful. From these incongruous materials and curiously interwoven circumstances we have a nature, thoroughly warm-hearted and affectionate, developed into that of the keenest and most formidable satirist the world has known.

Rabelais commenced his career as an editor by publishing an edition in Greek of the *Aphorisms* and *Prognostics* of Hippocrates, the *De Natura Humana* and *Ars Parva* of Galen. It was printed by Sebastian Gryphius at Lyons in 1532, and dedicated to Geoffroi d'Estissac, the Bishop of Maillezais. In the same year he published *Epistolae Medicinales Manardi*, dedicated to André Tiraqueau, and the *Will of Lucius Cuspidius* and a *Contract of Sale in Roman Times*, dedicated to Aymery Bouchard. These turned out to be forgeries of the scholar Pontanus, whom Rabelais holds up to ridicule under the name of Taponus (a Bung) in the mouth of Janotus de Bragmardo (i. 19). In 1534 he published the *Topographia antiquae Romae* of Marliani, with a dedication to Jean du Bellay, Bishop of Paris, one of his kindest and most distinguished patrons. In 1533 he published his *Pantagrueline Prognostication* and his first Almanack. These Almanacks he published probably every year till the year 1550. We have the preface to that of 1533 and of 1535, and the title-page of that for 1541, a notice of one for 1546, 1548, and 1550.

His great romance, *Gargantua and Pantagruel*, he began to publish in 1532 or 1533. The question of the priority of publication of *Gargantua* and *Pantagruel* has been alluded to already. There is unquestionably a copy of *Pantagruel* dated 1533, and one of *Gargantua* dated 1535. There is also surviving a copy of an edition of *Gargantua* of which the title-page is lost. There are references to *Gargantua* in the *Pantagruel*, and also in *Gargantua* references to *Pantagruel*. It has occurred to me more than once that both books were published simultaneously or nearly so, and that the various chapters had been circulated in manuscript among Rabelais' patients, "for to them and none other are my writings dedicated." This would to a certain extent account for the inferiority of the *Pantagruel* to the *Gargantua*, and for the fact that in some points it appears to be another edition of certain parts. The view of MM. Brunet and Fleury, that the *Chroniques Gargantuines*

were the first essay, that this was succeeded by *Pantagruel*, and after that the *Gargantua* was published in 1535 as a vastly improved *Chroniques Gargantuines*, has much plausibility.

The framework of the book was in a way supplied by the Romances and Legends of Chivalry and Stories of Giants which were so much in vogue at the time, such as *Amadis de Gaul*, *Fiérabras*, *Huron de Bordeaux*, *Les quatre fils Aymon*, and a host of others. These Rabelais pressed into his service, as well as his own wide reading in the classical literature of Greece and Rome and the odds and ends of notes of his travels which were stored away in his retentive memory. In his First Book we have mixed up with the marvels of the gigantic strength and feats of Gargantua his thoroughly common-sense view of education which is even now mentioned with much respect, his humane and sensible ideas on war and conquest, and his novel notions for the regulation of an Abbey. These points and the introduction of Friar John are the important features and, we may truly say, novelties in this Book. In the Second Book, *Pantagruel*, we find the Library of St. Victor; the introduction of Panurge and his tricks; the unintelligible pleadings of the two Lords before Pantagruel, and Pantagruel's sentence; and the war against the Dipsodes and the Giants, a second and very inferior edition of the war of the First Book. Thus we have in these two Books an utter rebellion against the prevailing fashions in education, religion, literature, law, and war. Besides the books already mentioned, Rabelais had before him and undoubtedly used the *Adages*, *Colloquies*, and *Moriae Encomium* of Erasmus, the *Utopia* of Sir Thomas More (1516), the *Epistolae Obscurorum Virorum* of Ulrich van Hutten (1516), and the *Macaronics* of Merlin Coccai (Theophilo Folengo), (1517). Our author's views on his subjects were adopted from or shared by Erasmus and More, and find many supporters at the present time, but I suppose they must wait for their complete adoption for the millennium when *reges philosophantur aut philosophi regnant*.

In the matter of style, opinions must needs differ somewhat. It may be thought by some that Rabelais was utterly regardless of style. To this view I certainly cannot subscribe. In some respects he is careless, but mostly in matters of detail, such as putting Heraclitus for Democritus, and a few other slips *quas aut incuria fudit aut humana parum cavit natura*, but in the main his chapters shew very great care and precision, especially in the Third Book, which is the most elaborated. His style seems to me terse and graphic to a wonderful degree, and the praise which has been freely and rightly given to Sir Thomas Urquhart for his translation is, to my mind, due at least in as great

a degree to the original. The French of Rabelais is simple and vigorous, tinged a good deal with the Hellenism which found favour at that time, but to a comparatively small extent pedantic—not so pedantic as the quaint and amusing Sir Thomas Browne or even Milton (see for instance *Paradise Lost*, bk. x.), who had read as extensively as Rabelais himself. In the adoption of words formed from Latin or Greek, it seems to me that modern French is more in fault (if it be a fault) than that of earlier writers. Rabelais' great power as a stylist is best shewn in the way he tells a story, which he adopts from (say) an old Italian novel, and makes it entirely his own, setting all the actors alive before his reader. A good instance is in the story of Seigny John, the Paris fool (iii. 37).

Having found his feet, so to speak, and realised his strength, and also learned the necessity of caution in the use of his satire, Rabelais was careful to put himself under the protection of powerful patrons before he ventured to bring out his Third Book, which is much superior to its predecessors, though possibly it may not contain constructive ideas so original as those put forward in the First Book. The Third Book appeared in Paris in 1546, accompanied by the privilege of Francis I.; and its last edition in Rabelais' lifetime, reviewed and corrected by the author, was published in 1552, accompanied by a privilege of Henry II. In this Book the gigantic proportions of Pantagruel are reduced, and he appears as an amiable, enlightened and learned prince, attended by his devoted friends Friar John, Panurge, Epistemon, Carpalim and others. Pantagruel fully recognises the good qualities of Friar John and Panurge, and laughingly tolerates and excuses their bad points, though on one or two occasions he administers a sharp rebuke to their excesses of speech. Friar John is the embodiment of the good as well as the bad side of the monk abroad, always excepting their hypocrisy. Of this he has not a jot. He is outspoken to a degree, kindly-disposed, always ready to lend a helping hand, tippling and jesting with the best. He is learned enough to quote or misquote his breviary, even to the point of profanity. A summary of his character is given by Gymnast (i. 42), *Monachus in clauistro non valet ova duo; Sed quando est extra, bene valet triginta*. The character of Panurge is that of his prototype Margutte in *Morgante Maggiore* or Cingar in the *Macaronics* of Merlin Coccai, from whom he is borrowed. He is spiteful, vindictive and cynical in the extreme, unblushingly propounding ideas from which the common-sense of humanity would revolt. In his poltroonery, and attempts to hide it, he much reminds one of Falstaff, with whom, notwithstanding their great diversity in size

and temperament, he has much in common. His practical jokes, which are generally malicious, are certainly not such as to recommend him, but in spite of this unamiability, which runs through everything he says or does, Rabelais manages to invest him with a species of comicality which is very amusing. In this he resembles Falstaff. With respect to the other characters, their Greek name generally suffices to describe them; Epistemon is the learned or knowing one, Carpalim the swift one, Eusthenes the strong man, and so on. Now and then, however, each of them says something which redeems him from being commonplace; especially Epistemon, who occasionally serves as the mouthpiece of Rabelais himself. This is not unfrequently the case with Panurge and Friar John.

Here perhaps should be noticed the "keys" to Rabelais, which were not uncommon in the 18th century, one of which is put forward by MM. Johanneau and Esmangart in their useful *variorum* edition published in 1823. In this edition the theory that each character in Rabelais represented throughout some king, noble, or churchman, and that every action or speech by Friar John or Panurge finds its counterpart in some passage in the life of the person represented, is carried to such lengths as to amount almost to an hallucination. It is indeed not improbable that Grandgousier in many of his amiable traits is meant as a general likeness of Louis XII. In some cases Gargantua may resemble Francis I., and Pantagruel Henry II., but it would not be difficult also to find points of resemblance between Francis and Pantagruel. No doubt Rabelais intended the kings of France to take to themselves the general pieces of commendations of the heroes of his romance; at the same time, a careful reader will not fail to perceive several touches of remonstrance dexterously slipped in, which might perhaps touch the conscience of the king without bringing mischief on the writer. It is, moreover, possible that the known sentiments and habits of some of the courtiers may be attributed to the characters on this stage. M. Heulhard suggests, with some probability, that the Seigneur de Langey furnished some traits for the character of Pantagruel. But I do not think it can be carried much farther than that. Our author in his various chapters marks out a special point which he wishes to represent more or less satirically, and then depicts it and elaborates it out of the wealth of his own varied reading, observation and memory.

The Third Book begins with Panurge, as Governor of Salmigondin, recklessly wasting his substance and running headlong into debt. Pantagruel remonstrates with him, and is answered in two really won-

derful chapters in praise of debtors and lenders. It is in reality a sermon on the mutual dependence of every one on some one else. The illustrations are taken from the Macrocosm, or Universe, and the Microcosm, or Man, the latter being merely an extension of the fable of the Belly and the Members. This has been imitated or borrowed by the witty divine South in a sermon on Ingratitude. Notwithstanding the eloquent apology of Panurge, his master remains unconvinced, pays his debts, and tells him "not to do it again." Upon this Panurge is, or affects to be, miserable, goes into vagaries of dress and bearing, appears before Pantagruel and asks whether he ought to marry or not. On this chapter depends all that follows till the end of the Fifth and last Book. Every possible species of divination is tried; experts in the various faculties and professions are consulted to know whether Panurge is to marry, and with what result. The result foretold is in every instance unfavourable, and the enquirer is consequently dissatisfied. Towards the end of the Third Book they determine to go on a voyage to consult the oracle of the Holy Bottle, which they have to find by means of the north-west passage. After many adventures they finally succeed, and are merely given the word "Drink," which seems to satisfy them, for *ἐν οἷνφ ἀλήθεια*.

By the arrangement just described Rabelais is enabled in the Third Book to satirise in their turns the pretenders to knowledge of every kind, divines, alchemists, poets, ecclesiastics, physicians, philosophers, lawyers—in fact, "all sorts and conditions of men." In the Fourth Book he makes his pilgrims touch at various islands, each of which is inhabited by a different sort of people, whom he can analyse and hold up to ridicule. The voyage is diversified by various incidents and stories, so that the islands do not succeed each other monotonously. The Fourth Book seems to me to have lost a good deal of the liveliness and joviality of the Third, and to have increased in bitterness. This also is the case with the Fifth Book to a still greater degree. Although in the Fifth Book the travellers reach the goal for which they started, and although I think it is in the main the work of Rabelais, I cannot help coming to the conclusion of the Bibliophile Jacob (the discoverer of the MS. of this Book), that it was left unfinished by Rabelais and that there are some interpolations in it. It undoubtedly exceeds in bitterness of tone, nor do I think that this ought to surprise us when we bear in mind that the writer had lost most of his contemporaries, friends and protectors, and there can have been little left in his cup of life but what was very bitter.

**CHRONOLOGICAL SUMMARY  
OF EVENTS**

# CHRONOLOGICAL SUMMARY OF EVENTS

(mainly from REGIS)

POLITICAL.	RELIGIOUS.
1488. Battle of St. Aubin won by Louis de la Trémouille. Duc d'Orléans (Louis XII.) prisoner.	1483. LUTHER born.
1491. Charles VIII. marries Anne de Bretagne.	
1492. ALEXANDER VI. pope. Columbus discovers America.	
1494. Francis I. born.	
1495. Charles VIII. in Rome and Naples. Crowned May 12. League against him between the Pope, Maximilian, Archduke Philip, Ferdinand of Aragon, Henry VII., Sforza and Venice.	
1496. The Company of 100 Swiss established in France. Landsknechts in the pay of France.	
1498. The Portuguese under Vasco da Gama discover the sea passage to India and land at Calicut.	1497. Melanchthon born.
1499. Louis XII. marries Anne de Bretagne. Leads a campaign into Italy and takes Milan. Genoa subjects herself to France.	1498. Ignatius Loyola born.
1500. Charles V. born.	
1503. French defeated by Antonio de Leyva at Seminara and <i>Cerrignole</i> by Gonsalva.	1503. Alexander VI. dies. § III. and JULIUS II.

1508. LEAGUE OF CAMBRAI (Dec. 10). Louis XII., Maximilian, Ferdinand, Julius II. against Venice.	1508. Luther professor at Wittenberg.	1506. First stone of St. Peter's laid. 1507. Rondellet born.
1509. Louis XII. defeats the Venetians at Agnadello and unites Bergamo and Brescia with Milan. Henry VIII. king of England.		
1510. HOLY LEAGUE (Oct. 15). Julius II., Henry VIII., Ferdinand, Maximilian, Switzerland and Venice against Louis XII. Julius II. wars against Ferrara.		
1511. Julius II. takes Mirandola in person. Council of Pisa opened Oct. 30, and removed to Milan. The Pope opposes it by a Lateran Council.	1511. Council of Pisa.	1511. <i>Le Jeu du Prince des Sots et Merveilles</i> brought out in Paris.
1512. The French occupy Bologna, and take Brescia from the Venetians. Battle of Ravenna lost, and Duc de Nemours killed. Milan lost to France except the castle.	1512. Council of Pisa transferred to Lyons. Lyons and France laid under an interdict. Julius II. grants in Saxony Indulgences for butter and milk on Vigils.	
1513. LEO X. pope. Enters league with Maximilian.		
1515. FRANCIS I. king of France. Leaves his mother Louise of Savoy Regent, and gains a victory over the Swiss at Marignano.		1515. Peter Ramus born. John Lascaris †.
1516. Charles V. king of Spain and Lord of the Netherlands. Treaty between him and Francis.		1516. <i>Epistolae Obscurorum Virorum</i> , by Ulrich van Hutten. More's <i>Utopia</i> . Machiavelli's <i>Princeps</i> . <i>Orlando Furioso</i> . 1517. Theophilo Folengo (Merlin Coccai). <i>Opus Macaronicum</i> .
1518. Alliance between France and England brought about by Wolsey. Henry II. born.	1517. Luther declares against Indulgences at Wittenberg. 1518. Diet at Augsburg. Luther before Caetan, Oct. 12. Zwingli teaches in Switzerland.	1519. <i>Til Eulenspiegel</i> in Hoch-deutsch, by Murner.
1519. CHARLES V. elected Emperor of Germany, June 28. Sheriff king of Morocco.		

# THE WORKS OF RABELAIS

POLITICAL.	RELIGIOUS.	LITERARY AND ARTISTIC.
<p>1520. Meeting of Francis and Henry VIII. between Ardres and Guines (Field of the Cloth of Gold) neutralised by Charles' diplomacy with Wolsey. Solyman II. sultan.</p> <p>1521. First Franco-Spanish war between Francis and Charles (till 1526). Navarre taken and lost by Henri d'Albert; Fontarabia taken and lost by Bonnivet; Tournai lost by the Imperialists.</p> <p>Louise of Savoy subjugates the Gellies, and by her vindictiveness drives Charles of Bourbon into disloyalty. Treaty between France and Switzerland.</p>	<p>1520. Luther excommunicated (June 15). Burns the Bull of Excommunication (Dec. 10), after his own writings had been burnt in Rome, Cologne and Louvain.</p> <p>1521. Diet at Worms. Luther communicated (Jan. 14). Is condemned by the States Assembly. Is condemned by the Sorbonne (Apr. 15). Brought to Wartburg (May 4). Is proscribed, together with his supporters. Translates the New Testament. Charles V. threatens the readers of Luther's writings with severe penalties.</p> <p>Henry VIII. obtains the title "Defender of the Faith" for his treatise against Luther.</p> <p>1522. Luther escapes from the Wartburg (Mar. 1).</p>	<p>1520. Raphael †.</p> <p>1522. Budaus made Secretary by Francis.</p>
<p>1522. Hadrian VI. pope. Battle of Bicocca; Milan lost to the French, all but the castle. Cardinal Sion alienates the Swiss from Francis. Wolsey falls out with Charles because he is not made pope.</p> <p>Henry VIII. declares war against France. League of the princes against Francis in support of Italy. Rhodes captured by Solyman. The Knights of St. John retire to Viterbo. Alliance between France and the Porte. Protestants persecuted in Saxony (till 1539).</p> <p>1523. CLEMENT VII. pope. Constable Bourbon goes over to the Emperor. Bonnivet sent to Italy. The Duc de Guise opposes the Germans in Champagne, the Duc de Vendôme and Trémouille oppose the English in Picardy.</p>	<p>1523. Luther's Reformation in Silesia.</p>	<p>1523. Rabelais obtains permission to go over from the Franciscans to the Benedictines.</p>

1524. Bonnivet deserted by the Swiss, beaten at Rebecco, and Bayard falls. Francis again in Milan; goes to Pavia.

1535. BATTLE OF PAVIA and capture of Francis (Feb. 24). Henry VIII., as mediator between Charles and Francis, inclines to the French side through jealousy of Charles, who alights Wolsey.

In Italy THE LEAGUE between the Pope, Sforza and Venice to wrest Naples from Charles and give it to the Marquis of Pescara. This is baffled Margaret d'Alençon ) goes in vain to Madrid  
eration.

1526. PEACE OF  
Genoa,  
by Franc  
Bourbon. The two French princes  
go to Madrid as hostages for their  
father.

**HOLY LEAGUE of the Pope, Venetians, Sforza and Henry VIII. to force Charles to liberate the French princes. Solymán defeats Hungarians at Mohács.**

1527. Second Franco-Spanish war (till 1529). Siege of Naples, baffled by the Plague and the secession of Doria. Bourbon sacks Rome with an imperial force, but is killed. Clement VII. shut up seven months in the Castle of St. Angelo. The Imperialists evacuate the States of the Church before Lautrec, to whom Genoa surrenders.

**1528. Lautrec, after plundering Pavia, is utterly defeated and killed. Andrew Doria makes Genoa independent.**

1526. Defensive alliance for Luther at Torgau, headed by the Churfürst of Saxony and the Landgrave of Hesse. Luther marries Catherine Boria, a nun. Diet at Speyer, equivalent to a toleration of Lutheranism.

1527. Francis founds a library at Fontainebleau, which later on is united with that of Blois, and forms the Royal Paris Library.

1525. Froben the Basel printer and Caelius Rhodiginus †. Cf. vol. ii. p. 234.

POLITICAL.	RELIGIOUS.	LITERARY AND ARTISTIC.
<p>1529. PAIX DES DAMES at Cambrai (Aug. 5) arranged between Margaret of Austria and Louise of Savoy. Francis retains Burgundy and gives up Milan, Asti, Flanders, Artois, and engages himself to marry Charles' sister Eleonore, a Peace with the Pope and with the Venetians. Solymán II. before Vienna repulsed by Nicholas von Salm.</p> <p>1530. Florence is compelled to recognise Alexander de' Medici as sovereign. Malta is granted to the Knights of St. John (henceforth Knights of Malta).</p> <p>1531. Ferdinand, Charles' brother, is elected King of the Romans, in spite of the protest of the Elector of Saxony.</p> <p>1532. Brittany united to France. Henry VIII. divorces Catharine of Aragon and marries Anne Boleyn.</p> <p>1533. Third Franco-Spanish war (till 1538). Regular infantry adopted in France. Francis I. negotiates through W. du Bellay a treaty with the German princes against Charles, and also a treaty with Henry VIII. Prince Henry (afterwards Henry II.) is betrothed to Catherine de' Medici at Marseilles, where Clement creates many French cardinals, among them <i>Odet de Châtillon</i>.</p>	<p>1529. The Diet at Speyer having passed a decree prohibiting any further extension of TEST W! Brandenburg, rience, Lunenburg and fourteen other cities (April 19). Conference of Luther and Zwingli at Marburg without result. Church Reformation in England.</p> <p>1530. Melancthon draws up the Confession at Augsburg in Latin and German, and presents it at the Diet, June 15. A decree drawn up by Campeggio the Papal Nuncio condemning the Protestant tenets and forbidding protection or toleration of them. An application is made to the Pope to call a general council within six months. League of Protestant States at Smalkald.</p> <p>1531. Zwingli killed in battle at Cappel.</p> <p>1533. Geneva banishes the Catholics. Calvin, driven from Paris, teaches there. Luther's complete translation of the Bible. Service in German. Communion in both kinds.</p>	<p>1530. Rabelais at Montpellier. Francis I. gets the name of "Reviver of the Arts and Sciences."</p> <p>1531. Rabelais at Montpellier.</p> <p>1532. Rabelais at Lyons. Edits <i>Cupidis Testamentum</i>, parts of <i>Hippocrates</i> and <i>Galen</i>, Manardi <i>Epistolae Medicinales</i>.</p> <p>1533. Rabelais at Lyons. Publishes an Almanack, the <i>First Book of Pantagruel</i>, and the <i>Pantagruelins Prognostication</i>.</p>

1534. Solymán makes conquests in Persia till 1536. He lays the foundation of a considerable naval power, gives the title of Capudan Pasha to the corsair Chereddin Barbarossa, and sends him against Tunis.	1534. Foundation of the Order of the Jesuits. Calvin, favoured by Margaret of Navarre, is active in France. Henry VIII. declares himself supreme head of the English Church. Paul III. succeeds Clement VII. as pope.	1534. Rabelais in Lyons and Rome (first journey). Edits Marliani's <i>Topography</i> .
1535. Milan made a Spanish province. Treaty between France and the Porte. Francis occupies Savoy and Piedmont. Demands the investiture of Milan after Sforza's death from Charles. Jean du Bellay made cardinal. Charles V. in North Africa. Barbarossa conquers Tripoli.	1535. Calvin publishes his Institutes at Basel.	1535. Rabelais in Lyons and Rome (second journey). Publishes <i>Gargantua and Pantagruel</i> . Writes letters from Rome to Geoffroi d'Estissac, Bishop of Maillezais. Sir T. More beheaded (July 6).
1536. Charles V. comes from Naples to Rome in the beginning of April to a conference with the French ambassador (Jean du Bellay), at the request of the Duc d'Orléans. He delivers an angry invective against Francis, and afterwards makes an unfortunate raid into Provence, which was baffled by the Medici was most interested in the Dauphin's death.) Persians defeat Turks at Betelia. Catharine of Aragon dies.		1536. Rabelais in Rome. Letters to Geoffroi d'Estissac. Gets absolution from Paul III., and permission to become a secular priest. Appointed to St. Maurice-Fons.
1537. Charles, occupied with Solymán and Barbarossa, accepts a three months' truce with France. Cosmo I. Duke of Tuscany (till 1569).		1537. Rabelais in Paris with Jean du Bellay.

POLITICAL.	RELIGIOUS.	LITERARY AND ARTISTIC.
1538. Ten years' truce at Nice between Charles and Francis. Milan remains in Charles' hands. Solyman wrests from the Venetians their remaining possessions in the Morea.		1538. Rabelais found at Montpellier by Susaneau. Travels to Narbonne, Castres and Lyons.
1539. Disturbances at Ghent. Charles passes through France with safe-conduct granted on the promise of the Investiture of Milan, which he immediately breaks. Reformation in Saxony.		1539. Rabelais at Chambéry (Dec. 18).
1541. Constable de Montmorency retires to Chantilly in dudgeon at Charles' reception in his passage through France.	1540. Paul III. confirms the Order of the Jesuits (Sept. 27).	1540. Rabelais at Turin with the Seigneur de Langey in July and October. Benvenuto Cellini comes again to Paris and works for Francis till 1545. † Budæus, Lud. Vives.
1542. Fourth Franco-Spanish war (till 1544) on account of the murder of the French ambassadors to Solyman, Rincon and Fregoso. Francis concludes a treaty with Gustavus Vasa of Sweden. War carried on slackly in Piedmont.	1542. Severe Parliament orders against the Calvinists in France.	1541. Rabelais accompanies Langey to France, where they remain at Court till May 1542.
1543. Barbarossa ravages the Neapolitan coast and Nice in company with the French fleet. Charles V. captures Jülich and Cleves. Henry VIII., in alliance with him, takes Boulogne. War in Luxembourg, Brabant, Picardy and Piedmont.	1543. DIET AT SPEYER: concessions made to Protestantism.	1542. Returns to Piedmont, May 11.
1544. The French are at first successful in the Netherlands; win the battle of Cerissoles in Piedmont. Charles drives the French to Château Thierry, and Henry VIII. pins them up in Picardy.		1543. Rabelais accompanies the dying Langey to St. Symphorien (cf. iii. 21. iv. 27). After body near the C of the Ay, ed in
		1544. Rabelais probably pays visits in Touraine and Poitou, Brittany and Normandy. † Theophilo Folengo, Cl. Marot, B. des Periers.

1545. Milan falls to the Crown of Spain on the death of Francesco Sforza. Pietro Farnese holds Parma and Piacenza as a Papish fief from Paul III. Massacre of the Waldenses at Cabrières and Merindol, without the knowledge of Francis, who orders an investigation.	1545. Assembling (Dec. 13) of GENERAL COUNCIL OF TRENT, which sits i. (1547-49) at Trent and Bologna; ii. (1551-52); iii. (1562-63).	1545. Jean du Bellay takes Rabelais with him to St. Maur-des-Fossés.
1546. The English hold Boulogne for eight years by a compromise.	1546. Diet at Ratisbon. † LUTHER.	1546. Rabelais in exile at Metz (Feb. 6). He brings out THIRD BOOK and an Almanack. Michael Angelo takes over the building of St. Peter's. Etienne Dolet burnt on the Place Maubert.
1547. Henry VIII. dies Jan. 28. Francis I. forms an alliance with the German Protestants against Charles, and dies March 31. HENRY II. succeeds. Court intrigues are rife. Montmorancy is recalled, and the personages high in Court favour are François de Guise and his brother Charles, the Cardinal of Lorraine, and Diana of Poitiers. Battle of Mühlberg (Apr. 24). The Landgrave of Hesse imprisoned. Five years' truce between Hungary and the Porte. † Barbarossa, king of Algiers.	1548. Imperial Interim at Augsburg (May 15.)	1547. Rabelais at Metz. He brings out the first eleven chapters of the FOURTH BOOK, with Prologue (now <i>Ancien Prologue</i> ), and the Privilege of Francis I.
1548. Rising in Guienne on account of the <i>gabelle</i> (salt tax), iv. N.P., iv. 66. Ottavio Farnese obtains Parma.		1548. Rabelais in Metz and Rome (June). Edits an Almanack.
1549. Treaty renewed between France and the Swiss, except the cantons of Zurich and Berne (on account of Calvinism). Henry II. lays siege to Boulogne.		1549. Rabelais in Rome. Writes the <i>Sciomachie</i> . † Margaret of Valois, Queen of Navarre.
1550. Peace between France and England. Henry II. engages to pay 400,000 crowns for Boulogne. The Emperor proscribes Magdeburg and begins to treat Germany tyrannically.	1550. JULIUS III. pope, Feb. 7.	1550. Rabelais in Rome. Edits an Almanack.



## BIBLIOGRAPHY OF THE FIRST THREE BOOKS

Of the First Book (*Gargantua*) four editions were published which Rabelais supervised :

- A. The edition published before 1535, of which only one copy survives in the Library, Rue de Richelieu, in Paris. Unfortunately the title-page is lost.
- B. The Lyons edition, published by F. Juste in 1535.
- C. The edition of 1537, published at the same place and by the same printer.
- D. The edition of 1542; same place and printer. In this edition Rabelais has introduced alterations in revision in order to allay the virulence of the Sorbonne. This edition, republished in 1870 by MM. de Montaignon and Lacour, with the variants of the three former editions, has been mainly followed in the present translation.

The early editions of the Second Book (*Pantagruel*) were :

- A. An undated edition published at Lyons by Claude Nourry, of which the only copy existing is in the Library, Rue de Richelieu. Of this there is a counterfeited edition published by Marnef at Paris.
- B. An edition published at Lyons in 1534 by F. Juste. There exists only one copy—in the Royal Library at Dresden.
- C. Another edition of the same date and place, bearing the monogram of F. Juste on the title-page. The one copy of this edition belonged to M. Jacques-Charles Brunet, but is now lost to sight. M. Jannet collated the variants.
- D. The edition F. Juste of 1542.

In considering the priority of the composition of the *Gargantua* and the First Book of *Pantagruel* the important points appear to be—(1) the general superiority of *Gargantua* to *Pantagruel*; (2) the fact that

of the surviving first editions of the former there is one dated 1535, and one of which the title-page is lost. Of *Pantagruel* there exist an undated copy of an edition published at Lyons by Claude Nourry, and a copy of an edition by F. Juste at Lyons, dated 1533.

(3) In 1532 there was published a small book entitled *Les Grandes et inestimables Chroniques du grant et enorme geant Gargantua: contenant la genealogie, la grandeur et force de son corps. Aussi les merveilleux faictz darmes qu'il fist pour le Roy Artus comme verrez cy apres. Imprime nouvellement. 1532.*

In this there is a great deal about Merlin having brought about the birth of Gargantua and got him to enter the service of King Arthur, and to destroy and make prisoners of his enemies, the Irish and the Hollanders. The incidents of the enormous mare knocking down trees with her tail and the apparelling of Gargantua have some resemblance to the same incidents in *Gargantua*, and the style, though much cruder, has some likeness to that of Rabelais. M. Brunet also makes a point of the *second edition* of this booklet (1533) being altered and augmented at the end by an account of Gargantua's marriage with Badebec (cf. ii. 2), and of the following passage, which is supposed to be a reference to the new *Pantagruel* now in course of printing: "Et eut ung filz de Badebec son epouse, lequel a faict autant de vaillances que Gargantua. Et le pourrez veoir par la vraye Chronicque laquelle est une petite partie imprimée. Et quelque jour que messieurs de Saint Victor vouldront on prendra la coppie de la reste des faictz de Gargantua, et de son filz Pantagruel.

Finis."

From this MM. Brunet and Fleury would draw the conclusion that Rabelais first wrote *Les Grandes Chroniques* in 1532, afterwards the First Book of *Pantagruel*, and then in 1535, or a little earlier, brought out the *Gargantua* as an improved *Chroniques*. M. Brunet points out that the editions of serious books, such as the *Aphorisms* of Hippocrates, the Topographical books, etc., are printed by Gryphius, and that the *Pantagrueline Prognostication* and Almanacks and such like are printed by Nourry and Juste. But the *Grandes Chroniques* gives no printer's name, though the type seems to be Nourry's; and what appears to me to make against the authorship of Rabelais is that there are no classical allusions whatever throughout it, whereas in the Almanacks and *Prognostication* there are several. It is hard to believe that Rabelais would write a piece of that length without some allusion to the Classics or the Arabian physicians, or something of that sort.

On the other hand, the first chapter of *Gargantua* begins with a reference to the *Chronique Pantagrueline* for an account of the genealogy and antiquity of Gargantua. This can scarcely be any other than the pedigree of Gargantua and Pantagruel in the first chapter of the Second Book (*Pantagruel*). Moreover, in the Prologue of *Pantagruel* is found mention of "les grandes et inestimables chroniques de l'enorme geant Gargantua," and an account is given of the comfort and relief that has been afforded in cases of sickness and tedium by the reading of "les inestimables faits dudit Gargantua"; and later the remark that the world has known by experience the advantage derived from "ladite chronique Gargantuine, car il en a esté plus vendu par les imprimeurs en deux mois, qu'il ne sera acheté de Bibles en neuf ans."

MM. des Marets and Moland protest very strongly against Rabelais being the author of *Les Grandes Chroniques*, a work entirely unworthy of him; but in spite of that and in spite of the want of classical allusions, I am driven by the tendency of the cross-references and the other allusions to believe that M. Brunet is right, and that the order of composition and publication was:

1. *Les Grandes Chroniques*,
2. *Pantagruel*,
3. *Gargantua*,

and that Rabelais dropped the *Chroniques* and subsequently arranged the two Books in the order in which we now have them.

It is also to be remarked that Rabelais' enemies, the Sorbonists and Calvinists, always describe all the Books generically as *Pantagruel* and not *Gargantua*. This is perhaps a small matter, but it makes in the same direction.

In 1542 were published three editions of *Gargantua and Pantagruel* (Book ii.); one (D) by F. Juste, in which serious alterations had been made by the author for prudential reasons. Another was published by Etienne Dolet, the impetuous Lyons printer. Although in the preface Dolet offers it as "prochainement reveue et augmentée de beaucoup par l'auteur même," he not only left in the text obnoxious words and passages, but aggravated others. He added the *Prognostication Pantagrueline* and other minor productions, and also *Le voyage et navigation que fist Panurge, disciple de Pantagruel, aux Isles incogneues*, with the same paging, though he does not attribute the last piece, as he does the rest of the book, to Maistre Alcofribas. On the ground that one or two episodes in this publication have been partly adopted or developed in the Fourth and Fifth Books of *Pantagruel*, Lacroix advocates the theory that Rabelais was the author of this little work. There is

certainly not so much to be said for it as for *Les Grandes Chroniques*. The parts taken from it will be pointed out as they occur.

Another edition of these books was published in 1542 by Pierre de Tours, who had apparently succeeded to Juste's business. At the beginning of this appears a curious letter from the printer to the reader, containing angry complaints against a certain plagiarist (evidently Dolet), and written, or at all events inspired, as M. Brunet is disposed to believe, by Rabelais. The style is very bitter, and resembles that of our author; but whoever wrote it, it is certain that Dolet at this time lost the favour of Rabelais, Marot, Susanneau and Boysonne. He went to the stake in 1546 "deserted by all the world," and only Théodore de Beza laments him in hendecasyllabics.

Of the Third Book two different editions were published in Rabelais' lifetime :

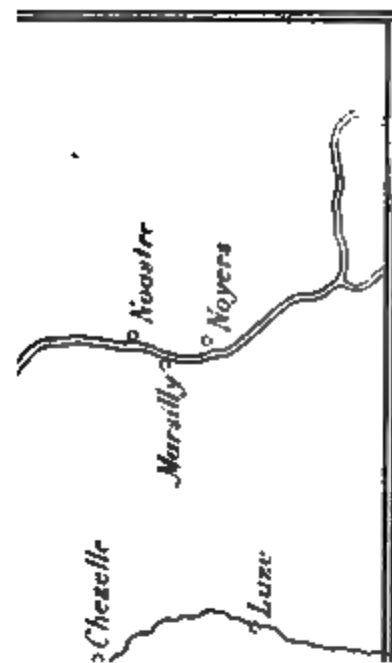
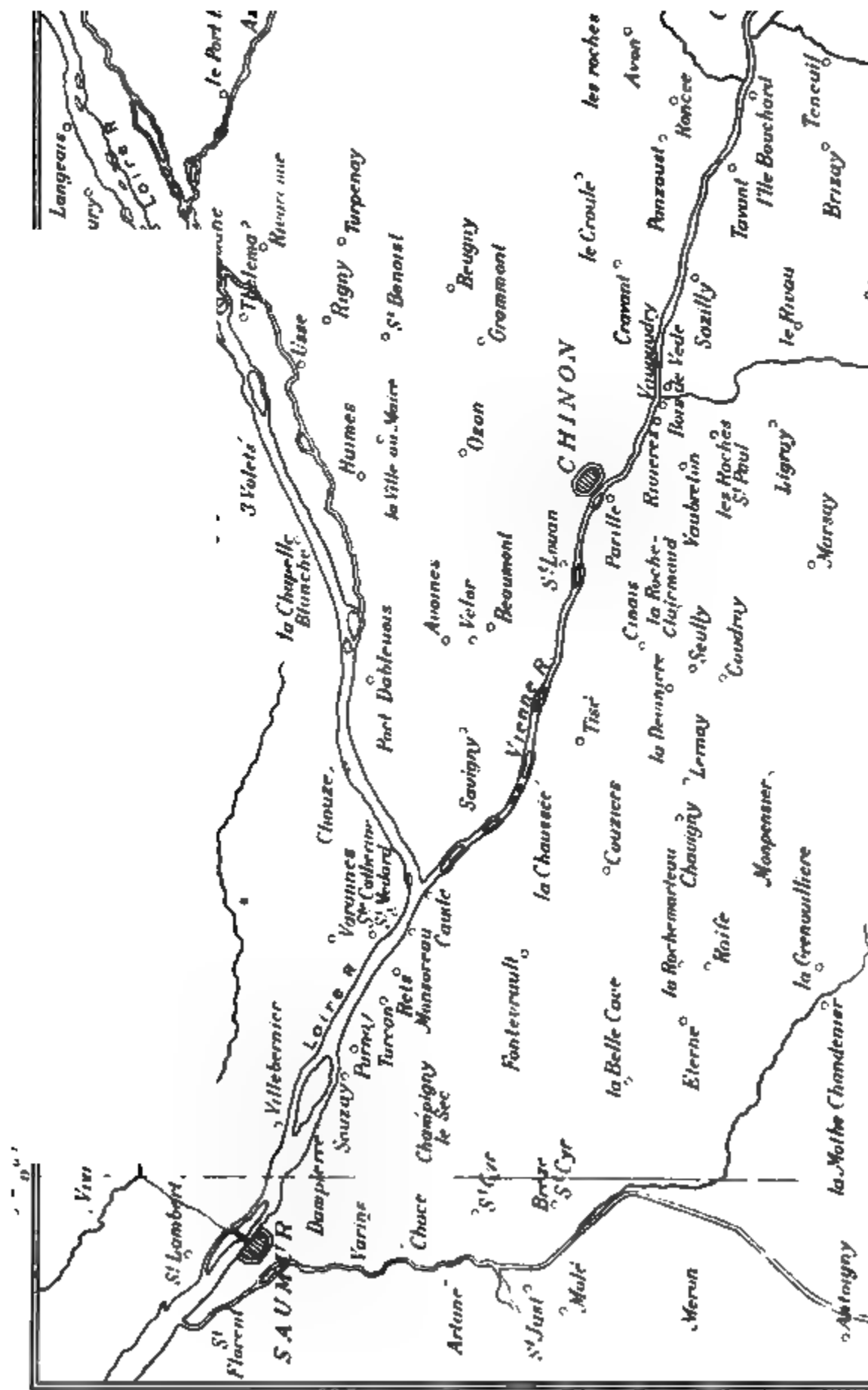
1. 1546. W. An edition divided into forty-seven chapters, though really there are only forty-six, chapter 26 being followed by chapter 28 in the notation. Rabelais is styled Doctor in Medicine and *Calloier des Isles Hieres*.

Published by Chrestien Wechel, Paris, Rue Saint Jacques, at the Basle Arms; and Rue Saint Jehan de Beauvoys, at the Flying Horse; with the privilege of Francis I., dated September 19, 1545.

2. 1552. F. An edition containing fifty-two chapters. The title *Calloier des Isles Hieres* is omitted.

Published by Michael Fezandat of Paris, with the privilege of Henry II., dated August 6, 1550.





FIRST BOOK

G A R G A N T U A

*ἀγαθὴ τύχη*

THE VERY HORRIFIC LIFE

OF

THE GREAT GARGANTUA

FATHER OF PANTAGRUEL

FORMERLY COMPOSED BY

MASTER ALCOFRIBAS<sup>1</sup>

ABTRACTOR OF QUINTESSENCE<sup>2</sup>

A BOOK FULL OF PANTAGRUELISM

M.D.XLII

SOLD AT LYONS BY FRANÇOIS JUSTE

OPPOSITE OUR LADY OF CONSOLATION

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<sup>1</sup> *Alcofribas*. Nasier Alcofribas is an anagram on François Rabelais. mirth of his book as the *πέμπτη οὐσία* of things. In the same sense he calls Aristophanes "The Quintessential" in v. 22.

<sup>2</sup> *Quintessence*. Rabelais regards the



## TO THE READERS

My kindly Readers, who this Book begin,  
All Prejudice, I pray you, lay aside,  
And reading it, find no Offence therein ;  
In it nor Hurt nor Poison doth abide.  
'Tis true that small Perfection here doth hide ;  
Nought will you learn save only Mirth's Delight ;  
No other Subject can my Heart indite,  
Seeing the Dole that wastes and makes you wan ;  
'Tis better far of Mirth than Tears to write,  
For Laughter is the special<sup>1</sup> Gift to Man.

LIVE MERRILY

<sup>1</sup> μόνον γέλα τῶν ζώων ἄνθρωπος (Arist. *de part. an.* iii. 10).



## FIRST BOOK

### PROLOGUE OF THE AUTHOR

DRINKERS very illustrious and you, very precious pockified Patients,—for to you and none other are dedicated my Writings—Alcibiades in the Dialogue of Plato entitled *The Banquet*, praising his Preceptor Socrates, without controversy Prince of Philosophers, among other Remarks, said that he was like the Sileni.

<sup>a</sup> *Sympos.* 215 A.

Sileni of old were little Boxes, such as we see at present in the Shops of the Apothecaries, painted outside with wanton toyish Figures, such as Harpies, Satyrs, bridled Geese, horned Hares, saddled Ducks, flying Goats, Stags in Harness, and other such Paintings counterfeited at pleasure, to stir people to laugh, just such as was Silenus, Master of the good Bacchus; but within were stored fine Drugs, such as Balsam, Ambergis,<sup>1</sup> Amomum,<sup>2</sup> Musk, Civet, Minerals,<sup>3</sup> and other precious Things.

Such he declared <sup>b</sup>Socrates to be, because, seeing him from outside and rating him by his exterior Appearance, you would not have given a Shred of an Onion for him, so ugly was he in Figure and ridiculous in Bearing, with a pointed Nose,<sup>4</sup> his Look that of a Bull, and the

<sup>b</sup> Plat. *Symp.*  
216 D.

<sup>1</sup> *Ambergis* (cf. ii. 24), a kind of scented fat, formerly much used in cookery.

In pastry built, or from the spit or boiled,  
Gris amber steamed.

Milton, *Par. Reg.* ii. 344.

<sup>2</sup> *Amomum*, an aromatic Indian plant. Plin. xii. 13, § 28; Virg. *Ec.* iii. 89.

<sup>3</sup> Fr. *pierrieries* here bears the meaning of minerals used as drugs (M.)

<sup>4</sup> The "pointed Nose" is not borne out in Plato, where Socrates is said to be snub-

nosed. Cf. *Theast.* 143 E: προσέειπε δὲ σοὶ τὴν τε σιμωμένην καὶ τὸ ξέω τῶν ὀφθαλμῶν. The "look of a Bull" seems to be taken from the passage in the *Phaedo* (117 B), where Socrates, being about to drink the poison, ὥσπερ εἰσθεὶς ταυρηδὸν ὀφθαλμῶν πρὸς τὸν ἀνθρώπον. From *Phaedrus*, 229 A, we learn that he went without shoes. The excellent qualities afterwards assigned to him are taken from the panegyric of Alcibiades in the *Symposium*.

Countenance of a Madman; being simple in Manners, boorish in Apparel, poor in Fortune, unfortunate in his Wives, unfit for all Offices of State, always laughing, always carousing and drinking to every one, always gibing, always dissembling his divine Knowledge; but on opening this Box you would have found within a celestial and inestimable Drug, Understanding more than human, admirable Virtue, indomitable Courage, unparalleled Sobriety, imperturbable Content, unshaken Firmness, incredible Misprision of everything for which Men do so much watch, run, toil, sail and wrangle.

To what Object, in your Notion, does this Prelude and preliminary Flourish tend?

It is forasmuch as you, my good Disciples, and some other Fools who are at leisure, in reading the pleasant Titles of certain Books of our Invention such as *Gargantua*, *Pantagruel*, *Fesse-pinte*, *The Dignity of Cod-pieces*, *Of Peas and Bacon with a Commentary*, etc., judge too readily that there is nothing treated on within but Scoffing, Drolleries, and pleasant Fictions, seeing that the outward Sign (that is, the Title), without further Enquiry, is commonly received with Derision and Merriment.

But it is not fitting so lightly to esteem the Works of Men; for you yourselves say that it is not the Habit that makes the Monk,<sup>5</sup> and many a one is clad in monkish Dress who inwardly is anything but a Monk, and many a one wears a Spanish Cloak who in point of Courage has nothing to do with Spain. Therefore it is that you must open the Book and carefully weigh what is treated therein. Then shall you find that the Drug contained within is of far higher Value than the Box promised; that is to say, that the Matters treated on here are not such Buffoonery as the Title without shewed forth.

And, put the Case, that in the literal Sense you find Matters pleasant enough and well corresponding to the Name, for all that, you should not stop there as at the Song of the <sup>c</sup>Sirens, but interpret in a higher Sense what perhaps you thought was spoken only in Gaiety of Heart.

Did you ever pick a Lock to steal Wine-bottles? Tchuck!<sup>6</sup> Recall to your Memory the Countenance you then wore. But did you ever see a Dog encountering some Marrow-bone? He is, as Plato says<sup>d</sup> (*lib. ii.*

<sup>c</sup> Hom. *Od.* xii. 39-54, 165-200.

<sup>d</sup> *Rep.* 376 A.

<sup>5</sup> Cucullus non facit monachum.

La robbe ne fait le moine.

*Roman de la Rose.*

L'abit le moine ne fait pas.

Charles d'Orléans, *Rondeau* 195  
(ed. d'Héricault, 1874).

<sup>6</sup> Tchuck! Fr. *Caisgne* = *Chienne*.

Here used as an exclamation to indicate delight at success; perhaps suggesting the metaphor of the Dog.

*de Rep.*), the most philosophical Animal in the World. If you have seen him, you may have noted with what Devotion he watches it, with what Care he guards it, how fervently he holds it, with what Prudence he gobbets it, with what Affection he breaks it, and with what Diligence he sucks it. What induces him to do this? What is the Hope of his Research? What good does he set before him? Nothing more than a little Marrow. True it is that this Little is more delicious than Quantities of all other sorts of Meat, because the Marrow is an Aliment perfectly elaborated by Nature, as Galen saith, *iii. Facult. nat. and xi. De usu partium*.

In imitation of this Dog it becomes you to be wise, to smell, feel, and value these goodly Books stuffed with lofty Matters,<sup>7</sup> easy in the Pursuit and tough in the Encounter,<sup>8</sup> and then by careful Reading and frequent Meditation to break the Bone and suck the substantial Marrow, that is to say, what I understand by these Pythagorean Symbols; in the assured Hope of becoming expert and valiant in the said Reading; for in it you will find quite another kind of Taste and more abstruse Learning, which will reveal to you very high Sacraments and dread Mysteries, as much in that which concerns our Religion as also the public Polity and private Life.

Do you believe, on your Oath, that Homer, when writing the *Iliad* and *Odyssey*, ever thought of the Allegories which have been squeezed out of him by Plutarch, Heraclides Ponticus,<sup>9</sup> Eustathius,<sup>10</sup> Phornutus,<sup>11</sup> and which Politian,<sup>12</sup> in his turn, has filched from them? If you do believe it, you do not either by Feet or Hands come over to my Opinion,<sup>13</sup> which decrees that they were as little dreamed of by Homer<sup>14</sup> as the Sacraments of the Gospel were by Ovid in his *Metamorphoses*;

<sup>7</sup> *de haute gresse*, infra ii. 7. The commentators mostly take *gresse*=*graisse*, finding *chapons*, *porcs*, etc., *de haute gresse*. It seems, however, possible to= Lat. *grassus*.

<sup>8</sup> *legiers au prochas et hardis à la rencontre*, evidently metaphors from hunting.

<sup>9</sup> *Heraclides* of Heraclea in Pontus, a pupil of Plato and afterwards of Aristotle. He was a Pythagorising and allegorising Platonist. He is often mentioned by Cicero; cf. *De Nat. Deor.* i. § 34.

<sup>10</sup> *Eustathius*, Archbishop of Thessalonica in the 12th century; author of a voluminous commentary on Homer.

<sup>11</sup> *Phornutus* (properly L. Annaeus Cornutus, but printed *Phorn.* in the edition of Aldus, 1505), a Stoic born at Leptis in Africa, instructor of Persius and Lucan, banished by Nero. He wrote *Theoria de Natura Deorum*.

<sup>12</sup> *Angelo Poliziano* (1454-1494), the great mediæval scholar, friend of Budæus and Lascaris, protégé of the Medicis. He wrote a preface to Homer in which he was falsely accused of plagiarism.

<sup>13</sup> Fr. *vous n'approchez ny de pieds ny de mains à mon opinion*, an adaptation of (*manibus et pedibus ire in sententiam*).

<sup>14</sup> Montaigne expresses the same opinion, ii. 12, *sub fin.*

though a certain lickerish Friar,<sup>15</sup> a true Bacon-eater, has striven to prove it, in case he should meet people as very Fools as himself and (as the Proverb says) "a Lid to match the Kettle."

If you do not believe it, what Reason is there why you should not do as much for these jovial new Chronicles of mine, although in dictating them I thought no more of it than you, who possibly were drinking, as I was? For in composing this lordly Book I never lost or employed more or other Time than that which was appointed to take my bodily Refection, to wit, whilst eating and drinking. Moreover, that is the proper Time to write these high Matters and profound Sciences, as Homer, the Paragon of all Philologers, knew well how to do, and Ennius too, Father of the Latin Poets, as Horace<sup>16</sup> witnesseth, though a certain misbegotten<sup>17</sup> Knave has declared that his Verses smacked more of Wine than of Oil.

A certain scurvy Fellow said the same of my Books; but a Fig for him! The Odour of Wine, oh! how much more dainty, alluring, enticing,<sup>18</sup> more celestial and delicious than that of Oil! And I will glory as much that it should be said of me that I have expended more in Wine than in Oil, as ever Demosthenes did when they said of him that he spent more on Oil than on Wine. To me it is only an Honour and Glory to be called and reputed a Good fellow<sup>19</sup> and a pleasant Companion, and under this Name I am welcome in all good Companies of Pantagruelists; it was imputed as a Reproach to Demosthenes by a Malignant<sup>20</sup> that his Speeches smelt like the Sarpler or Clout that had stopped a filthy, dirty Oil-lamp.

Therefore interpret all my Deeds and Sayings in the perfectest Sense; hold in Reverence the cheese-shaped Brain which feeds you with all these jolly Maggots,<sup>21</sup> and to the utmost of your Power keep me always merry.

<sup>15</sup> Thomas Wallis, an English Dominican monk, who wrote a book entitled *Metamorphosis Ovidiana moraliter explanata*, in which he tries to make out conformities between the Bible and Ovid (Paris 1509).

<sup>16</sup> *Laudibus arguitur vini vinosus Homerus. Ennius ipse pater numquam nisi potus ad arma Prosiluit dicenda.* Hor. *Epp.* i. 19, 6.

<sup>17</sup> Fr. *malastru*, O.F. *malostru*, from Lat. *male structus* or *male instructus*. (See Du Cange, s.v.)

<sup>18</sup> Fr. *friant, riant, priant*. From the second stanza of the Third *chanson* of Marot:

La blanche colombe belle  
Souvent je voys priant, criant :  
Mais dessous la cordelle d'elle  
Me jecte un œil friant, riant.

<sup>19</sup> Fr. *bon Gaultier*, from *gaudir* (Duchât).

<sup>20</sup> Pytheas. Plutarch, *Vit. Dem.* c. 8.

<sup>21</sup> Fr. *billes vesdes* = *boules vesdes* (from Lat. *vesica*), blown-up bladders.

So be frolic, my little Dears, and joyfully read the rest to the ease of your Body and comfort of your Reins. But, hearken, Joltheads, Boils and Blains be on you ; remember to drink to me, that I may do you Reason, and I will pledge <sup>22</sup> you on the spot.<sup>23</sup>

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<sup>22</sup> Fr. *plageray*. In the old Morality-play *Condamnacion de Banquet* one of the characters is called *Je pleige d'autant*.

<sup>23</sup> Fr. *ares metys*, a Gascon expression for "at once," perhaps derived from Low Latin *horametipsa*.



## CONTENTS OF THE FIRST BOOK

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## CHAPTER I

### *Of the Genealogy and Antiquity of Gargantua*

I REFER you to the Grand Pantagrueline Chronicle<sup>1</sup> for the Knowledge of the Genealogy and Antiquity whence Gargantua is descended unto us. Therein you will understand more at length how the Giants were born in this World, and how from them by direct Line issued Gargantua, Father of Pantagruel, and it shall not misplease you if for the present I pass it over, although the Matter be such, that the more it should be remembered the more it would please your Lordships; for which you have the authority of <sup>a</sup> Plato in *Philebo et Gorgia*, and also of <sup>b</sup> Flaccus, who says that there are certain Subjects (without doubt such as this) which are the more delectable the oftener they are repeated.

<sup>a</sup> *Phileb.* 59 E;  
*Gorg.* 498 E.  
<sup>b</sup> *Hor. A.P.* 365.

Would to God that every one had as certain Knowledge of his Genealogy from Noah's Ark up to the present Age. I think there be many this day who are Emperors, Kings, Dukes, Princes and Popes on the Earth who are descended from some Carriers of Indulgences and Faggots;<sup>2</sup> as on the contrary many are Beggars from Door to Door, suffering poor Wretches, who are descended from the Blood and Lineage of great Kings and Emperors,<sup>3</sup> when we consider the wonderful Transference of Kingdoms and Empires:

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<sup>1</sup> *Chronicle.* This seems to refer to the Chronicle at the beginning of the Second Book, and to afford an argument that the Books were written and published in the reverse order to that in which they are now arranged. MM. Brunet and Fleury think that the First Book is a very much improved edition of the *Grandes Chroniques Gargantuiques*, which they put first in order of publication; then *Pantagruel*, or the Second

Book; then *Gargantua*, or the First Book. In this they are possibly right, but I do not like to believe that Rabelais wrote the *Grandes Chroniques Gargantuiques*.

<sup>2</sup> *Fr. rogatons et coustreux.*

<sup>3</sup> This may well be derived from Seneca, *Epist.* 44, § 4: "Plato ait (*Theæt.* 174 E-175 B) neminem regem non ex servis oriundum, neminem servum non ex regibus."

From the Assyrians to the Medes,  
 From the Medes to the Persians,  
 From the Persians to the Macedonians,  
 From the Macedonians to the Romans,  
 From the Romans to the Greeks,  
 From the Greeks to the French.<sup>4</sup>

And to give you to understand concerning myself, who am speaking to you, I fully believe that I am descended from some rich King or Prince in times of yore; for never did you see a man who had a greater Desire to be a King and to be rich than I, to the end that I may make good Cheer, do no Work, trouble myself not a whit, and plentifully enrich my Friends and people of Worth and of Knowledge: but herein do I comfort myself that in the other °World I shall be all this, nay greater than at present I dare to wish. Do you then in such, or a better, Belief take Comfort in your Misfortunes and drink lustily, if it can be done.

° Cf. ii. 30.

To return to our Point,<sup>5</sup> I declare to you that by the sovereign Gift of the Heavens, to us hath been reserved the Antiquity and Genealogy of Gargantua more perfect than any other, except that of the Messias, of which I do not speak, for to me it doth not pertain; moreover the Devils (that is the Calumniators and Hypocrites) are against me. And it was found by John Audeau<sup>6</sup> in a Meadow which he had near the Arch Gualeau below the Olive leading to Narsay. As he was having the Ditches of this opened, the Diggers with their Mattocks struck on a great Tomb of Bronze, immeasurably long, for they never found the End of it, by reason that it entered too far into the Sluices of the Vienne.<sup>7</sup>

Opening this at a certain Place which was sealed at the Top with the Sign of a Goblet, round which was written in Etruscan Letters HIC BIBRUR, they found nine Flagons, in order such as they range their

<sup>4</sup> By Greeks Rabelais means the Greeks of the Eastern Empire, which he supposes passed to Charlemagne and Louis le Debonnair. He also refers to the French emperors who reigned at Constantinople after Baldwin (1203-1261).

<sup>5</sup> Fr. *retournant à nos moutons* (l. 11, iii. 34). This well-known phrase is taken from the old French Comedy *La Farce de Maître Pathelin* (line 1282), which Rabelais often quotes. The actual words are *revenons à ces moutons*, used by a judge before whom a draper is suing a shepherd for maltreating his sheep. The draper forgets the case in point, when he

sees the rascally advocate Pathelin, who has cheated him out of some cloth, defending the shepherd. He wanders off to the robbery of the cloth and is called to order by the judge with this phrase.

<sup>6</sup> *John Audeau*. Probably some early acquaintance of Rabelais. The Arch Gualeau and Narsay are places in the neighbourhood of Chinon, the associations of which Rabelais so much delighted to introduce into his romance.

<sup>7</sup> The *Vienne* is the river on which Chinon stands and which flows into the Loire a little below, about half-way between Chinon and Saumur.

Skittles in Gascony, of which that which was placed in the middle, covered a great, greasy, grand, grey, pretty, little, mouldy Booklet,

Stronger, but not sweeter-scented than Roses.<sup>8</sup>

In this Book was the said Genealogy found written out at length in a Chancery Hand, not on Paper, not on Parchment, not on Wax, but on Elm-bark, so much, however, worn by old Age that scarcely could three Letters on end be discerned.

Unworthy though I be, I was sent for thither and with much Help from Spectacles, practising the Art by which one can read Letters that are not apparent, as Aristotle teaches, translated it, as you may see in your Pantagruelising, that is to say, in drinking to your heart's Desire and reading the horrific Exploits of Pantagruel.

At the end of the Book was a little Treatise, intituled "Antidoted Conundrums." The Rats and Moths or (not to lie) other malignant Vermin had nibbled off the Beginning; the Remains I have hereto subjoined, from my Reverence to Antiquity.

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<sup>8</sup> Reignier (*Sat.* x. 219) has borrowed this proverbial expression.

## CHAPTER II

### *The Antidoted Conundrums<sup>1</sup> found in an ancient Monument*

|| e ! : ! re is come the Cimbrians' mighty Victor  
::: hing through Air, from Terror of the Dew.  
- . his Incoming all the Tubs were filled  
: ! . . h Butter fresh, all falling in a Shower :  
∞ . ith which when mighty Ocean was bespattered  
He cried aloud : "Sirs, pray you, fish it up ;  
Therewith his Beard is nearly all embossed ;<sup>2</sup>  
Or, at the least, pray hold a Ladder for him."

Some did aver that so to lick his Slipper  
Was better than the Pardons for to gain ;  
But there came up a crafty Graymalkin  
From out the Hollow where they fish for Roach,  
Who said : "For God's sake, Sirs, keep we from it,  
The Eel is there, 'tis hiding in this Pond.  
There will you find (if we look closely in it)  
A great Blot at the bottom of his Amice."

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<sup>1</sup> It has been thought best to translate this chapter as simply as possible, without attempting to do more than put it into rough blank verse. Rabelais can hardly have meant more than to puzzle his contemporaries by dropping now and then what might be taken for allusions or hints, and inducing them to "find out meanings never meant." In this he has been successful with later commentators. It seems not improbable that Rabelais (whose forte was not poetry) borrowed

this poem from his friend and contemporary Melin de Saint-Gelais, as he undoubtedly did the Riddle in the 58th chapter of this Book. This is rendered more likely by the existence, under the title of "Enigme," of a poem in the same metre as this and very similar in character, published among the works of Saint-Gelais.

<sup>2</sup> Fr. *embossé*. Shakespeare uses "embossed with foam."

When he was at the point to read the Chapter,  
 Nothing was found save only a Calf's Horns.  
 Said he: "I feel the bottom of my Mitre  
 So cold that all about my Brain is chilled."  
 They warmed him with the Perfume of a Turnip,  
 And he was glad to keep at the Chimney Corner,<sup>3</sup>  
 Provided a new Man was put in Harness  
 Of all the folk that so cross-grained are.

Their subject was the Hole of St. Patrick,<sup>4</sup>  
 Gibraltar's strait,<sup>5</sup> a thousand other Holes:  
 If any Skill could heal them to a Scar,  
 By means such that they should not have a Cough;  
 Because to all unseemly it appeared  
 To see them gaping thus at every Wind.  
 Perhaps if they were tightly closed and stopped,  
 They might as Hostages be given up.

By this Decision was the Raven scotched  
 By Hercules, who came from Libya.  
 "How now?" said Minos; "why am I not summoned?  
 Excepting me, see! all the World is called.  
 And since they wish that my Desire should pass,  
 To furnish them with Oysters and with Frogs,  
 In case that they show Mercy to my Life  
 I give their sale of Distaffs to the Devil."

Them to defeat came up Q. B. who limps  
 Under Safe-conduct of the mystic Starlings.  
 The Sifter, Cousin of the great Cyclops,  
 Put them to massacre. Each one blows his Nose:  
 In this waste Field few Heretics were born  
 But on the Tanner's Mill were winnowed.

<sup>3</sup> *Chimney Corner.* Fr. *atres*, Lat. *atrium*.

<sup>4</sup> The hole of St. Patrick in Loch Dearg, in County Donegal, was a great place for pilgrimages from the 12th century. It was looked upon as one of the entrances into the lower world and into purgatory, and a visit to it in one's lifetime gave full absolution from all sins. Cf. v. 36. In 1497, Pope Alexander VI.

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ordered the destruction of the Purgatory of St. Patrick on St. Patrick's Day. In 1632 and in the reign of Queen Anne the prohibition of the pilgrimages was renewed; but they continued notwithstanding.

<sup>5</sup> The Straits of Gibraltar were also looked upon as a sort of Sibyl's Cave. It was near Seville, and is called *l'estroict de Sibyle* in i. 33 (Duchat).

Run thither all, and sound the loud Alarm ;  
More shall you find than last year were produced.

Soon afterwards the Bird of Jupiter  
Determined with the weaker Cause to side ;  
But seeing them so mightily enraged  
Feared they would hurl the Empire ruined down,  
And rather chose from Empyrean Heaven  
To steal the Fire to where the Herrings are sold,  
Than subject to the Massoritic Gloss  
The Air serene, against which men conspire.

All was concluded then "at point of Fox,"  
In spite of Atè<sup>6</sup> and her Hern-like Legs,<sup>7</sup>  
Who sitting there<sup>a</sup> Penthesilea saw  
In her old Age made a cress-selling Quean ;  
Each one cried out : Thou ugly Collier-wench,  
Is it for thee to be thus in the Way ?  
'Twas thou didst take the Roman Banner off,  
Which had been well drawn up on Parchment Bonds.

<sup>a</sup> Cf. il. 30.

And Juno too, beneath the heavenly Bow  
Who with her Duke was laying Snares for Birds—  
A very grievous Trick on her was played,  
That at all Points she should be discomposed.  
The Bargain was, that from this mighty Slice  
Two Eggs from Proserpine should be her Share,  
And if she ever there should nabbèd be  
She should be made fast to the Whitethorn Mount.

Seven Months thereafter, barring twenty-two,  
He that did Carthage once annihilate<sup>8</sup>  
Did courteously come into their midst,  
Requiring of them to take his Heritage,  
Or rather that they justly should go Shares,  
According to the Law of "Take from each,"<sup>9</sup>

<sup>6</sup> Atè, etc. The allusion is to Homer,  
Il. ix. 505 :

ὁ δ' "Αττὴ σθαναρή τι καὶ ἑρτίνας' ὄνειαυ πάρος  
πολλὰς ὑπερβόλῃς, φασαίῃ δὲ τι πῦρος ἐν' αἴαν  
βλάσσαντο' ἡθεράσσαντο.

Cf. also Il. xix. 92 : ἀπαλοὶ πόδες.

<sup>7</sup> Cl. Marot, in his *Épître au Roi pour  
avoir été dérobé*, has the following lines :

Tant affoibly m'a d'estrange manière  
Et si m'a faict la cuisse heronnnière.

<sup>8</sup> Scipio Africanus the younger,  
146 B.C.

<sup>9</sup> Fr. *tirer au rivet*, explained by  
Cotgrave, "to sew like a shoemaker ;  
also to pluck as much from one as from  
another."

Distributing a Snack of Brewis to each  
Of the Understrappers, who drew up the Brief.

The Year will come, marked with a Turkish Bow,  
With Spindles five and with three Saucepan-bottoms,  
In which the Back of a discourteous King  
Shall peppered be under a Hermit's Frock.  
The Pity of it ! For a wily Woman  
So many Acres will you see engulfed ?  
Cease, cease ! This Vizard there is none to copy.  
Withdraw yourselves unto the Serpent's Brother.<sup>10</sup>

This Year gone past, the He that is shall reign  
In Peace and Quiet with his trusty Friends ;  
Nor brutal Deed nor Word shall then prevail,  
And each good Wish shall its Fulfilment find.  
And the Observance that of old was promised  
To the Heavenly Host shall from their Belfry peal.  
And then the breeding Studs, that were sore troubled,  
Shall ride in State on royal Palfrey borne.

This Hocus-pocus Season shall endure  
So long until that Mars is put in Chains.  
And then shall come a Time surpassing all,  
Delightful, pleasing, beyond Measure fair.  
Lift up your Hearts, go forth to this Repast,  
My true Friends all : for he is dead and gone  
Who for the World would not return again ;  
So much shall former Times be called for then.

And lastly, he that was of Wax compact  
Shall near the Hinge of a Jack o' the Clock<sup>11</sup> be lodged.  
No more shall he be styled : " My Lord, My Lord,"  
The Jangler,<sup>12</sup> he that holds the Sacring-bell.  
Alas ! if one his Cutlass could but seize !  
Soon should be cleared all carking Cares away,  
And then we could by dint of Packthread Stitch  
Sew up and close the Storehouse of Deceit.

<sup>10</sup> *i.e.* the Devil. The Serpent's  
Brother put for the Serpent himself.

<sup>11</sup> *Fr. Jacquemart.* Cf. *Richard II.*  
v. 5, 60.

<sup>12</sup> *The Jangler.* Most likely Martin de

Cambray, a figure in some metal or other  
that struck the hours on a clock-bell.  
There are such figures still in Venice over  
a clock near St. Mark's, over the entrance  
to the Merceria. Cf. iv. New Prol.

## CHAPTER III

### *How Gargantua was carried eleven Months in his Mother's Belly*

GRANDGOUSIER was a merry Jester in his time, loving to drink neat as much as any man then alive in the World ; and he did willingly eat salt Meat.

To this end he commonly had good store of Hams of Mayence and Bayonne,<sup>1</sup> a quantity of smoked Neats' Tongues, plenty of Chitterlings in season and powdered Beef with Mustard, a Supply of Botargos,<sup>2</sup> provision of Sausages, but not of Bologna—for he feared *gli bocconi Lombardi*<sup>3</sup>—but of Bigorre, Longaunay, Brene<sup>4</sup> and Rouargue.

When he came to Man's Estate he married Gargamelle, Daughter of the King of the Butterflies,<sup>5</sup> a fine Lass and of a good Phiz. And these two did often play the two-backed Beast together, joyously rubbing together their Bacon, insomuch that she became with Child of a fine Boy and went with him right unto the eleventh Month.

So long, even longer, can Women go with Child, especially when it is some Masterpiece and Personage who is destined in his time to perform great Exploits, as Homer says that the Child which Neptune begat upon the Nymph was born after the Revolution of a Year<sup>6</sup>—that

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<sup>1</sup> *Mayence*, probably referring to the Westphalia hams ; those of Bayonne were esteemed in Paris.

<sup>2</sup> *Botargos*, a sort of caviar made of the roe of the mullet, with oil, vinegar, and anchovies.

<sup>3</sup> *bocconi Lombardi*, tid-bits of Lombardy. During the war in the Milanese the French learned to mistrust the Italian food of poison.

<sup>4</sup> *Brens* is in Toursaine, *Bigorre* in Gascony.

<sup>5</sup> The kingdom of the Butterflies in the old Romances stands for any unknown kingdom. Cf. *Morg. Magg.* x. 59 :

*Che di' tu re di farfalle o di pecchie ?*

<sup>6</sup> Pelias and Neleus were born to Poseidon of the Nymph Tyro. Cf. *Od.* xi. 235-259 ; Aul. Gell. iii. 16, §§ 15, 16.

was the twelfth Month ; for (as saith Aulus Gellius, *lib. iii.*) this long time was fitting for the Majesty of Neptune, to the end that in it the Child should be formed to Perfection. For the like reason Jupiter made the Night last forty-eight Hours in which he lay with Alcmena ; for he could not in less time have forged Hercules, who purged the World of Monsters and Tyrants.

My Masters, the ancient Pantagruelists, have confirmed that which I say, and have declared not only possible, but legitimate, the Birth of a Child brought forth by a Woman the eleventh Month after the Death of her Husband :

Hippocrates,<sup>7</sup> *lib. De alimento* [Kühn, vol. ii. p. 23] ;

Pliny, *lib. vii. cap. v.* ;

Plautus in the *Cistellaria* [160] ;

Marcus Varro in the Satire inscribed the Testament, citing the authority of Aristotle on the subject ;

Censorinus, *lib. De die natali* [cap. vii. § 7] ;

<sup>a</sup> Aristotle, *lib. vii. cap. 3, 4, De nat. animalium* ;

Gellius, *lib. iii. cap. 16* ;

Servius in *Eclog.* expounding that line of Virgil, *Matri longa decem,* etc. [*Ed.* v. 61] ;

and a thousand other Fools, the number of whom has been increased by the Legists *ff.*<sup>8</sup> *De suis et legit. l. Intestato § fin.* and in *Autent.*<sup>9</sup> *De restit. et ea quae parit in xi mense.*

Moreover they have scrawled their Robidilardick<sup>10</sup> law *Gallus ff. De lib. et post. et l. septimo ff. De stat. homin.* and some others, which for the present I dare not mention, by means of which Laws the Widows may freely play the close-crupper Game with all their Might and all their Leisure-time, two Months after the Death of their Husbands.

I pray you of your Goodness, my good Lusty Blades,<sup>11</sup> if of such you find any that are worth the untrussing of the Cod-piece, get on and bring them to me ; for, if in the third Month they conceive, the Child shall be Heir to the deceased ; and the Conception once known, thrust boldly forward and "Launch out lustily," since the Hold is full.

<sup>7</sup> *Hippocrates*, etc. These citations, with the exception of Censorinus, Aristotle, and Servius, are simply taken from the chapter in Gellius which he quotes (iii. 16).

<sup>8</sup> The Pandects of Justinian were indicated by the ancient Jurists by the letters *ff.*

<sup>9</sup> *Authentica*. The ordinances of

earlier Greek Emperors as excerpted by Justinian.

<sup>10</sup> *Robidilardick*, probably coined from *rober* (= *derober*) and *lard*, with an allusion to the great cat Robilardus (bacon-eater), mentioned iv. 67, and to the lawyers, who are called *Chats fourrés* (furred Law-cats) in v. 11-15.

<sup>11</sup> *Fr. Avelans* ; i. 25, iv. 9.

<sup>a</sup> *Arist. Hist. An. vii. 4, § 4.*

<sup>b</sup> Macrob. ii. v.  
89.

Just so Julia, Daughter of the Emperor Octavian, never abandoned herself to her Drummers save when she found herself with Child, after the manner of the <sup>b</sup> Ship which doth not take on board her Pilot until she first be caulked and laded.

And if any blame them for being thus still burrowed after Pregnancy, seeing that the Beasts never endure the covering Male after Conception, they will answer that those be Beasts, whereas they are Women, who do well understand the fine and glorious Perquisites of Superfetation, as Populia formerly answered, according to the relation of Macrobius *lib. ii. Saturnal.* [cap. v. § 10].

If the Devil will not have them conceive, he must twist off the Spigot and stop the Vent.

## CHAPTER IV

### *How Gargamelle, being big with Gargantua, did eat a huge deal of Tripes*

THE Occasion and Manner how Gargamelle was delivered was thus ; and if you do not believe it, may your Fundament fall out !

Her Fundament did fall out one Afternoon, the 3d Day of February, through having eaten too much Godebillios. Godebillios are the fat Tripes of Coiros : Coiros are Beeves fattened at the Stall and Guimo Meadows : Guimo Meadows are those which are mowed twice in the Year. Of those fat Beasts they had killed three hundred and sixty-seven thousand and fourteen, to be salted at Shrove-Tuesday, that at Spring-tide they might have Abundance of Beef in season, so that at the Beginning of their Meals they might have *Commemoration*<sup>1</sup> of Salt meats, and better relish their Wine.

The Tripes were abundant, as you have heard, and so dainty that every one licked his Fingers. But the great four-manned Devilry<sup>2</sup> was in it that they could not be kept longer, for they were tainted, which seemed improper ; whence it was determined that they should gulch them up without losing aught therein. To this effect they brought together all the Citizens of Sainais,<sup>3</sup> Suillé, Roche Clermaud, Vaugaud-ray, not to omit Coudray, Montpensier, Gué de Vede and other Neighbours, all stiff Drinkers, good Companions, and rare Skittle-players, ha.<sup>4</sup>

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<sup>1</sup> At mass the saint who is not the saint of the day is celebrated only by a short prayer, called *commemoratio* (M.)

<sup>2</sup> *Devilry* alludes to the mystery-plays, at which the Devils seem always to have been represented. It was a *grande diablerie* when four or more Devils were

represented, a *petite diablerie* when there were fewer.

<sup>3</sup> *Sainais*, etc. These are all places near Chhnon, Rabelais' birth-place, and most of them recur again.

<sup>4</sup> *joueurs de quille là*. Probably the refrain of some song. It occurs in Clément Marot, *Epist.* 29.

The good man Grandgousier took mighty great Pleasure therein, and ordered that all should be without Stint;<sup>5</sup> nevertheless he told his Wife to eat the more sparingly, seeing she was near her Time, and that this Tripe was no very commendable Meat. "Those," said he, "would fain chew Dung, who would eat the Bag thereof."

Notwithstanding these Remonstrances she ate sixteen Quarters two Bushels and six Pecks. A rare lot of Loblolly to swell in her!

After Dinner they all went pell-mell to the Willow-grove, and there on the thick Grass danced to the Sound of the jolly Flageolets and the sweet Bag-pipes, so blithely that it was a heavenly Sport to see them so frolic together.

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<sup>5</sup> *par escuelles*, lit. by bucketsful.

## CHAPTER V

### *The Chit-chat of the Drinkers*

THEN they fell to chat<sup>1</sup> after the Collation in the same Spot : and forthwith began Flagons to go, Gammons to trot, Goblets to fly, Glasses<sup>2</sup> to rattle :

Draw, reach, fill, mix—Give it to me—without Water ; so, my Friend.—Whip me off this Glass gallantly. Bring me here some Claret in a Glass weeping over.—A Truce to Thirst.—Ha ! false Fever, wilt thou not away ?—By my Faith, Gossip, I cannot get in the drinking Humour.<sup>3</sup>—You have catched a Cold, Gammer ?—Yea forsooth, Sir.—By the Belly of St. Quenet<sup>4</sup> let's talk of drinking.—I only drink at my *Hours*, like the Pope's Mule.<sup>5</sup>—I only drink in my Breviary,<sup>6</sup> like a good Father Guardian.—Which was first,<sup>7</sup> Thirst or Drinking ?—THIRST, for who would have drunk without Thirst in the time of Innocence ?—DRINKING, for *privatio praesupponit habitum*. I am learned, you see :

\* "Fecundi calices quem non fecere disertum ?"

\* Hor. *Epp.* i.  
5, 19

We poor Innocents<sup>8</sup> drink only too much without Thirst.—Not I, truly,

<sup>1</sup> Fr. *raciner*; iv. 46, *q.v.* Perhaps from *recenare*. Du Cange, deriving it from *recticinium*, writes: "Videtur dici colloquium, quod post coenam inter convivas peragitur."

<sup>2</sup> Glasses. Fr. *breusses*.

<sup>3</sup> Fr. *en bette* for *buvette*. *Boile* still survives in some patois.

<sup>4</sup> *Ventre St. Quenet* is an expression used in Brittany, where this saint was honoured. Cf. ii. 26, iii. 8.

<sup>5</sup> *the Pope's Mule*. At this time the Pope and Cardinals used to ride on mules. Cf. ii. 7, v. 8.

<sup>6</sup> *in my Breviary*. The mendicant orders invented for drinking on the sly cups shaped like breviaries. Hence the expression *Vin théologal*. In the Prologue to the Fourth Book Rabelais mentions a silver cup of this kind, which had been presented to him by some courtiers. Cf. v. 46.

<sup>7</sup> *Which was first*, etc. This is an adaptation of the query, "Ovumne prius extiterit an gallina?" (Macrob. *Sat.* vii. 16, § 1; Plut. *Quaest. Conv.* ii. 3).

<sup>8</sup> *Innocents*. Duchat here finds an allusion to the torture of compulsory swallowing of water.

as I am a Sinner, without Thirst, if not present, at least Thirst to come, preventing it, you understand. I drink for the Thirst to come. I drink for ever and ever. My Eternity is in drinking, and my Drinking in Eternity.—Let us have a Song, let us have a Toast; a Catch;<sup>9</sup> let us sing around. Where is my Tuning-fork?<sup>10</sup>—What! I only drink by Procuration.<sup>11</sup>

Do you wet yourselves to dry, or do you dry to wet you?

I do not understand your Theorick; by Practice I help myself some little.—Basta! I wet, I humect, I drink, and all for Fear of dying. Drink always and you will never die.—If I drink not I am high and dry, and as good as a dead Man. My Soul will fly to some Frog-marsh. The Soul will never dwell in a dry Place.<sup>12</sup>

O ye Butlers, Creators of new Forms, make me of No-drinker a Drinker; a Perennity of Sprinkling going through these parched and sinewy Bowels. He drinks in vain who feeleth it not. This entereth into the Veins; the p—g-tool shall have none on't.—I would willingly wash the Tripes of this Calf<sup>13</sup> which I—dressed this Morning.—I have well ballasted my Stomach.—If the Paper of my Bonds and Bills drank as well as I do, my Creditors would have enough to do<sup>14</sup> when they came to produce their Titles.—That Hand spoils your Nose.<sup>15</sup>—O how many others will enter there before this comes out! What! drink at so shallow a Ford? It is enough to break your Girths.—This is called the Counterfeit in Flagons.—What is the Difference between a Bottle and a Flagon?—A great difference: for a Bottle is stopped with a Cork, and a Flagon with a Cock.—Excellent!

“Our Fathers drank deep and emptied their Cans.”

Well cackled, well cacked! Let us drink.—Will you send nothing to the River? That Fellow there is going to wash his Tripes.—I drink no more than a Sponge.—I drink like a Templar.<sup>16</sup>—And I <sup>b</sup>*tamquam sponsus*.<sup>17</sup>—And I <sup>c</sup>*sicut terra sine aqua*.—Give me a Synonym (defini-

<sup>b</sup> Psal. xix. 5.

<sup>c</sup> Psal. cxliiii. 6.

<sup>9</sup> *motes*, either a catch or a chant.

<sup>10</sup> *entonner*, either to raise a psalm or to tun wine.

<sup>11</sup> *by procuration*. Explained by Duchat as dipping bread in wine.

<sup>12</sup> St. August. *Decret.* ix. 32, 2: “Anima certe quia spiritus est in sicco habitare non potest.” Imitated in the *Nef des Fols* (1497):

L'ame jamais ne se contient,  
Ainsi que lisons, en sec lieu.

<sup>13</sup> *this Calf*, i.e. himself, *ôde drmp.* Cf.

Juv. vi. 429: “loto terram ferit intestino.”

<sup>14</sup> *enough to do*, i.e. enough to do to make out their titles, which would be obliterated by the amount of liquid absorbed by the paper.

<sup>15</sup> *spoils your Nose*. Addressed to a clumsy drinker who cannot find his mouth.

<sup>16</sup> *like a Templar*. Cf. ii. 16. The Knights Templars had gained this reputation.

<sup>17</sup> *sponsus* seems to be a pun on *sponge* (sponge).

tion) for a Ham.—It is a Compeller of Draughts ; it is a Pully. By the Pully-rope Wine is let down into the Cellar, by the Ham into the Stomach.—Ha, there ! some Drink ! drink, ha !—That is not a Bumper.—*Respice personam ;*<sup>18</sup> *pone pro duos ; bus non est in usu.*

If I could only get up as well as I can tippie-topple<sup>19</sup> down, I had long ago been high in Air.

Thus James Harte<sup>20</sup> grew rich amain ;  
Thus the Brushwood grows again ;  
Thus did Bacchus conquer India ;  
Thus Philosophy Melinda.<sup>21</sup>

A little Rain allays a deal of Wind ;<sup>22</sup> long Draughts break the Thunder.—But if my Cod voided such Liquor, would you like to suck it ?—I retain it afterwards.—Here, Page, give me to drink ; I will register my Nomination<sup>23</sup> for you when my Turn comes.

. . . Sup it, Will,  
There's yet somewhat left to swill.

I stand forth as Appellant against Thirst, as against Abuses.—Page, sue out my Appeal in Form.—See this Heel-tap ?—I used formerly to drink all ; now I leave nothing.—Let us not hurry and let us carry all with us.—Here are Tripes fit for our Sport, excellent Godebillios of the dun Ox with the black Streak. Let us curry him a' God's name, for the good of the House.—Drink or I'll . . .<sup>24</sup> No, no, drink, I pray you.—

<sup>18</sup> *Respice personam*, i.e. "See for whom you are pouring. Pour enough for two" (*duos* instead of *duobus*). *Bus* (the last syllable of *duobus* and past participle of *boire*) is not in use here. Probably imitated from *Epist. Obs. Vir.* letter i. : "*nostro -tras -trare non est in usu.*"

<sup>19</sup> *avaller* = to go down and to swallow.

<sup>20</sup> *Jacques Cœur*, treasurer to Charles VII. He was born at Bourges and became afterwards Master of the Mint. He worked mines in the Lyonnais, paying a royalty to the King, but his immense fortune was probably due to his trade as a merchant in the Levant. He represented France as an ambassador with splendour. He was afterwards disgraced, his goods confiscated, and he fled to Rome. He was appointed by Pope Calixtus III. to lead a force against the infidels, but died at Chios in 1456.

Cf. Villon, *Grand Testament*, xxxvi. :

"Se tu n'as tant qu'eust Jacques Cœur."

<sup>21</sup> *Melinda*, a town in Africa north of Zanzibar, gained over by the Portuguese as much by strong drink as by persuasion. It is mentioned by Milton, *Par. Lost*, xi. 399. It was discovered by Vasco da Gama in 1498, and is rich in carbuncles and rubies. Cf. i. 8, iii. 28.

<sup>22</sup> *A little rain*, etc. This is the title of iv. 44.

<sup>23</sup> *insinue ma nomination* (ii. 12, iv. 10). Duchat quotes in illustration *Arrêts d'Amours*, 52 : "Joint que de l'heure qu'un homme est marié il ne lui est plus loisible de faire l'amoureux ne *insinuer ses nominations* sur une autre que sa femme." *Insinuation* was an entry on the public registers.

<sup>24</sup> *Drink or I'll . . .* An instance of *apostrophe* like Virgil's *Quos ego . . .*

Sparrows never eat unless you bob them on the Tail ;<sup>25</sup> I drink not unless you speak me fair.

*Lagona et altera.*<sup>26</sup> There is not a Rabbit-burrow in all my Body where this Wine doth not ferret out my Thirst. This whips me it soundly ; this shall banish it utterly.—Let us make a Proclamation to the Sound of Flagons and Bottles that whosoever has lost his Thirst has nothing to look for here. Long Clysters of Drinking have made him void it out of Doors.—The great God made the Planets and we make the Plates neat.—I have the Word of the Gospel in my Mouth : *Sitio*.—The Stone called *asbestos* is not more unquenchable than the Thirst of my Paternity.—The Appetite comes with eating, says Angest<sup>27</sup> of Mans ; Thirst goes away with drinking.—A Remedy against Thirst ? It is the opposite of that which is good against the Bite of a Dog. Always run after the Dog and he will never bite you ; always drink before the Thirst and it will never come to you.—There I catch you napping ; I awake you. Eternal Butler, guard us from Sleep.<sup>28</sup> Argus had a hundred Eyes to see with ; a Butler needs a hundred Hands, as Briareus had, to pour out indefatigably.—Let us wet, Lads, ha ! it is no use being dry.—White Wine here ! Pour out all, pour a' the Devil's Name ! Pour it all ; quite full ; my Tongue is peeling. *Lans trink* ;<sup>29</sup> to thee, Comrade, lustily, lustily ! La, la, la, that was a good Drink, that ! *O lacryma Christi* ! 'Tis from *la Devinîère* ;<sup>30</sup> 'tis from the pineapple Grape.—O the fine white Wine ; and by my Soul 'tis Wine of Taffetas.—Ha ! ha ! 'tis of one Ear, "well wrought and of good Wool."<sup>31</sup> Courage, Comrade ! We shall not be bested this Game, for I have made a Trick.—*Ex hoc in hoc.*<sup>32</sup> There is no Deception ; every one of you saw it. I am a Past Master in this :

Ahem ! ahem ! I am a Mast Pastor.<sup>33</sup>

O the Drinkers that are a-dry !—Page, my Friend, fill in here and crown

<sup>25</sup> Sparrows, etc. ; ii. 14, v. 43.

<sup>26</sup> *Lagona edatera*. This is said to be Basque. *Lagona et altera* in Latin appears to suit the context far better. "One flagon and then another. . . This whips me the thirst soundly, and this shall banish it utterly."

<sup>27</sup> Probably Jerome de Hangest, a doctor of the Sorbonne and a bitter enemy of the Reformers ; he died at le Mans in 1538.

<sup>28</sup> *Sommelier* and *somme* (Lat. *somnus*), a pun which can hardly be rendered in English.

<sup>29</sup> = *trink Landsmann*.

<sup>30</sup> *la Devinîère*, Rabelais' own vineyard near Seuillé.

<sup>31</sup> *well wrought*, etc. These are expressions borrowed from the draper in the farce of *Patelin*. "Of one ear" refers to the jar, which, as holding the best wine, would be smaller and have only one handle or ear. Cf. v. 43, 44.

<sup>32</sup> = From this into that, i.e. from the glass into the stomach.

<sup>33</sup> *Mast Pastor* = *Prebtre Macé*, with an allusion to René Macé, a Benedictine. Cf. i. 27.

the Cup, I prithee.—In Cardinal<sup>24</sup> fashion. *Natura abhorret vacuum*. Would you say now that a Fly had drunk therein?—In the Brittany fashion.<sup>25</sup> Clean off, neat, for this Brimmer.—Swallow it down, it is wholesome Medicine.

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<sup>24</sup> *à la Cardinale, i.e.* all red, quite full to the brim of red wine.

<sup>25</sup> In Brittany it was the fashion to drink to the last drop.

## CHAPTER VI

### *How Gargantua was born in a mighty strange Fashion*

WHILST they were on this pleasant Tattle of Drinking, Gargamelle began to be unwell in her lower Parts; whereupon Grandgousier got up from the Grass and fell to comforting her kindly, believing that she was in Travail, and telling her that she had steamed<sup>1</sup> herself on the Grass under the Willows and that very shortly she would see Young feet; therefore it was fitting that she should take fresh Courage at the new Coming of her Baby, and that although the Pain was somewhat grievous to her, yet it would be short, and the Joy which would soon succeed would take from her all that Pain, so that even the Remembrance of it would not remain. "I will prove it to you,"\* he said; "our Saviour says in the Gospel, John xvi. [21]: 'A Woman when she is in Travail hath Sorrow; but when she is delivered of the Child she remembereth no more her Anguish.'" "Ah," quoth she, "you say well, and I like much better to hear such Sentences of the Gospel, and I find myself much better for it than from hearing the Life of St. Margaret<sup>2</sup> or other such Cant."

"On with a Sheep's Courage," said he, "despatch this Boy and we will soon fall to making another."

"Ah!" said she, "you speak at your ease, you Men! Well, a' God's Name I will do my best since you will have it so; but would to God you had cut it off."

"What?" said Grandgousier.

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\* "I will prove it to you . . . Cant."—ABC. Om. D.

<sup>1</sup> *herber*. Rabelais intends a double meaning here—(1) to extend on the grass, (2) a farrier's term signifying to steam a horse with hellebore.

<sup>2</sup> This used to be read to women in childbirth; cf. ii. Prol. They also put

on the girdle of St. Margaret to help them. "S. Margareta devote oravit: addens ut quaecunque in partu periclitans se invocaret illaenam prolem emitteret." *Legenda aurea*, "De S. Margareta."

"Ah!" said she, "you are a good Man indeed! You know well enough."

"What! my Member?" said he. "By the Blood of all the Goats, have a Knife brought hither at once if you think fit."

"Ah," said she, "the Lord forbid! God forgive me, I did not say it from my Heart; don't do anything more or less to it for anything I said; but I shall have Trouble enough to-day unless God help me, and all through your Member, that you might be well pleased."

"Courage, Courage," said he. "Do you have no Care in the Matter, and let the four leading Oxen do their Work. I will go and take another Draught; if meantime anything should befall you, I will keep near; whistle in your Palm and I will be with you at once."

A little time after she began to sigh, lament and cry out. Suddenly there came in swarms Midwives from all sides, who groping her below found some Peloderies of a bad Savour enough, and thought it was the Child, but it was her Fundament which was slipping out through the mollification of the *intestinum rectum*, which you call the bum-gut, through her having eaten too much Tripe, as we have declared above.

Whereupon a filthy old Hag of the Company, who had the reputation to be a great Physician and had come thither from Brisepaille near Saint Genou<sup>3</sup> threescore Years before, made her so horrible an Astringent that all her Membranes were so stopped and constricted that you could very hardly have enlarged them with your Teeth (which is a thing very horrible to think of), in the same way as the Devil at a Mass of St. Martin, copying down the Tittle-tattle of two Wenches, lengthened out his Parchment by tugging with his Teeth.<sup>4</sup>

By this mishap the Cotyledons<sup>5</sup> of the Matrix were all loosened above, and by these the Child leaped up and entered into the *vena cava*, and clambering by the Diaphragm right above her Shoulders, where the said Vein parts in two, took his Way to the left and issued forth by her left Ear.<sup>6</sup>

<sup>3</sup> *Brisepaille near St. Genou.* According to Duchat, a woman from this place was esteemed in Languedoc as none of the best character. Villon has, however:

Filles sont très belles et gentes  
Demourantes à Saint Genou.  
G. Test. 94.

<sup>4</sup> Alluding to the story told by Pierre Grosnet in the *Sentences dorées de Calon* (1533). The story goes on to say that the Saint, who had seen all this, burst out laughing as he turned round to say the

*Deus vobiscum.* The story is mentioned in passing in the *Contes d'Eutrapel* (chap. 5, "De la Goutte").

<sup>5</sup> By cotyledons is meant the orifice of the menstrual veins and arteries. Cf. A. Paré, i. c. 34.

<sup>6</sup> *left Ear.* This is no doubt a profane allusion to a notion represented in pictures of that time, and in hymns, such as that of St. Ephrem:

Gaude, Virgo, mater Christi,  
Quae per aurem concepisti.

As soon as he was born, he did not cry, as other Children do, *Mies*, *mies*, *mies*, but with a sturdy Voice bawled out *Drink, drink, drink*, as though inviting all the World to drink, so loud that he was heard by all the Country of Beusse and Bibaroys.<sup>7</sup>

I doubt me, you do not with full Assurance believe in this strange Nativity. If you do not believe it, I care not; but an honest Man, a Man of good Sense, believes always what is told him and what he finds written.

Doth not Solomon say, *Proverbiorum xiv. [15]*: "Innocens credit omni verbo," etc.; and St. Paul, *prim. Corinthior. xiii. [7]*: "Charitas omnia credit"? Why should you not believe it? Because, say you, there is no Seeming in it.<sup>8</sup> I tell you for this Reason only you ought to believe it in perfect Faith. For the Sorbonnists say that Faith is the Evidence for Things not seen.<sup>9</sup>†

Is it against our Law, our Faith, against Reason, against the Holy Scripture? For my part, I find nothing written in the Holy Bible, which is against it. But if the Will of God had been so, would you say that He could not have done it?

Ah! I beseech you, never cudgel and addle<sup>10</sup> your Wits with these idle Thoughts; for I say to you that to God nothing is impossible, and if He pleased, all Women hereafter would thus bring forth Children at their Ear.

Was not Bacchus engendered from the Thigh of Jupiter?

Was not Rocquetaillade<sup>11</sup> born from his Mother's Heel?

Crocquemouche from the Slipper<sup>12</sup> of his Nurse?

Was not Minerva born of the Brain through the Ear of Jupiter?

Adonis of the Bark of a<sup>b</sup> Myrrh-tree?

Castor and Pollux from the Shell of an Egg laid and hatched by Leda?

But you would be far more staggered and astonished if I should presently set forth to you the whole Chapter of Pliny, wherein he treateth of strange and unnatural Births. And in any case, I am not so hardly a Liar as he hath been. Read the Seventh Book of his *Natural History*, *cap. iii.*, and do not further trouble my Head about it.

† "Doth not Solomon . . . things not seen."—ABC and Dolet. Om. D.

<sup>7</sup> *Beusse* is a town and river of the department of Loudun, near Chinon. *Bibarois* is simply Vivarais pronounced in Gascon fashion. They are mentioned solely with the notion of drinking (M.)

<sup>8</sup> *seeming*, Fr. *apparence*.

<sup>9</sup> Heb. xi. 1 runs thus in the Vulgate: "Est autem fides sperandarum sub-

stantia rerum, argumentum non apparentium."

<sup>10</sup> *emburelucoquer* (ii. 13, iii. 22).

<sup>11</sup> *Rocquetaillade*. This allusion is doubtful.

<sup>12</sup> *Slipper*. According to Bruscamille, *Pantoufle* (Slipper) was the father of the four sons of Aymon in the well-known novel.

<sup>a</sup> Pindar, *Ol.* vii. 35.  
<sup>b</sup> *Or. Met.* x. 503-514.  
<sup>c</sup> Servius ad *Virg. Aen.* iii. 328.

## CHAPTER VII

*How Gargantua had his Name given him, and how  
he took his Liquor down*

THE good Man Grandgousier, as he was drinking and making merry with the rest, heard the horrible Cry which his Son had made as he entered into the Light of this World, when he roared out calling for "Drink, drink, drink"; whereupon he said: "QUE GRAND TU AS," *supple* the Gullet.

Hearing this, the Company said that verily the Child ought to have the Name GARGANTUA from this, seeing that such had been the first Word uttered by his Father at his Birth, in Imitation and after the

<sup>a</sup> Example of the ancient Hebrews. Which the Father graciously permitted, and his Mother was well pleased thereat; and to quiet the Child they gave him to drink till his Throat was nigh unto bursting,<sup>1</sup> and he was carried to the Font and there baptized, as is the Custom of good Christians. • Cf Luc. i. 62-3.

And there were ordered for him seventeen thousand nine hundred and thirteen Cows from Pautillé and Brehemond<sup>2</sup> to furnish him with Milk in ordinary; for to find a Nurse sufficient for him was not possible in the whole Country, considering the great Quantity of Milk required to nourish him; albeit certain Scotist Doctors have affirmed that his Mother suckled him, and that she could draw from her Breasts fourteen hundred and two Pipes and nine Pails of Milk each time; which is not probable. And the Proposition has been declared by the Sorbonne\* scandalous, and to pious<sup>3</sup> Ears offensive, and savouring of Heresy afar off.

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\* "by the Sorbonne," ABC; "mammalement," D.

<sup>1</sup> *boire à tire larigot* (=larynx).

<sup>2</sup> v. Prol., n. 13, *pitoyablement* =

<sup>3</sup> Villages in Chinonais celebrated for *pieusement*. So also *pitit* = *pitté*. Lat. *pietas*. i. 29, n. 5.  
their pastures. (Fromage de Brehemont, iii. 25.)

In this state he lived for a Year and ten Months, at which time, by Advice of the Physicians, they began to carry him abroad, and there was made for him a fine little Cart with Oxen, of the Invention of John Denyau.<sup>4</sup> In this he was taken about hither and thither right joyously, and it did one good to see him; for he had a fine Countenance and nearly eighteen Chins, and cried but very little; but he bewrayed himself every Hour, for he was marvellously phlegmatic in his Haunches, as much from his natural Complexion as from the accidental Disposition which had come to him from too much Quaffing of the Septembrall Juice. And he never quaffed a Drop of it without a Reason.<sup>5</sup> For if it happened that he was vexed, angry, displeased or troubled, if he stamped with Rage, if he wept, if he cried, by bringing him Drink they restored him to good Temper and he at once remained quiet and happy.

One of his Governesses has told me, swearing by her Fecks,<sup>6</sup> that he was so accustomed to this that at the mere Sound of Pint-pots and Flagons he would fall into an Ecstasy, as though he were tasting the Joys of Paradise. So that they, considering this divine Complexion of his, in order to cheer him up would of a Morning make the Glasses chink before him with a Knife, or the Flagons with their Stopple, or the Pint-pots with their Lid; at which Sound he would become merry, leap for Joy, and rock himself in the Cradle, noddling his Head, monochordising with his Fingers, and barytonising with his Tail.

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<sup>4</sup> *Denyau*, a court physician who prescribed carriage exercise for well-to-do patients.

<sup>5</sup> *Sunt, si quid video, causae tibi quinque bibendi; Hospitis adventus, praesens sitis atque futura, Et vini bonitas, et—quaelibet altera causa.*

<sup>6</sup> *fecks*=faith (so used in Shakespeare). *Fr. fy=foi.*

## CHAPTER VIII

### *How they apparelled Gargantua*

WHEN he was of this Age his Father ordered that Clothes should be made for him of his own Livery, which was White and Blue. So then they went to work and there were Clothes made, cut and sewn for him in the Fashion that was then in Vogue.

I find by the ancient Records, which are in the Chamber of Accounts at Montsoreau,<sup>1</sup> that he was apparelled in manner as followeth :—

For his Shirt were taken up nine hundred Ells of Chateleraud<sup>2</sup> Linen, and two hundred for the Gussets, in the shape of Squares, which they put under his Arm-pits and gathered; for the gathering of Shirts had not been invented until after that the Seamstresses, when the Point of their Needles was broken, began to work with their Tail-end.

For his Doublet were taken up eight hundred and thirteen Ells of white Satin, and for his Points fifteen hundred and nine Dog-skins and a half. Then it was that Men began to fasten the Hose to the Doublet, and not the Doublet to the Hose, for it is a Thing against Nature, as Ockham<sup>3</sup> hath amply declared on the *Exponibles* of Messer Hautechaussade.

For his Hose were taken up eleven hundred and five and a third Ells of white woven Stuff; and they were pinked in form of Pillars, indented and notched behind, so as not to overheat his Reins. And from within the Pinking was puffed out with as much blue Damask as was needful. And note, that he had very fine Greaves and well proportioned to the Rest of his Stature.

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<sup>1</sup> *Montsoreau*, a little village near the junction of the Loire and Vienne, not far from Chinon. Cf. iv. 19, 24.

<sup>2</sup> *Chateleraud*, a town on the Vienne near Chinon, very productive of flax and consequently linen.

<sup>3</sup> William of Occam (1280-1347), an

English Franciscan, was a great advocate of Nominalism in the 14th century. He was a pupil of Duns Scotus. The refinements about the doublet and the hose are intended as a gibe against the Nominalist doctrine of Universals and Particulars.

For his Cod-piece were used sixteen Ells and a quarter of the same Cloth, and the form of it was as that of a bowed Arch most gallantly fastened with two fine gold Buckles which were held by two Clasps of Enamel, in each of which was set a huge Emerald of the size of an Orange. For as Orpheus<sup>4</sup> says *libro de Lapidibus*, and Pliny *libro ultimo*,<sup>5</sup> it hath an erective Virtue and a strengthening of the natural Member.

The outlet of the Cod-piece was of the length of a Rod,<sup>6</sup> pinked like the Hose, with the blue Damask puffing it out as before.

But on looking at the fine Embroidery of the needlework Purl and the curious Inter-tissue of Gold-work set off with rich Diamonds, precious Rubies, fine Turquoises, costly Emeralds and Persian Pearls,<sup>7</sup> you would have compared it to a fair Horn of Abundance, such as you see on ancient Monuments, and such as Rhea gave to the two Nymphs

<sup>a</sup> Apollodor. i. 1, 6. <sup>a</sup> Adrastea and Ida, Nurses of Jupiter. Ever was it gallant, succulent, moist, ever verdant, ever flourishing, ever fructifying, full of Juices, full of Flowers, full of Fruits, full of all Delights. I answer for it to Heaven, if it did not do one good to see it. But I will set forth to you much more concerning it in the book that I have made *On the Dignity of Cod-pieces*.<sup>8</sup>

On one Point I advise you, that if it was right long and ample, it was also well furnished within and well victualled, and in nothing resembling the hypocritical Cod-pieces of a lot of fond Suitors, which are only full of Wind, to the great Prejudice<sup>9</sup> of the female Sex.

For his Shoes were taken up four hundred and six Ells of blue crimson Velvet,<sup>10</sup> and they were daintily slashed in parallel Lines joined in uniform Cylinders; for the Soling of them were employed eleven hundred Skins of brown Cows cut like the Tail of a Stockfish.

For his Cloak<sup>11</sup> were used eighteen hundred Ells of blue Velvet dyed in grain,<sup>12</sup> embroidered all round with fine Flourishes and decked in

<sup>4</sup> The treatise (ascribed to Orpheus) *περί λίθων* was written about the time of Constantius. It is on the magical properties of precious stones. Several editions were published in the beginning of the 16th century.

On the Agate (*Ἀχάτης*) are the following lines, which probably caught Rabelais' eye:

το γὰρ οἱ θεοὶ ἱερὰ ἴδμεν Ἰασσιν  
 Χάρει δ' αἰμαίνοντα καὶ αἰγλήοντα Μάργαρον. 608  
 ἱμαρτίον τι γυναικὶ δοθέντα ἄντρα θύει. 619

<sup>5</sup> Pliny in his 37th and last Book has

a good deal to say about emeralds, but not this "fact."

<sup>6</sup> Fr. *canne* = 1½ French ells = 81 inches.

<sup>7</sup> Fr. *unions*, from Lat. *uniones* (Mart., Plin.), pearls of the largest size.

<sup>8</sup> Cf. Prologue of this Book.

<sup>9</sup> Fr. *interest*, iii. 16.

<sup>10</sup> Fr. *bleu cramoisi* = purple.

<sup>11</sup> Fr. *saye* = Lat. *sagum*.

<sup>12</sup> *in grain*. Well dyed and with durable colours. Regis quotes *Twelfth Night*, i. 5, 255: "'Tis in grain, sir; 'twill endure wind and weather."

the middle with silver Pints worked in Purl, intermixed with Bands<sup>13</sup> of Gold with many Pearls, by this denoting that he would be a good Pint-whipper in his time.

His Girdle was made of three hundred Ells and a half of silk Serge, half white and half blue, or I am much mistaken.

His Sword was not of Valentia, nor his Dagger of Saragossa; for his Father hated all those *Hidalgos Bourrachous*,<sup>14</sup> Infidels like Devils; but he had a fair Sword of Wood, and the Dagger of boiled Leather, as well painted and gilded<sup>15</sup> as any one could wish.

His Purse was made of the Cod of an Elephant, which was given him by Herr Pracontal, proconsul of Libya.<sup>16</sup>

For his Gown were used nine thousand six hundred Ells, wanting two-thirds, of blue Velvet, as above, all purfled with Gold in a diagonal Arrangement, from which by true Perspective resulted a nameless Colour, such as you see on the Necks of Turtle-doves,<sup>17</sup> which wonderfully rejoiced the Eyes of the Beholders.

For his Cap were taken up three hundred and two Ells and a quarter of white Velvet, and the Form of it was wide and round according to the largeness of his Head; for his Father said that these Caps of the Marrabaise<sup>18</sup> fashion, made like the Crust of a Pasty, would some day bring a Mischief on their close-shaven Wearers.

For his Plume he wore a fine large blue Feather taken from a Pelican (onocrotal) of the Country of Hyrcania the wild, very daintily hanging over his right Ear.

For his Cap-brooch he had, set in a Plate of Gold weighing sixty-eight Marks, a fair Piece of enamelled Work, in which was represented a human Body having two Heads, one turned towards the other, four Arms, four Feet, and two Rumps, such as<sup>b</sup> Plato says in his *Symposium* <sup>b Symf. 190 A.</sup> Man's Nature was at its mystical Beginning; and round about it was in Ionic Letters: 'Η ἀγάπη οὐ ζητεῖ τὰ ἑαυτῆς.<sup>c</sup>

<sup>c</sup> 1 Cor. xiii. 5.

To wear about his Neck, he had a golden Chain weighing twenty-five thousand and sixty-three Marks of Gold, made in form of great

<sup>13</sup> "Virgatis lucent sagulis" (Virg. *Aen.* viii. 660).

<sup>14</sup> *Hidalgos bourrachous*. *Borrachos* is a Spanish term of contempt meaning drunken sots, from *Borracha*, a wine-skin.

<sup>15</sup> *fin à dorer comme une dague de plomb*.

<sup>16</sup> It was from Libya the Roman proconsuls would send animals for gladiatorial shows. The house of *Pracontal* belonged to Montelimar in Dauphiné (Duchat).

<sup>17</sup> On the necks of turtle-doves. Cf. *Lucr.* ii. 799 sqq.

<sup>18</sup> *Marrabaise*, i.e. Moorish, from *Masure* and *Arabe*; cf. iii. 22. Formerly the Jews were compelled to wear such caps as a distinction from Christians. About this time there was a violent prejudice against strangers, especially against the Jews, who were accused of murdering little children, and so liable to maltreatment.

Berries, among which were worked large green Jaspers engraved and cut like Dragons surrounded with Beams and Sparks, as they were formerly worn by king Necepsos.<sup>19</sup> And it came down to the Hollow<sup>20</sup> of his Stomach, and of this all through his Life he had the benefit, such as is known by the Greek Physicians.<sup>21</sup>

For his Gloves were employed sixteen Skins of Hobgoblins, and three of Ware-wolves for the bordering of them; and they were made in such a manner by the Order of the Cabalists of Sainlouand.<sup>22</sup>

For his Rings, which his Father wished that he should wear to renew the ancient Sign of Nobility, he had on the Index Finger of his left Hand a Carbuncle as large as an Ostrich Egg set in Seraph<sup>23</sup> Gold very delicately. On the Medical Finger of the same Hand he had a Ring made of the Four Metals together in the most wonderful Fashion that ever was seen, so that the Steel did not rub the Gold or the Silver crush the Copper. All this was made by Captain Chappuys<sup>24</sup> and Alcofribas<sup>25</sup> his good Helper.<sup>26</sup> On the Medical Finger of his right he had a Ring made in spiral Form, in which were set a perfect Balai-ruby, a pointed Diamond, and an Emerald of Physon<sup>27</sup> of inestimable Value; for Hans Carvel,<sup>28</sup> grand Jeweller to the King of Melinda,<sup>29</sup> estimated the Value of them at sixty-nine millions eight hundred and ninety-four thousand and eighteen French Crowns of fine Gold (*lit.* sheep with long wool<sup>30</sup>); and at so much did the Fourques<sup>31</sup> of Augsburg prize them.

<sup>19</sup> *Necepsos*, a great Egyptian king and astrologer (v. 42) who believed in the efficacy of the green jasper, according to Galen.

<sup>20</sup> *bousque* (= *bouche* or *boucle* = *nombril* (?)).

<sup>21</sup> Greek physicians, *i.e.* Galen, *de Simpli.* ix., cap. on "*Iaspis viridis*" (Duchat).

<sup>22</sup> There was a priory at Sainlouand (St. Liventius or Lupentius) on the Vienne, not far from Chinon. It was the Prior of St. Louant who persecuted the Lord of Basché with his Catchpoles (iv. 12).

<sup>23</sup> *Seraph* is an Egyptian gold piece (= European ducat), first coined by the Soudan Melech Seraph. (Cf. ii. 14, iii. 2) (Duchat).

<sup>24</sup> Claude Chappuys of Touraine was librarian to Francis I.

<sup>25</sup> *Alcofribas* (Nasier) is the anagram of François Rabelais, adopted by Rabelais

as the name of the writer of his first two Books. (i. 21, ii. 34.)

<sup>26</sup> *facteur* is taken by Duchat and others to mean the chronicler of the *faits et dictz* of Gargantua.

<sup>27</sup> *Physon* or *Pishon* is one of the four rivers of Eden, encompassing the land of Havilah: "There is bdellium and the onyx stone" (Gen. ii. 12).

<sup>28</sup> *Hans Carvel* occurs again, iii. 28, in a story taken from Ariosto, *Sat.* v.

<sup>29</sup> *Melinda*, cf. i. 5.

<sup>30</sup> *moutons à la grande laine* (i. 53 and iii. 2), gold pieces coined in the reigns of St. Louis—Charles VIII., bearing the figure of Christ as the Agnus Dei. Worth 16 francs of modern money.

<sup>31</sup> *Fourques* (Germ. *Fugger*) of Augsburg, immensely rich merchants and jewellers at the beginning of the 16th century, mentioned in the *Contes d'Eutrapel*, c. 5 ("De la Goutte"). Cf. Letter I. to Geoffroi d'Estissac.

## CHAPTER IX

### *The Colours and Livery of Gargantua*

THE Colours of Gargantua were white and blue, as you may have read above, by which his Father wished it to be understood that it was to him a heavenly Joy, for the White did signify to him Gladness, Pleasure, Delights and Rejoicing, and the Blue heavenly Things.

I understand right well that in reading these Words, you scoff at the old Toper and look upon this Exposition of the Colours as far too clumsy<sup>1</sup> and wide of the Mark, and tell me that White signifies Faith, and Blue Constancy. But without moving, vexing, heating or chafing you, for the Season is dangerous, answer me, if it seemeth good to you. No other Constraint will I put upon you or any other, whosoever they be, only I will tell you a Word of the Bottle.

Who stirreth you? Who pricks you? Who tells you that White signifieth Faith, and Blue Constancy? An old beggarly<sup>2</sup> Book, you say, sold by Pedlars<sup>3</sup> and Ballad-mongers, intituled "The Blazon of Colours."<sup>4</sup> Who made it?—Whoever it is, in this he hath shown Wisdom that he hath not set his Name to it. But otherwise, I know not whether to wonder at most, his Presumption or his Stupidity.

His Presumption, for that without Reason, without Cause and without Probability he has dared to prescribe by his private Authority what

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<sup>1</sup> Fr. *indague* = *sans dague*, without a dagger or weapon, not befitting gentlemen who wore arms, hence *clownish*, *clumsy*.

<sup>2</sup> *trepelue* (iii. 20), with a pun on *très peu lu*, is properly mouldy; hence *paltry*, *beggarly*.

<sup>3</sup> *bissonarts*, clothed in brown (*bis*).

<sup>4</sup> Rabelais is referring to a book published about 1530, without date or

name of place, under the title of *le Blason des couleurs en armes, livrées et devises*. The name of the author appears on the first line of the prologue, Sicile, herald of arms of the King of Aragon. The passages Rabelais is scoffing at run thus: "Quant aux sept sacremens de l'Eglise, blanche couleur represent le sacrement de baptême." "Azur se prend pour le sacrement de confirmation" (M.)

things should be denoted by the Colours; which is the Custom of Tyrants who wish their Will to hold the place of Reason;<sup>5</sup> and not the Manner of the Wise and Learned, who with the Evidence of Reason do satisfy their Readers.

His Stupidity, in thinking that, without other Proofs and sufficient Arguments, the World would rule their Devices by his doltish Impostures.

In fact as the Proverb saith: "To filthy Tale Ears never fail," he has found some Remnant of the Ninnies of the old Time when high Bonnets<sup>6</sup> were in fashion, who gave some Trust to his Writings, and in accordance with them have shaped their Apophthegms and Mottoes, caparisoned their Mules, clothed their Pages, quartered their Breeches, embroidered their Gloves, fringed their Bed-curtains, painted their Ensigns, composed Songs and, what is worse, been guilty of Impostures and base Tricks clandestinely among chaste Matrons.

In the like Darkness are wrapped up these vainglorious Courtiers and Transposers of Names who wishing to signify in their Devices *espoir*<sup>7</sup> have pourtrayed a *Sphere*,

birds' *pens* for *pains*,  
*Pancholie*<sup>8</sup> for *melancholy*,  
*the horned moon* for *a crescent fortune*,  
*a broken bench* for *bankrupt*,  
*non* and *a corselet* for *non dur habit* (= *non durabit*),  
*a licé sans ciel* for *a licenté*,

which are Equivocations so absurd, so stale, so clownish and barbarous that a Fox's Tail<sup>9</sup> ought to be pinned to their Collar and a Mask made of a Cow-pat for each of those Persons, who should henceforth offer, after the Revival of Letters, to employ them in France.

For the same Reasons (if Reasons I ought to call them and not Ravings) I should have a *Panier* painted to denote that I am *pained*; and a *Mustard-pot* to shew that my Heart is *much tardy*,

<sup>5</sup> "Hoc volo, sic jubeo; stet pro ratione voluntas." Juv. vi. 223.

<sup>6</sup> *hauts bonnets*. This ridiculous head-gear was in vogue from the time of Louis XI. till about 1560, but was now much decried as being a foolish old fashion (iv. Prol. Anc.) Chapperons were in fashion before the Hauts Bonnets. There is an interesting Ballad on this subject printed by M. de Montaignon in his *Poésies Inédites des xv<sup>ème</sup> et xvi<sup>ème</sup> siècles*, vol. iv. p. 326.

<sup>7</sup> *espoir*. The pronunciation of the two words was not so different in Rabelais' time as it became afterwards. *Sphère* was written *espere*, as in *L'espere du Ciel* (M.)

<sup>8</sup> *ancholie* is the aquilegia or columbine.

<sup>9</sup> *Fox's tail*, etc. (ii. 16). To make fun of people, such appendages were fastened behind them without their knowledge.

a *Chamber-pot*<sup>10</sup> for a *Chamberlain*;  
 the *Bottom of my Breeches* for a *wind-vexed Bottom*;  
 my *Cod-piece* for the *Lance in Rest*,<sup>11</sup>  
 and *Estronc de Chien* for *Tronc de ceans*,  
 wherein lies the Love of my Lady.

Far otherwise in times long ago did the Sages of Egypt when they described by Letters which they called Hieroglyphics, which none understood who did not understand, and every one understood who did understand the Virtue, Property and Nature of the Things figuratively represented by them. On these Orus Apollo<sup>12</sup> hath composed two Books in Greek, and Polyphilus in his *Dream of Love*<sup>13</sup> hath further expounded. In France you have some Instance of them in the Device of the Lord Admiral which was first borne by Octavian Augustus.<sup>14</sup>

But further my little Skiff shall not sail amongst these unpleasant Gulfs and Shoals; I return to disembark at the Port from which I set out. Yet do I hope one day to write on this more at large and to shew both by philosophical Reasons and by Authorities received and approved by all Antiquity, what and how many Colours are in Nature, and what may be designated by each, if God save the Mould of my Cap,<sup>15</sup> that is the Wine-pot, as my Grandam used to say.

<sup>10</sup> *Official* was the slang phrase for such a vessel; cf. i. 21. The comparison was made *ideo quod officiales praesto sint ad officium*. Cf. Martial, xiv. 119.

<sup>11</sup> *greffe*=*graphius*=*stilus*. *Arrest* is a little cavity in the armour in which a warrior put his lance in rest.

<sup>12</sup> Horapollon, a Greek grammarian of the 4th century, who wrote a book called *Hieroglyphica*.

<sup>13</sup> *Hypnerotomachia Poliphili*, published by Aldus Manutius in Venice (folio) in 1499. The author was a Dominican monk, Francis Colonna. From this is

borrowed the description of the game of chess, v. 24 and 25.

<sup>14</sup> In i. 33 we are told that the device of Augustus was *festina lente*, which corresponds with the σπεῦδε βραδέως which Suetonius (ii. 25) tells us was frequently in the mouth of the emperor. The admiral referred to is probably Bonnavet, the distinguished commander under Francis I., who had a castle near Chinon. It may be Philippe Chabot, who was actually admiral 1526-1543.

<sup>15</sup> *moule de bonnet*, i.e. the head, which is also intended by the *pot au vin* = Lat. *testa* = Fr. *teste*, *thé*.

## CHAPTER X

### *Of that which is signified by the Colours White and Blue*

THE White therefore signifieth Joy, Solace and Gladness, and not wrongfully so signifieth, but by good Right and just Title; which you may verify if, putting your Prejudices aside, you will give Ear to what I will presently expound unto you.

<sup>a</sup> Arist. *Top.* v.  
6, vii. 3.

<sup>a</sup> Aristotle saith, that supposing two things Contrary in Kind, as Good and Evil, Virtue and Vice, Cold and Hot, White and Black, Pleasure and Pain, Joy and Grief, and so on of the others; if you couple them together in such fashion that the Contrary of one Kind may agree in Reason with the Contrary of another, it follows that the other Contrary answers to the other remaining Contrary.

For example: Virtue and Vice are Contraries in one Kind, so are Good and Evil. If one of the Contraries of the first Kind agrees with the one of the second, as Virtue and Good (for it is known that Virtue is good), so will the two remaining ones agree, being Vice and Evil, for Vice is evil.

This logical Rule being understood, take these two Contraries, Joy and Sadness; then these two, White and Black; for they are physically contrary; so then if Black signifieth Grief, by good Right White will signify Joy.

Nor is this Significance instituted by mere human Attribution, but received by Consent of all the World, which Philosophers call *Jus Gentium*, universal Right, in force in all Countries.

As you know well enough that all Peoples, all Nations and Languages—I except the ancient <sup>b</sup>Syracusans and some <sup>c</sup>Argives who had cross-grained Souls—when wishing to shew their Sorrow externally do wear a Black Garb, and all Mourning is done with Black; which universal Consent does not take place without Nature giving for it some Argument and Reason; which each Person can at once understand by

<sup>b</sup> Plut. *Timol.* 39.  
<sup>c</sup> Plut. *Quaest.*  
*Rom.* 26.

himself without being otherwise instructed of any ; and this we call the Law of Nature.

By the White, by the same natural Induction, all the world hath understood Joy, Gladness, Solace, Pleasure and Delectation.

In times past the <sup>d</sup>Thracians and Cretans<sup>1</sup> marked their Days that were of good Fortune and joyous with white Stones, the sad and unfortunate ones with black. <sup>d Plin. vii. 40, § 41.</sup>

Is not the Night mournful, sad and melancholy? It is black and dark by the Privation of Light. Doth not the Light rejoice all Nature throughout? It is whiter than anything which is. To prove this I could refer you to the Book of Laurentius Valla<sup>2</sup> against Bartolus;<sup>3</sup> but the Evangelical Testimony will content you. In Matthew xvii. it is said that at the Transfiguration of our Lord, *vestimenta ejus facta sunt alba sicut lux*, His Garments were made white as the Light ; by which luminous Whiteness he gave His three Apostles to understand the Idea and Figure of the Joys eternal. For by the Light are all men cheered, according to the Saying which you have of an old Woman who had no Teeth in her Head, and still she said, *Bona lux*.<sup>4</sup> And Tobit, *cap. v.*, after he had lost his Sight, when Raphael saluted him answered : "What Joy can I have that do not see the Light of Heaven?" In such Colour did the Angels testify the Joy of the whole Universe at the Resurrection of the Saviour, *John xx.*, and at His Ascension, *Acts j.* With the like Vesture did Saint John the Evangelist, *Apocal. iiij.* and *vij.*, see the Faithful clad in the heavenly and beatified Jerusalem.

Read the ancient Histories, <sup>e</sup>Greek as well as <sup>f</sup>Roman, and you will find that the Town of Alba, the first Pattern of Rome, was founded and so called after the Discovery of a white Sow. <sup>e Dionys. Hal. i. 56, 57. f Virg. Aen. viii. 42-48.</sup>

You will find that, if it was decreed for any one, after he had gained a Victory over his Enemies, that he should enter Rome in <sup>g</sup>triumphant <sup>g Serv. ad Virg. Aen. iv. 543.</sup>

<sup>1</sup> Cressa ne careat pulchra dies nota.

Hor. C. i. 36, 10.

It is, however, a mistake to suppose that *terra creta* (chalk) is from the island of *Crete* rather than *cerno*, though the best chalk did come from the island Kimolos in the Cretan Sea (γῆ Κίμωλλα).

<sup>2</sup> *Laurentius Valla*, the well-known humanist, born in Rome 1415, †1465? His chief work was *de elegantiiis Latini sermonis*.

<sup>3</sup> *Bartolus*, born at Sassoferatto 1313, Professor of Jurisprudence at Bologna and Pisa. He was known as *Speculum*

*et Lucerna juris civilis*. His book *de insigniis et armis* was the one assailed by L. Valla in a letter *ad candidum Decembrem* (R.)

<sup>4</sup> "Sed multo etiam suavius si quis animadvertat anus longo jam senio mortuas adeoque cadaverosas ut ab inferis rediisse videri possint, tamen illud semper in ore habere φῶς ἀγαθόν" (Erasmus, *Moriae Encom.*) "φῶς ἀγαθόν. Id est lumen bonum. Vita lumen est. Id autem dictum est ab anu quapiam moriente quam etiamnum juvabat vivere" (Lister's Commentary).

State, he did so enter on a Chariot drawn by white Horses, as did also he who made an Entry in an Ovation; for by no other Sign or Colour could they more surely express the Joy of their Coming than by white.

<sup>a</sup> Plut. *Pericl.*  
c. 27.

You will find that <sup>b</sup> Pericles, Duke of the Athenians, ordered that Part of his Men-at-arms, unto whose Lot befell the white Beans, should pass the whole Day in Joy, Solace and Repose, while those of the other Part should fight. A thousand other Examples and Places could I set forth to this Purpose, but here is not the Place.

By means of this Intelligence you can resolve a Problem which Alexander of Aphrodisias <sup>c</sup> has accounted insoluble: "Why the Lion who by his Cry and Roaring alone affrights all Animals dreads and feareth only a white Cock?" For as Proclus <sup>d</sup> saith *lib. de Sacrificio et Magia* it is because the Presence of the Power of the Sun, who is the Instrument and Storehouse of all terrestrial and sidereal Light, doth more symbolise and agree with the white Cock (as well in regard of that Colour as of his Property and specific Order) than with the Lion. Further he saith that Devils have often been seen in the Form of a Lion, which at the Presence of a white Cock have suddenly disappeared.

That is the reason why the Galli (that is, the French, who are so called, because they are naturally white as Milk, which the Greeks call *Gala*) do willingly wear in their Caps white Feathers; for by Nature they are merry, candid, gracious and well disposed,<sup>e</sup> and for their Symbol and Ensign they have the Flower that is whiter than any other, the Flower de luce.

If you ask how it is that by the Colour White Nature leads us to understand Joy and Gladness, I answer you that the Analogy and Conformity is thus. For, as White doth outwardly disperse and scatter the View, manifestly dissolving the Spirits visual, according to the opinion of <sup>f</sup> Aristotle in his Problems and of the Writers on Optics—and you

<sup>1</sup> *Probl.* xxxi. 20.

<sup>a</sup> Head of the Peripatetic School at Athens under Septimius Severus, 198-211 A.D., a distinguished follower and commentator of Aristotle. There survive of his writings treatises *De Fato*, *De Anima*, *repl. pulch.*, *Quaestiones Naturales* and others. This *dreopla* appears in his *problemata medica et naturalia* (praef.) Cf. also Plutarch, *de Inv. et Odio*, 537 C, and *de Sollertia An.* 981 E; also iv. 62.

<sup>b</sup> Proclus Diadochus (412-485 A.D.), one of the most distinguished of the Neo-Platonists. Many of his treatises and

commentaries on Plato (*Tim.* and *Parm.*) are still extant. The passage here alluded to is as follows in Lat. trans.: "Deinde et animalia sunt solaris multa, velut leones et galli, numinis cujusdam solaris pro sua natura participes; unde mirum est quanta inferiora in eodem ordine cedant superioribus, quamvis magnitudine non cedant; huic ferunt gallum timeri a leone quam plurimum et coli." Cf. Sir T. Browne, *Pseudodox.* iii. 27, § 7; *Hamlet*, i. 1, 150-160; *Lucr.* iv. 710-717.

<sup>c</sup> *bien aimés*, not *aimés*.

perceive it by Experience when you pass over Mountains covered with Snow, so that you complain that you cannot steadily look at them, as <sup>1</sup>Xenophon records to have happened to his Men, and as Galen amply expoundeth *lib. x. De usu partium*—just so the Heart by exceeding Joy is inwardly dilated, and suffereth manifest Resolution of the vital Spirits, which can be heightened to such a Degree, that the Heart remains deprived of its Nourishment, and consequently Life is extinguished by this *pericharia*,<sup>8</sup> as Galen saith, *lib. xij. Method., lib. v. De locis affectis* and *lib. ij. De symptomatum causis*; and it happened in former Times, as is testified by Marcus Tullius *lib. i. Quæst. Tusc.*, Verrius, Aristotle, Titus Livius, after the Battle of Cannæ, Pliny *lib. vij. c. xxxij.* and *liij.*, A. Gellius *lib. iij. 15* and others; to Diagoras of Rhodes, Chilo, Sophocles, Dionysius, Tyrant of Sicily, Philippides, Philemon, Polycrita, Philistion, M. Juventius and others who died of Joy.<sup>9</sup> And as Avicenna saith in *ij. canone et lib. De viribus cordis*, of Saffron, that it doth so rejoice the Heart that it robs it of Life, if it be taken in an excessive Dose, by superfluous Resolution and Dilatation. Here see Alexander Aphrodisias *lib. primo Problematum cap. xix.*, and that for a Cause.

But what? I am going farther in this Matter than I proposed at the Beginning. Here then I will furl my Sails, referring the Rest to the Book entirely devoted to this. Meanwhile I will say in a Word that Blue doth certainly signify Heaven and things celestial, by the same Tokens that White signifieth Joy and Pleasure.

<sup>8</sup> *περιχάρεια*, excess of joy.

<sup>9</sup> Pliny (vii. 53) accounts in this way (quoting Verrius Flaccus) for the deaths of *Chilo, Sophocles, Dionysius, M. Juventius Thalna*; Aulus Gellius (iii. 15) (quoting Aristotle) for the deaths of *Diagoras, Philippides, Polycrita*. Both of them speak of the mother dying after Cannæ, while Livy (xxii. 7, § 13) places it after the battle of Lake Thrasymene.

Cicero (*Tusc. D. i. 46, § III*) speaks of *Diagoras*; while the account of the death of *Philemon*, the poet of the

Attic New Comedy, seems to be derived from Valerius Maximus (ix. 12, ext. 6). Rabelais mentions it again i. 20 and iv. 17, where he strangely puts Philomenes for Philemon.

*Philistion*, a mimographer of the time of Augustus. Like Philemon, he died of excessive laughter. *Græc. Anthol. vii. 155*:

ὁ γὰρ πολυγέλαστος ἐκέρχεται βίῳ  
γέλασι παρέχας Νικαῖος Φιλοκρίων  
ἰνυῖσθαι πῶμαι, λείψανον παρὸς βίῳ·  
καλλέως ἀποθανόν, ὧς δ' οἰδαίνονται.

## CHAPTER XI

### *Of the youthful Age of Gargantua*

FROM three Years of Age till five Gargantua was brought up and instructed in all convenient Discipline, by the Command of his Father; and he spent that Time like the other little Children of the Country, that is to wit, in drinking, eating and sleeping, in eating, sleeping and drinking, in sleeping, drinking and eating.

He was always wallowing in the Mire, slobbering his Nose, blurring his Face, treading his Shoes down at Heel, often gaping after Flies; and he did willingly run after the <sup>a</sup> Butterflies over whom his Father held Sway.

He p—d in his Shoes and s—t in his Shirt and wiped his Nose on his Sleeve, he snivelled in his Soup, and paddled about everywhere, and drank out of his Slipper, and did ordinarily rub his Belly with a <sup>b</sup> Basket. He would pick his Teeth with a wooden <sup>c</sup> Shoe, wash his Hands in his Broth, comb his Head with a Bowl, sit down betwixt two Stools with his Rump on the Ground, cover himself with a wet Sack, drink while eating his Soup, eat his Cake without Bread, bite laughing and laugh biting, often spit in the Dish, f—d with Fat, p—d against the Sun, hid himself in Water against the Rain; he would strike the Iron before it was hot, thought crooked, gave himself Airs and Graces, flayed the Fox, would say the Ape's *Paternoster*,<sup>1</sup> came back to his Sheep,<sup>2</sup> turned the Sows out to Hay, beat the Dog before the Lion, put the Cart before the Oxen, and scratched himself where he did not itch, drew the Worms from his Nose; by <sup>d</sup> gripping all he would hold fast nothing, eat his white Bread first, shoe the Grasshoppers, tickle himself to make himself laugh; he was a good Trencher-man in the Kitchen, offered Straw to the Gods for

Cf. v. 22.  
Cf. v. 21.

<sup>a</sup> Cf. i. 46.

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<sup>1</sup> *Ape's Paternoster*, mutter and mumble to himself like apes mopping and mowing; ii. 7, iv. 20.

<sup>2</sup> *retournaît à ses moutons*. Cf. i. 1.

Corn, would sing *Magnificat* at Matins and find it in Season, eat Cab-  
bages and s— Beet ; he did know Flies in Milk,<sup>5</sup> pulled the Legs off Flies,  
scratched out a Writ on Paper, blotted the Parchment, got off by his  
Heels ; he would pull at the Kid's Leather,<sup>4</sup> reckon without his Host,  
beat the Bushes without catching the Birds, believed the Clouds were  
brass Frying-pans and that Bladders were Lanterns ;<sup>6</sup> he would take two  
Gristles from one Sack, make an Ass of himself to get Victuals, use his  
Fist for a Mallet, take Cranes at the first Start ; he would have Coats of  
mail made Link by Link,<sup>6</sup> always looked a gift Horse in the Mouth,<sup>7</sup>  
he would leap from the Cock to the Ass, jumbled green and ripe to-  
gether, made a Ditch of his Land (*i.e.* the best of a bad bargain), kept  
the Moon from the Wolves. He was ready to catch ° Larks if the • iv. 17.  
Clouds fell, made Virtue of Necessity,<sup>8</sup> made Soup of such Bread as he  
had (*i.e.* cut his coat according to his cloth), cared as little for the peeled  
as for the shaven, and flayed the Fox every Morning.

His father's little Dogs ate out of his Dish ; he likewise used to eat  
with them. He bit their Ears, they scratched his Nose ; he would blow  
on their Rump and they would lick his Chaps.

And what think ye, me Honies ? Listen, or may the Cask be your  
Poison ! This little Lecher was always groping his Governesses topsy-  
turvy, backwards and forwards,

Harri bourriquet<sup>9</sup> [Gee up, Neddy],

and he already began to use his Cod-piece. This his Governesses did  
every day deck with fair Nosegays, fine Ribbons, sweet Flowers, and  
pretty silken Tufts, and would pass their Time in making it dilate in

<sup>5</sup> *flies in milk* (ii. 12, iii. 22), *i.e.*  
black from white. This is from Villon  
(*Ballade des menus propos*) : "Je congnois  
bien mousches en lait" (p. 150, Lacroix).

<sup>4</sup> *tiroit au chevroton*, *i.e.* make himself  
sick by excess.

<sup>6</sup> Cf. Villon, *Grand Test.* 57, 58 :

LVII.

Abuser se faict à entendre  
Tousjours d'un que ce fust ung aultre . . .  
Et rend vessies pour lanternes.

LVIII.

Du ciel une poisle d'arain  
Des nues une peau de veau.

<sup>6</sup> Plusieurs raisins procedent d'un bourjon  
Et maille à maille faict-on le hauberjeon.

*Critica*, p. 232.

<sup>7</sup> . . . car j'oy tenir  
Aux saiges qu'à cheval donné  
On ne doit pas la gueule ouvrir.  
Coquillart (M.)

<sup>8</sup> *virtus of necessity*. This proverb is  
derived by Rawlinson (Herod. vi. 140)  
from ἑρμύνης χάρις. Hermon, king of  
Hephaestia in Lemnos, finding that the  
Athenians under Miltiades had reduced  
Myrina, the other town, gave himself up  
"from goodwill to the Athenians."

<sup>9</sup> There is a Noel preserved in the  
*Anciennes Poésies Françaises*, vii. p. 46,  
of which the refrain is *harri, harri l'asne*,  
*Harri bourriquet*. A cry in Languedoc  
to make asses go faster. Cf. Merlin  
Coccai :

Non tibi subtaginas asinum pronuntiet : *arri !*  
*Maccar.* vii. 138.

There is a story in Franco Sacchetti  
(1335), in which Dante strikes an ass-  
driver for quoting his poems and adding  
*arri* afterwards.

their Hands like a besalved Roller. Then they would burst out laughing when it lifted its Ears, as though the Game had pleased them. One called it my Pillicock, another my Nine-pin, another my Branch of Coral, another my Stopple, my Cork, my Nimble-wimble, my Driving-pin, my Auger, my Dingle-dangle, my Steady go stiff-and-low, my Crimping-iron, my little ruddy Sausage, my little dainty Cod.

"It belongs to me," quoth one.

"It is mine," said another.

"What," quoth a third, "shall I have no Share in it? By my Faith then I will cut it off."

"What," said the other, "cut it off! You would do it hurt, Madam; is it your way to cut off children's Things? Why, he would be Master Bob."

And that he might disport himself, they made him a pretty Whirligig of the Wings of a Wind-mill of Myrebalais.

## CHAPTER XII

### *Of Gargantua's Hobby-horses*

AFTERWARDS, to the end that all his Life he should be a good Rider, there was made for him a fine great wooden Horse, which he made to prance, leap, curvet, fling out and rear all at a time ; to pace, trot, rack, gallop, amble, go the Pace of a Hobby, a Hackney, a Camel, or a wild Ass. And he had the Colour of its Hair changed as the Monks do their Dalmatics<sup>1</sup> according to the Festivals ; bay, sorrel, dapple-grey, mouse-dun, deer-colour, roan, cow-colour, zebra, skew-bald, piebald, white.

He himself with a huge Post made a Hunting-nag, and another for every-day Use out of a Beam of a Wine-press ; and out of a great Oak he made a Mule with its Housings for his Chamber. Moreover, he had ten or twelve for a relay, and seven Horses for the Post. And he put them all up in their Stall close by himself.

One day the Lord of Bread-in-bag came to visit Gargantua's Father with a great Retinue and Pomp ; on which Day likewise were come to see him the Duke of Freemeal and the Earl of Wetgullet. In truth the House was somewhat small for so many People, and especially the Stables ; whereupon the Steward and Harbinger<sup>2</sup> of the said Lord of Bread-in-bag, in order to know if elsewhere in the House there were empty Stables, applied to Gargantua then a young Lad, asking him secretly where were the Stables of the great Horses,<sup>3</sup> with the notion that Children<sup>4</sup> readily discover everything.

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<sup>1</sup> *courtibaux* (Lat. *curtum tibiale*), a sort of tunic or dalmatic coming just below the knees (Duchat).

<sup>2</sup> *Harbinger* (Fr. *fourrier*), the officer who preceded a great personage to look out for his accommodation. Properly *Herbergeur*, from Fr. *Herberge*.

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<sup>3</sup> *the great horses* are used of the heavy chargers of the Knights.

<sup>4</sup> A fols, enfans, et a gens ivres  
Ne faut ses secrets révéler ;  
Car selon que trouvons es livres,  
Jamais ne veulent rien celer.

*Suite aux Mots dorés de Caton.*

Upon this he led them by the great Staircase of the Castle, passing through the second Hall into a large Gallery, by which they entered into a great Tower; and as they were going up by another pair of Stairs, the Harbinger said to the Steward:

"This Child is deceiving us, for the Stables are never at the Top of the House."

"That is a Mistake on your Part," says the Steward; "for I know Places at Lyons, la Basmette,<sup>5</sup> at Chaisnon<sup>6</sup> and elsewhere, in which the Stables are at the very Tops of the Houses; so it may be that behind the House there is an Outlet to the Ascent. But I will ask him more exactly."

Then he asked Gargantua: "My pretty little Boy, whither are you leading us?"

"To the Stable," said he, "of my great Horses. We shall be there directly; only let us climb these Stairs."

Then taking them through another large Hall, he led them to his Chamber, and opening the Door: "See here," said he, "are the Stables which you are asking for; there is my Gennet, there is my Gelding, my Courser, my Hackney"; and loading them with a great Lever, he said, "I make you a Present of this Friesland Horse; I had him from Frankfort, but he shall be yours; he is a pretty little Nag with great staying Power: with a tassel Goshawk, half-a-dozen Spaniels and a brace of Greyhounds, there you are King of the Partridges and Hares for all this Winter."

"By Saint John," said they, "we are rarely taken in; this time we have the Monk."<sup>7</sup>

"I say nay to you for that," said he. "He has not been here the last three Days." Now judge which they had most Cause to do, to hide themselves for Shame or to laugh at the Pastime.

As they were thus coming down again quite confused, he asked them, "Would you like a Whim-wham?"

"What is that?" said they.

<sup>5</sup> *la Basmette*, a Franciscan convent just below Angers, built by René d'Anjou, king of Sicily, on the model of Sainte-Baume in Provence. It was here that Rabelais and the young du Bellay, afterwards Cardinal, studied together.

<sup>6</sup> *Chaisnon*. Rabelais gives this name to his birth-place Chinon, from *Caino*, the name given it by Gregory of Tours. "In the Rue du Puy-des-Bancs (at Chinon),

the chief approach to the Chateau, are several caverns in the rock, still used as dwellings" (Bädeker's *N. France*, p. 259; ed. 1889).

<sup>7</sup> *avoir le moine, donner le moine*, are proverbial expressions alluding to a practical joke, differently explained, either (i.) the schoolboy trick of "toeing" a comrade, or (ii.) filling a warming-pan with ice. Cf. i. 45.

"It is," answered he, "five T—ds to make you a Muzzle."

"For this day present," said the Steward, "if we are roasted, never shall we burn at the Fire, for we have been larded to a Turn, to my way of thinking. O my little Dapper one, thou hast given us 'Hay on the Horn';<sup>8</sup> I shall see thee Pope some day."

"So I understand it," said he; "but then you shall be a Puppy (butterfly), and this gentle Popinjay shall be a Popeling ready made."

"Verily, verily," saith the Harbinger.

"But," said Gargantua, "guess how many Stitches there are in my Mother's Smock."

"Sixteen," quoth the Harbinger.

"You do not speak Gospel," saith Gargantua; "there are *centum* before and *centum* behind, and you counted them quite wrong."

"When?" saith the Harbinger.

"Even then," quoth he, "when they made of your Nose a Tap to draw off a Measure of Dung, and a Funnel of your Throat to put it into another Vessel because the Bottom of the old one was out."

"Copsbody," said the Steward, "we have found a Prater. Farewell, master Tatler, God keep you from Harm, who have your Mouth so ready."

So, as they were going down in great Haste, under the Arch of the Stairs they let fall the great Lever which Gargantua had laden them with, whereupon he said: "What devilish bad Horsemen ye are! Your Cob fails you at Need. If you had to go from here to Cahusac,<sup>9</sup> whether had you rather ride on a Goose or lead a Sow in a Leash?"

"I would like rather to drink," said the Harbinger.

Saying this they entered into the lower Hall where all the Company was, and relating to them this Story they made them laugh like a Swarm of Flies.<sup>10</sup>

<sup>8</sup> From Horace's "*faenum habet in cornu*" (*Sat. i. 4, 34*).

<sup>9</sup> *Cahusac*. This would probably be the Cahusac in Agenois where was the estate of Louis d'Estissac, kinsman of Rabelais' patron, the Bishop of Maille-

zais. There were three places of this name in Languedoc. It is mentioned in connexion with this family, iv. 53.

<sup>10</sup> *swarm of flies* seems to refer to Homer (*Il. i. 599*) where the gods laugh at Vulcan limping. Cf. iv. New Prol.

## CHAPTER XIII<sup>1</sup>

### *Comment Grandgousier cogneut l'Esprit merveilleux de Gargantua à l'invention d'un Torchecul*

SUR la fin de la quinte année, Grandgousier, retournant de la defaite des <sup>a</sup> Canarriens, visita son filz Gargantua. Là fut resjouy, comme un tel pere pouvoit estre, voyant un sien tel enfant. Et, le baisant et acolant, l'interrogeoit de petits propos pueriles en diverses sortes. Et beut d'autant avec luy et ses Gouvernantes, esquelles par grand soing demandoit, entre aultres cas, si elles l'avoient tenu blanc et net? A ce Gargantua fit response qu'il y avoit donné tel ordre qu'en tout le pays n'estoit garson plus net que luy.

"Comment cela? dist Grandgousier.—J'ay, respondit Gargantua, par longue et curieuse experience, inventé un moyen de me torcher le cul,\* le plus seigneurial, le plus excellent, le plus expedient que jamais fut veu.—Quel? dist Grandgousier. — Comme vous le raconteray, dist Gargantua, presentement.

"Je me torchay une fois d'un cachelet<sup>2</sup> de velours d'une Damoiselle, et le trouvay bon, car la mollice de la soye me causoit au fondement une volupté bien grande.

"Une aultre fois, d'un chaperon d'icelle, et fut de mesmes.

"Une aultre fois, d'un cachecoul; une aultre fois, des oreillettes de satin cramoyssi, mais la dorure d'un tas de spheres de merde qui y

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\* A inserta le plus royal.

<sup>1</sup> This most unfragrant and undesirable chapter has been left untranslated. No doubt when it was written it was eagerly read by some great personages. It should be remembered in Rabelais' defence that it was under buffooneries and obscenities of this kind that he sheltered himself against the terrible religious persecu-

tions of the time, when others such as Des Periers, Marot, and Dolet were burnt or exiled. The rhymed parts of this chapter are either borrowed or parodied from Marot. Cf. Epigr. xv.

<sup>2</sup> *cachelet* (v. 27) = *cachelaid*, a sort of mask willingly worn by ugly women.

estoint m'escorcherent tout le derriere. Que le feu saint Antoine arde le boyau cullier de l'Orfevre qui les fit, et de la Damoiselle qui les portoit !

"Ce mal passa me torchant d'un bonnet de Paige, bien emplumé à la Suisse.<sup>3</sup>

"Puis, fiantant derriere un buisson, trouvay un chat de Mars; d'iceluy me torchay, mais ses gryphes m'exulcererent tout le perinée.

"De ce me gueris au lendemain, me torchant des guands de ma mere, bien parfumés de maujoin.<sup>4</sup>

"Puis me torchay de saulge, de fenoil, de aneth, de marjolaine, de roses, de feuilles de courles,<sup>5</sup> de choux, de bettes, de pampre, de guy-mauves, de verbasce<sup>6</sup> (qui est escarlatte de cul), de lactues et de feuilles d'espinauds. Le tout me fit grand bien à ma jambe; de mercuriale,<sup>7</sup> de persiguiere,<sup>8</sup> d'orties, de consolde; mais j'en eus la cacquesangue de Lombard: dont fus guaray me torchant de ma braguette.

"Puis me torchay aux linceulx, à la couverture, aux rideaux, d'un coissin, d'un tapis, d'un verd,<sup>9</sup> d'une mappe, d'une serviette, d'un mouschenez, d'un peignouoir. En tout je trouvay de plaisir plus que n'ont les roigneux quand on les estrille.

—Voire, mais, dist Grandgousier, lequel torchecul trouvas tu meilleur? —J'y estois, dit Gargantua, et bien tost en sçauvez le *tu autem*.<sup>10</sup> Je me torchay de foin, de paille, de bauduffe,<sup>11</sup> de bourre, de laine, de papier; mais

Tousjours laisse aux couillons esmorche  
Qui son hord cul de papier torche.

—Quoy, dist Grandgousier, mon petit couillon, as tu prins au pot, veu que tu rimes desjà?—Ouy dea, respondit Gargantua, mon roy; je rime tant et plus, et, en rimant, souvent m'enrime.<sup>12</sup>

<sup>3</sup> à la Suisse, after the fashion of those worn by the Swiss body-guards.

<sup>4</sup> maujoin (iii. 46), with a pun on benjoin, is benzoin, an odoriferous Arabian gum.

<sup>5</sup> courles = courges, gourds.

<sup>6</sup> verbasce, mullein.

<sup>7</sup> mercuriale, dog's mercury, a plant of the genus *Euphorbiacea*.

<sup>8</sup> persiguiere, tall persicaria (*Polygonum orientale*).

<sup>9</sup> verd, green cloth. (Cf. *viride*, Du Cange.)

<sup>10</sup> *tu autem* (ii. 11, Pant. Prog. Prol.) is the whole from beginning to end.

When the prior in a convent wished to indicate to the reader that the lesson was to stop and the meal begin, he rapped the table and uttered the words "*Tu autem, Domine, miserere nobis*." Cf. *Le Moyen de parvenir*, cap. 60. The same form of words is used at the end of the short lessons at Prime.

<sup>11</sup> bauduffe, litter; bourre, cow-hair.

<sup>12</sup> m'enrime, used with a pun on *rime* and *rhums*, borrowed probably from Marot, *Epistre au Roy* (vii.)—

En m'esbatant je fais rondeaulx en rithme  
Et en rithmant bien souvent je m'enrime.

"Escoutez que dit nostre Retraict aux Fianteurs :

Chiart,  
Foirart,  
Petart,  
Brenous,  
Ton lard  
Chappart  
S'espert  
Sus nous.

Hordous,  
Merdous,  
Esgous,  
Le feu de saint Antoine t'ard,  
Si tous  
Tes trous  
Esclous  
Tu ne torche avant ton depart.

"En voulez vous davantage?—Ouy dea, respondit Grandgousier.  
—Adonc, dist Gargantua :

#### RONDEAU

En chiant, l'autre hier senty  
La guabelle qu'à mon cul doibs ;  
L'odeur fut aultre que cuidois :  
J'en fus du tout empuanty.  
O ! si quelqu'un eust consenty  
M'amener une qu'attendois  
En chiant !

Car je lui eusse assimenty  
Son trou d'urine à mon lourdoys ;  
Cependant eust avec ses doigts  
Mon trou de merde guaranty,  
En chiant.

"Or, dictes maintenant que je n'y sçay rien. Par la mer Dé, je ne les ay faict mie ; mais, les oyant reciter à Dame grand que voyez cy,<sup>18</sup> les ay retenu en la gibbessiere de ma memoire.

—Retournons, dit Grandgousier, à nostre propos.—Quel ? dist Gargantua, chier ?—Non, dist Grandgousier, mais torcher le cul.—Mais, dist Gargantua, voulez vous payer un bussart de vin Breton, si je vous fais quinault en ce propos ?—Ouy vraiment, dist Grandgousier.

—Il n'est, dist Gargantua, point besoing torcher le cul, sinon qu'il y ait ordure. Ordure n'y peut estre, si on n'a chié : chier donc nous fault davant que le cul torcher.—O ! dist Grandgousier, que tu as bon sens, petit garsonnet ! Ces premiers jours, je te feray passer Docteur en gaye science,† par Dieu, car tu as de raison plus que d'aage.

"Or poursuis ce propos torcheculatif, je t'en prie. Et, par ma barbe, pour un bussart tu auras soixante pipes, j'entends de ce bon vin

† AB, en Sorbens.

<sup>18</sup> Dame grand que voyez cy, indicating one of his gouvernantes.

Breton lequel poinct ne croist en Bretagne, mais en ce bon pays de Verron.<sup>14</sup>

—Je me torchay après, dist Gargantua, d'un couvrechief, d'un oreiller, d'une pantouphle, d'une gibessiere, d'un panier, mais ô le malplaisant torchecul! puis d'un chappeau. Et notez que des chappeaux les uns sont ras, les autres à poil, les aultres veloutés, les aultres taffetassés, les aultres satinisés. Le meilleur de tous est celui de poil, car il fait tres bonne abstersion de la matiere fecale.

"Puis me torchay d'une poulle, d'un coq, d'un poullet, de la peau d'un veau, d'un lievre, d'un pigeon, d'un cormoran, d'un sac d'Advocat, d'une barbute, d'une coyphé, d'un leurre.

"Mais, concluant, je dis et maintiens qu'il n'y a tel torchecul que d'un oizon bien dumeté, pourveu qu'on luy tienne la teste entre les jambes. Et m'en croyez sus mon honneur, car vous sentez au trou du cul une volupté mirifique, tant par la douceur d'iceluy dumet que par la chaleur temperée de l'oizon, laquelle facilement est communiquée au boyau culier et aultres intestins, jusques à venir à la region du cœur et du cerveau.

"Et ne pensez que la béatitude des Heroes et Semidieux, qui sont par les Champs Elysiens, soit en leur asphodele, ou ambroisie, ou nectar, comme disent ces vieilles icy. Elle est, selon mon opinion, en ce qu'ilz se torchent le cul d'un oizon. Et telle est l'opinion de Maistre Jean d'Escosse."<sup>15</sup>

<sup>14</sup> *Verron* is the tongue of land formed by the confluence of the Loire and the Vienne near Chinon. The *vin Breton* of this country was renowned as good, whereas the wine of Brittany was a poor sour drink.

<sup>15</sup> *Johannes Duns Scotus*, born at Dunston in Northumberland in 1274, was a

Franciscan teacher of great repute. He was at Merton College, Oxford, where he taught, then in 1304 in Paris, and afterwards at Cologne, where he died 1308. He founded the Scotists in opposition to the Thomists of St. Thomas Aquinas. The subtleties of his logic got him the name Scotine (*σκωτικὸς*).

## CHAPTER XIV

### *How Gargantua was instructed in Latin by a Sophist\**

HAVING heard this Discourse, the good Man Grandgousier was ravished with Admiration, considering the high Reach and marvellous Understanding of his Son Gargantua. So he spake thus to his Governesses :

\* *Plut. Alex. c. 6.*

“\* Philip, King of Macedon, discovered the good Wit of his Son Alexander by his dextrous Managing of a Horse. For the said Horse was so terrible and unruly that no one dared mount upon him, because he gave a Fall to all his Riders, breaking the Neck of one, the Legs of another, braining one and breaking the Jawbone of another. Considering this, Alexander in the Hippodrome (which was the Place where Horses were exercised and trained) observed that the Wildness of the Horse proceeded only from the Fear he had of his own Shadow. Whereupon, getting on his Back, he made him run towards the Sun so that his Shadow fell behind, and by this Means rendered the Horse gentle as he could wish. Whereby his Father recognised the divine Understanding that was in him, and had him very carefully instructed by Aristotle, who at that Time was esteemed above all the Philosophers of Greece.

“But I assure you that in this single Discourse which I have just held before you with my Son Gargantua, I discover that his Understanding partakes of some divine Power, to such a Degree do I find him acute, subtle, profound and sedate. And he will arrive at a sovereign Degree of Wisdom if he is well instructed. Therefore I wish to entrust him to some learned Man to indoctrinate him according to his Capacity ; and therein will I spare no Cost.”

Accordingly they assigned to him a great Doctor Sophist† named

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\* *Sophiste, D ; Théologien, ABC.*

† *Docteur Sophiste, D ; Docteur en Théologie, ABC.*

Thubal Holofernes,<sup>1</sup> who taught him his Alphabet<sup>2</sup> so well that he said it by Heart backwards, and he was about it five Years and three Months.

Then he read to him Donatus,<sup>3</sup> Facetus,<sup>4</sup> Theodolet<sup>5</sup> and Alanus *in Parabolis*,<sup>6</sup> and about this he was thirteen Years six Months and two Weeks.

But note that all this Time he taught him to write in Gothic Characters, and he wrote all his Books, for the Art of Printing was not yet in Use.

And he generally carried a huge Writing-case weighing more than seven thousand Quintals, the Pencil-case<sup>7</sup> of which was as great and as long as the huge Pillars of Enay,<sup>8</sup> and the Ink-horn was attached to it by great iron Chains, being large enough to hold a Cask of Merchandise.

After that he read to him *De modis significandi*<sup>9</sup> with the Commentaries of Hurt-bise, of Fasquin, of Trop-diteux, of Gualhault, of John Calf,<sup>10</sup> of Billonio, of Brelingandus and a Rabble of others, and at this he was more than eighteen Years and eleven Months. And he knew it so well that in Examination<sup>11</sup> he would recite it by Heart backwards, and prove on his Fingers to his Mother that *de modis significandi non erat scientia*.

Next he read to him the *Compostum*,<sup>12</sup> wherein he was engaged sixteen Years and two Months, when his said Preceptor died :

Deceased in fourteen hundred twenty  
Of Boils and Blains that came in plenty.<sup>13</sup>

<sup>1</sup> *Holofernes* is the name given to the schoolmaster in Shakespeare, *L.L.L.* iv. 2, 8.

<sup>2</sup> *alphabet*, Fr. *carte*, because the ABC was ordinarily stuck on a piece of card-board.

<sup>3</sup> *Aelius DONATUS de octo partibus orationis libellus* was one of the first books printed. He was a celebrated grammarian of the 4th century, and preceptor of St. Jerome. A *Donat* in Chaucer is synonymous with a lesson of any kind.

<sup>4</sup> *Liber FACETI morosi docens mores hominum* (Deventer 1494).

<sup>5</sup> *Ecloga THEODULI cum notabili commento* (Coloniae 1494).

<sup>6</sup> *Alain de Lisle*, a monk of Citeaux, who wrote in the 12th century. His *Parables* had been translated into French (Paris 1492).

<sup>7</sup> *Pencil-case*, Fr. *galimart*, from Lat. *calamarium*.

<sup>8</sup> *Enay* is the abbey of Ainay (Atan-

eum of the Middle Ages) at Lyons, which was situated on the spot that had been occupied by the *ara Lugdunensis* set up by Drusus in honour of Augustus B.C. 12, at the confluence of the Saone and the Rhone, and inscribed with the names of the 60 peoples of *Gallia comata*. Cf. Juv. i. 44 and Mayor's note.

<sup>9</sup> *De modis significandi*, a barbarous book by Jean de Garlande.

<sup>10</sup> *John Calf*. Jean le Veau, mentioned in the *Epist. Obs. Vir.* There is an epigram about him :

O Deus Omnipotens, Vituli miserere Joannis  
Quem mors praeveniens non sinit esse bovem.

<sup>11</sup> *au coupelant*, from *coupelle*, a little vessel for assaying metals, hence testing, examination.

<sup>12</sup> *Compositum* or *Computum*, a book for the calculation of the feasts, etc., of the Calendar.

<sup>13</sup> Lines from the 3d Epigram of Clément Marot on John, Bishop of Orleans.

Afterwards he had another old coughing fellow named Master Jobelin Bridé,<sup>14</sup> who read to him Hugutio,<sup>15</sup> Hebrard's Grecismus,<sup>16</sup> The Doctrinal,<sup>17</sup> The Parts of Speech, The *Quid est*,<sup>18</sup> The *Supplementum*,<sup>19</sup> Marmotret,<sup>20</sup> *De moribus in mensa servandis*,<sup>21</sup> Seneca<sup>22</sup> *de quatuor virtutibus cardinalibus*, Passavantus<sup>23</sup> *cum Commento* and *Dormi secure*,<sup>24</sup> for the Festivals; and some others of the same Kidney; by the Reading whereof he became "as wise as any we ever baked in an Oven."<sup>25</sup>

<sup>14</sup> *Jobelin Bridé*, according to Duchat, is a sort of *Job in Harness*, but the name occurs in an early French poet, and is used by Rabelais to indicate a miserable creature.

<sup>15</sup> *Hugutio*, author of a grammar (*Liber derivationum*), copied by Reuchlin in his *Breviloquus*.

<sup>16</sup> *Graecismus*, by Everard de Bethune (1112), read still at Deventer in 1476.

<sup>17</sup> *Doctrinale Puerorum*, by Alexandre de Ville-dieu, a Franciscan of Brittany (1242).

<sup>18</sup> The *Quid est*, a sort of catechism on the "Parts of Speech."

<sup>19</sup> *Supplementum Chronicorum* of Jacques Philippe de Bergamo (Duchat).

<sup>20</sup> *Marmotrectus* (ii. 7) (μαρμωτρεκτος), a book of moral maxims for children.

<sup>21</sup> *Sulpitii Verulani* (de Veroli) *de moribus in mensa servandis*. Jean Sulpice flourished at the end of the 5th century. The book is styled *quos decet* in Des Periers, Nov. 65 *fin.*, because it begins with the verses

*Quos decet in mensa mores servare docemus,  
Virtuti ut studeas litterulæque simul.*

<sup>22</sup> *Seneca* is a pseudonym of Martin, Bishop of Brague, under which he wrote this treatise.

<sup>23</sup> Jacques Passavant, a Florentine monk, author of the *Specchio della vera penitensa*. Rabelais purposely puts Passavantus instead of Passavantius, with a gibe on *pas savant*.

<sup>24</sup> *Dormi secure*, a collection of sermons published for the first time probably in 1480, and often reprinted during the 16th century.

<sup>25</sup> An expression become proverbial—

*A ceste heure suis aussi sage  
Qu'onques puis ne fourneasmes nous.  
Ancien Théâtre Français, publ. by  
Jannet, ii. 42 (M.)*

The meaning is evidently "he was as wise as he was before."

Several of these works here mentioned—viz. those of de Facet, Theodolet, Alamus and Seneca—formed part of the *Auctores octo morales*.

## CHAPTER XV

### *How Gargantua was put under other Schoolmasters*

MEANTIME his Father perceived that indeed he studied right well, and spent all his Time therein ; nevertheless that he profited nothing, and, what is worse, that he became thereby foolish and simple and altogether doting and doltish.

As he was complaining thereof to Don Philippe Des Marays, Viceroy of Papeligosse, he was told that it were better for him to learn nothing than to be taught such Books under such Preceptors ; for their Knowledge was but Stupidity, and their Wisdom nought but Trifles, bastarding good and noble Spirits, and corrupting the whole Flower of Youth.

"To prove that this is so," said he, "take any one of these young Folk of the present Time, who has studied only two Years ; if he have not better Judgment, better Terms and better Discourse than your Son, with a better Bearing and Courtesy to everybody, account me ever afterwards a Chaw-bacon of Brene."<sup>1</sup> This was well-pleasing to Grandgousier and he ordered it to be done.

In the Evening at Supper, the said Des Marays brought in a young Page of his from Villegongis,<sup>2</sup> called Eudemon, so well curled, so trimly dressed, so well brushed, so comely in his Behaviour, that he far more resembled some little Angel than a Man. Then he said to Grandgousier :

"Do you see this young Boy ? He is not yet twelve Years old : let us see, with your good Pleasure, what Difference there is between the

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<sup>1</sup> La Brene, a small estate in Touraine, in which is Mézières, otherwise St. Michel-en-Brene (Duchat).

<sup>2</sup> Villegongis, a place in Berri between Buzançay and Chateauroux. Eudemon (*eûdemon*) = gifted.

Knowledge of your doting Mataeologists (*vain-babblers*) of times gone by and the young People of to-day."

The Trial pleased Grandgousier, and he commanded the Page to begin.

Then Eudemon, asking Leave of the said Viceroy his Master to do so, with Cap in Hand, an open Countenance and ruddy Lips, his Eyes steadfast and Look fixed on Gargantua, with a youthful Modesty stood up on his Feet, and began to commend and exalt him, first for his Virtue and good Manners, secondly for his Knowledge, thirdly for his Nobility, fourthly for his personal Beauty: and in the fifth place sweetly exhorted him to reverence his Father with every Observance, for that he took such Thought to have him well instructed; lastly, he prayed him of his Goodness to retain him as the least of his Servants; for other Favour desired he none of the Heavens at this present, save that Grace should be given him to be pleasing to Gargantua in some agreeable Service.

All this was delivered by him with Gestures so appropriate, Pronunciation so distinct, with a Voice so eloquent and Language so ornate, and in such good Latin, that he rather resembled a Gracchus, a Cicero, or an Emilius<sup>3</sup> of the passed Time than a Stripling of the present Age.

But all the Countenance that Gargantua kept was that he took to crying like a Cow, and hid his Face in his Cap; nor was it possible to get a Word from him more than a f—t from a dead Ass.

At this his Father was so enraged that he wished to slay Master Jobelin. But the said Des Marays kept him from it by fair Persuasion which he made to him, in such wise that his Anger was moderated. Then Grandgousier ordered that his Wages should be paid him and that he should be made to ply the Pot soundly like a Sophist;<sup>4</sup> this done, that he should go to all the Devils.

"At least," he said, "for this Day he shall not cost his Host much if perchance he should die as drunk as an Englishman."<sup>5</sup>

<sup>3</sup> *Emilius* refers probably to M. Aemilius Lepidus called Porcina, mentioned in Cic. *Brut.* 25, § 95, as a consummate orator and an instructor of T. Gracchus and C. Carbo.

<sup>4</sup> *chopiner Sophisticquement.* The original reading was *théologiquement*. H. Estienne in his *Apologie pour Hérodote* comments on *vin théologal* as being the best and flowing freely, citing Horace's

*dapibus Saliaribus and Pontificum potiore cenis.*

<sup>5</sup> *comme un Anglais.* The English, having many times occupied and ravaged France, naturally had not a good character for sobriety with the people, on whom they were quartered and whom they pillaged. Confirmation of this may be found in Shakespeare's *Henry V.* iii. 2 and 6; iv. 4.

Master Jobelin having gone out of the House, Grandgousier consulted with the Viceroy what Preceptor they could give him, and it was agreed between them that Ponocrates, the Tutor of Eudemon, should be assigned to this Office, and they should all go together to Paris to learn what was the Study of the young Men of France at that time.

## CHAPTER XVI

*How Gargantua was sent to Paris, and of the huge Mare that he rode on, and how she destroyed the Ox-flies of la Beauce*

<sup>a</sup> Plin. viii. 42,  
§ 64.

AT this same Season Fayolles, fourth King of Numidia, sent from the Land of Africa to Grandgousier a Mare, the most enormous and huge that ever was seen, and the most monstrous; as you know well enough that Africa always produces something new.<sup>1</sup> She was as large as six Elephants, and had her Feet cloven into Toes like the <sup>a</sup> Horse of Julius Caesar, her Ears as slouching as the Goats<sup>2</sup> of Languedoc, and a little Horn on her Rump.

Moreover, she was of a burnt-sorrel Hue with dapple-grey Spots; but above all she had a horrible Tail, for it was (be the same more or less) as large as the Pillar of St. Mars<sup>3</sup> near Langès, and as much squared with Plaits, neither more nor less worked in together, than Ears of Corn.

If you wonder at this, wonder rather at the Tails of the Rams<sup>4</sup> of Scythia which weighed more than thirty Pounds, and of the Sheep of Syria, for which (if Tenauld<sup>5</sup> says true) men have to fasten a little Truck behind them to bear up their Tail, so long and heavy is it. You have none such, you Rustics of the low Countries.<sup>6</sup>

<sup>1</sup> *ὅτι τὴ καὶ τοῦ πέποι ἡ Διὸς* is recorded as proverbial by Aristotle, *Hist. An.* viii. 27, § 7; *Gen. An.* ii. 7. Cf. Plin. viii. 16, § 17 (42).

<sup>2</sup> *Goats' ears.* The pendent ears of the Syrian goats are recorded in Arist. *H. An.* viii. 27, § 3.

<sup>3</sup> *St. Mars.* The pillar is a square monument 86 feet in height, on the banks of the Loire, two miles from the town of St. Mars and not far from Langeais (M.)

<sup>4</sup> *Rams' tails.* Herodotus (iii. 113)

records all this of the rams in Arabia. The gigantic tails of the Syrian rams are also mentioned in Aristot. *H. A.* viii. 27.

<sup>5</sup> *Tenauld.* It is put forward with great probability by Des Marets that this refers to a *Voyage et itinéraire de outre-mer* by le frère Jehan Thenaud.

<sup>6</sup> *paillards de plat pays.* This is the title given to his soldiers by Loupgarou (ii. 29). Rabelais probably uses the word *paillards* in the sense of rustics who sleep on straw, from Lat. *palea*.

And she was brought by Sea in three Caracks and a Brigantine, as far as the harbour of Olonne<sup>7</sup> in Thalmondais. When Grandgousier saw her he said: "Ha! here is just the Thing to carry my Son to Paris! Ha! Perdy! all will go well. He will be a great Scholar in times to come. Were it not for the Dunces we should all live as Doctors."<sup>8</sup>

The next Day (after drinking, you understand) they set out on their way, Gargantua, his Tutor Ponocrates, and his People, and together with them Eudemon the young Page; and because the Weather was serene and temperate, his Father had made for him dun-coloured Boots; Babin<sup>9</sup> calls them Buskins.

So they joyously went along their Highway, and always in high Feather until just above Orleans, in which Place was a spacious Forest five-and-thirty Leagues long, and seventeen wide, or thereabouts. This Forest was horribly fertile and abounding in Gad-flies and Hornets, so that it was a very Brigand's Den for the poor Mares, Asses, and Horses.

But Gargantua's Mare did handsomely avenge all the Outrages therein perpetrated on the Beasts of her Kind, by a Trick which they did not in the least suspect. For as soon as they had entered the said Forest and the Hornets had given the Assault, she drew out her Tail, and so well did she smouch them in skirmishing that she threw down the whole Wood along and athwart, this side and that side, here and there, longways and sideways, over and under, and knocked down the Trees as a Mower does Grass; in such sort that since then there has been neither Wood nor Hornets, but the whole Land was reduced to a Plain.

Seeing this, Gargantua took mighty great Pleasure thereat, without otherwise vaunting himself. And he said to his People: "I find This fine" (*Beau ce*). Whence this Country has since been called Beauce. But all they got for Breakfast was Yawning; in Memory of which still to this Day the Gentlemen of Beauce do break their Fast<sup>10</sup>

<sup>7</sup> *Olonne* is a port of Talmont, a principality in Poitou.

<sup>8</sup> Rabelais wittily transposes the proverb *si n'estoient messieurs les clercs nous vivrions comme bestes*.

<sup>9</sup> *Babin* is probably Philibert *Babou*, seigneur de Givrai et du *Solier*.

<sup>10</sup> The poverty of the province of Beauce was proverbial in Rabelais' time:

Et desjeuner tous les matins  
Comme les escuiers de Beauce.

Coquillart, *Monologue des Perruques*,  
ii. p. 289.

C'est un gentilhomme de Beauce  
Qui est au lit quand on refait ses chausses.

Cf. *Proverbes Français*, i. p. 314.

Cf. also the 56th Novel of Des Periers.

by Yawning, and find themselves well off therein and only spit the better for it.

At last they arrived at Paris, in which Place he refreshed himself two or three Days, making very merry with his Folk, and enquiring what learned Men there were then in the Town, and what Wine they drank there.

## CHAPTER XVII

*How Gargantua paid his Welcome to the Parisians, and how  
he took away the great Bells of the Church of Our Lady*

SOME Days after that they had refreshed themselves, he paid a Visit to the City and was looked upon with great Admiration by everybody; for the people of Paris are by Nature so silly, such Cockneys<sup>1</sup> and such Oafs, that a Mountebank, a Carrier of Indulgences, a Mule with its Bells, a Fiddler in the middle of Crossways will bring together more People than a good Preacher of the Gospel.

And so troublesome were they in pursuing him that he was constrained to take his Rest on the Towers of the Church of Our Lady. And being at this Place, and seeing so many People round about him, he said in a clear Voice:

"I believe these Chuffs wish that I should pay them here my Welcome and my *proficiat*.<sup>2</sup> There is good Reason therein. I am going to give them their Wine, but it shall be only in Sport" (*par ris*).

Then smiling, he untied his fine Cod-piece, and drawing his Mentula forth into the air he bep—d them so bitterly that he drowned two hundred and sixty thousand four hundred and eighteen, besides Women and little Children.

A certain Number of them escaped this P—s-flood by Fleetness of Foot. And when they were at the higher Part of the University, sweating, coughing, spitting and out of Breath, they began to curse and to swear, some in Anger and some in Sport (*par ris*). "*Carimari carimara*!<sup>3</sup> By the Halidame, we are well washed *parris*."

<sup>1</sup> Cockneys, Fr. *badauts* (ii. 7, iv. 67), from *bé'er*, *bader* in the Orleans dialect. Du Cange says that some derive it from *Bagauda* (R.)

<sup>2</sup> *proficiat*, a fee or benevolence bestowed on bishops by ecclesiastics im-

mediately after their instalment (Cotgrave); i. 34, ii. 30. Also = *pourboire*.

<sup>3</sup> *Carimari carimara* is from *Patelin*, ll. 615, 616:

Ostex ces gens noirs! . . . *Marmara*  
*Carimari carimara*

Wherefore the City hath since been called Paris, which before was styled Leucetia, as saith Strabo *lib. iiij.*,<sup>4</sup> that is to say, speaking in Greek, Whitehall, because of the white Thighs of the Ladies of the said Place.

And forasmuch as at this Imposition of a new Name, all the people present swore, each by the Saints of his Parish; the Parisians (who are made up of all Kinds of People and all Sorts of Men) are by Nature good Jurors and good Jurists, and a little overbearing; wherefore Joaninus de Barranco<sup>5</sup> holds, *libro de copiositate reverentiarum*, that they are called Parrhesians from the Greek, that is to say, bold in their Speech.

This done, he considered the great Bells which were in the said Towers and made them ring very harmoniously. Whilst he was so doing, it came into his Thoughts that they would do well for Cow-bells to hang on the Neck of his Mare, which he wished to send back to his Father laden with Brie Cheeses<sup>6</sup> and fresh Herrings. Accordingly he carried them off to his Abode.

Meantime there came a Knight Commander of Hams of the Order Saint Anthony,<sup>7</sup> to carry on his porkish Quest; who, to make himself heard from a Distance, and to make the Bacon tremble in the Larder,

being the cries uttered by Patelin in his pretended delirium.

In ABC are found instead a number of confused exclamations and oaths. The passage runs thus: "Les plagues Bien, je renie Bien, frandienne vez tu ben, la merdé, po cab de bious, das dich Gots leyden schend, pote de Christo, ventre saint Quenet, vertus guoy, par saint Fiacre de Brye, saint Treignant, je foy veu à saint Thibaud, *pasques Dieu, le bôn jour Dieu, le diable m'emport, foy de Gentil-homme*, par saint Andouille; par saint Guodegrin qui fut martyrisé de pommes cuytes, par saint Foutin, l'apostre, par saint Vit . . ."

It seems worth remarking that the four expressions in italics are the historic adjurations of the four French kings, Louis XI., Charles VIII., Louis XII. and Francis I. (M.)

<sup>4</sup> In Strabo (iv. 3, § 194) Paris is called Lucotokia (*περὶ δὲ τὸν Σηκόδραν πόλιν εἶσι καὶ οἱ Παρίσιοι, ὅνους ἔχοντες καὶ πόλιν Λουκοτοκίαν*). In Julian's *Μισογόγων* it bears the name Lucetia, and in a bad MS. Leucetia; but it does not seem improbable

that Rabelais' copy of Strabo may have had a faulty reading and so justified his assertion.

<sup>5</sup> *Joaninus de Barranco* is probably a name invented, like Bragmardo, to resemble a logical term. The reference may be to the *Philippide* of Guillaume le Breton, who says of the Parisians:

Finibus egressi patriis per Gallica rura  
Sedem quaerebant ponendis moenibus aptam,  
Et se Parrhisios dixerunt nomine Graeco,  
Quod sonat expositum nostris *audacia* verbis.  
(Duchât.)

<sup>6</sup> *Brie cheeses* were known to Davenant in his *Wits*, Act vi., as "your *angelots* of Brie." Dodsley (viii. 408) quotes Skinner to this effect (Regis).

<sup>7</sup> Fr. *Commandeur jambonnier*. Cf. Dante, *Par.* xxix. 124:

Di questo ingrassa il porco Sant' Antonio.

On this subject there is a good allusion in the 20th story of the *Contes d'Eutrapel*: "Il n'y a andouille à la cheminée, ne jambon au charnier, qui ne tremble à la simple prononciation et voix d'un petit et harmonieux *Ave Maria*."

wished to carry them off by Stealth. But he left them behind from a feeling of Honesty, not because they were too hot, but because they were somewhat too heavy for him to carry.<sup>8</sup> This was not he of Bourg,<sup>9</sup> for he is too good a Friend of mine.

All the City was moved and in Uproar, as you know that for this they are so ready,<sup>10</sup> that foreign Nations do marvel at the Patience\* of the Kings of France, who do not by strict Justice rein them in from such Courses, seeing the Inconveniences that proceed therefrom from day to day. Would to God I knew the Shop in which are forged these Divisions and factious Combinations, that I might bring them to Light in the Meetings of my Parish! Be assured that the Place, at which were assembled the People all befooled and befouled,<sup>11</sup> was Nesle,<sup>12</sup> † where was, but now is no more, the Oracle of Leucetia. There the Matter was proposed and the Inconvenience set forth of carrying away the Bells.

After having thoroughly *ergoed pro* and *contra*, it was concluded in *Baralipton*<sup>13</sup> that they should send the oldest and most competent of the Faculty‡ to Gargantua to point out to him the horrible Inconvenience caused by the Loss of the said Bells. And notwithstanding the Remonstrance of certain Members of the University, who declared that this Duty was more suited to an Orator than a Sophist,§ there was chosen for this Business our Master Janotus de Bragmardo.<sup>14</sup>

\* *De la patience ou pour mieux dire de la stupidité des Roys de France*, A.

† *Nesle*, D; *Sorbonne*, A.

‡ *La Faculté*, D; *la Faculté Théologique*, ABC.

§ *Sophiste*, D; *Théologien*, ABC.

<sup>8</sup> This seems to be an idea borrowed from Lucian (*Deor. dial.* vii. 3), where Apollo tells how the new-born Hermes stole Zeus's sceptre, and would have stolen the thunder-bolt had it not been too hot and too heavy. (i. 27, iv. 14.)

<sup>9</sup> *He of Bourg*. Probably Antoine du Saix, Commander of Bourg in Bresse. This is an adroit stroke of Rabelais to put himself under the protection of a powerful patron at the time when he is aiming a shaft at a religious order.

<sup>10</sup> The fickle, inquisitive, and turbulent nature of the Gauls is well pointed out by Caesar. *Bell. Gall.* iv. 5.

<sup>11</sup> *Fr. folfré et habeliné*. It is difficult to say exactly what is meant by these words.

<sup>12</sup> *L'hostel de Nesle* was on the site now occupied by the Mint in Paris. The earliest reading was *Sorbonne*, which was altered later for obvious reasons. The *Oracle of Leucetia* means the pillars of Isis, the protecting goddess of Paris, which in 1514 were in the Church of St. Germain des Prés.

<sup>13</sup> *Baralipton* is the barbarous designation of a syllogism in the well-known *memoria technica*

BARBARA CELARENT DARTI FERTIO BARALIPTON.

<sup>14</sup> *Bragmardo* is a name coined from Bracquemart, a cutlass, and made to resemble a designation of a syllogism like *Baralipton* above.

## CHAPTER XVIII

### *How Janotus de Bragmardo was sent to recover the great Bells from Gargantua*

MASTER JANOTUS, with his Hair cut in the Caesarian<sup>1</sup> fashion, clad with his Liripipion<sup>2\*</sup> in the ancient manner, and his Stomach well antidoted with bakehouse Condiments and Holy Water from the Cellar, betook himself to the Lodging of Gargantua, driving before him three red-muzzled Calves of Bedels, and dragging after him five or six artless Masters, thoroughly<sup>3</sup> bedraggled with Mire.

At their Entry Ponocrates met them and was afraid, seeing them thus disguised, and thought they were some Maskers out of their Wits; then he enquired of one of the said artless Masters in the Company, what was the Meaning of this Mummery. It was answered him that they desired their Bells to be restored to them.

Immediately that he heard this, Ponocrates ran to tell the News to Gargantua, so that he might be ready with his Answer and determine at once what he had to do. Gargantua being advised of the matter, called aside Ponocrates his Preceptor, Philotimus his Steward, Gymnast his Esquire, and Eudemon, and summarily conferred with them on what he was to do as well as to answer.

They were all of Opinion that they should be taken to the Buttery<sup>4</sup> and there made to drink like Roysterers;† and in order that this Cougher

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\* *liripipion* à l'antique, D; *l. tholologal*, ABC.

† *rustrement*, D; *tholologement*, ABC.

<sup>1</sup> *Caesarian*, i.e. after the manner of the Roman emperors, cropped short (cf. Suet. i. 45). Perhaps there may be an allusion to Serv. ad *Aen.* i. 590: "A caedendo dicta caesaries."

<sup>2</sup> *Liripipion*, according to Du Cange, is properly the pigtail to a hood. "Magna

caputia cum liripipiis" (*Epist. Obs. Vir.* i. 2).

<sup>3</sup> *à profit de menage* = soundly, thoroughly (Cotgrave); so as to lose no mire that they picked up.

<sup>4</sup> *au retraict du Guobelet* = to the Buttery (Cotgrave).

might not be puffed up with Vainglory, because the Bells had been given up at his Request, while he was boozing they sent for the Provost of the City, the Rector of the Faculty and the Vicar of the Church, to whom they would deliver up the Bells before the Sophister † had set forth his Commission. After that, in the Presence of these they would hear his fine Harangue. This was done; and the aforesaid Persons having arrived, the Sophister was introduced in the Hall, where they were in full Assembly, and began as follows, coughing :

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† *Sophiste*, D ; *Thologien*, ABC.

## CHAPTER XIX

### *The Harangue of Master Janotus de Bragmardo made to Gargantua for the Recovery of the Bells*

AHEM, hem, hem,<sup>1</sup> gudday,<sup>2</sup> Sir, gudday, and to you, my Masters. It could not be but good that you should give us back our Bells, for we have sore Need of them. Hem, hem, hasch. We have oftentimes heretofore refused good Money for them from those of London<sup>3</sup> in Cahors, yea and from those of Bordeaux in Brie, who would have bought them for the substantific Quality of the elementary Complexion which is intronicated in the Terrestreity of their quidditative Nature, to extraneise the Hail-storms and Whirlwinds from our Vines, not indeed ours, but those hard by. For if we lose the Drink we lose everything, Sense and Law.

☐ If you restore them to us at my Request, I shall gain thereby ten Links of Sausages and a fine Pair of Breeches, which will do great good to my Legs—or else they will not keep their Promise to me. Ho, ho, Gad! *Domine*, a Pair of Breeches is good *et vir sapiens non abhorrebit eam*. Ha, ha, 'tis not every one who wishes has a Pair of Breeches: I know it well of myself. Consider, *Domine*, I have been these eighteen  
• Marc. xii. 17. Days metagrabolising this fine Harangue: <sup>a</sup> *Reddite quae sunt Caesaris Caesari et quae sunt Dei Deo. Ibi jacet lepus.*<sup>4</sup>

By my Faith, *Domine*, if you will sup with me *in camera*, Copsbody,

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<sup>1</sup> *Ahem*, etc. This is intended as a burlesque on the style of the preachers of the day, especially of Olivier Maillard, who marked in his sermons the points where the preacher was to cough.

<sup>2</sup> Fr. *mna dies*, corrupt pronunciation of *bona dies*.

<sup>3</sup> There is a small London near Mar-

mande (Lot-et-Garonne), and a Bordeaux near Ville - Parisiis (Seine - et - Marne) (M.)

<sup>4</sup> *Ibi jacet lepus* = *Cy gist le lièvre*, from which comes the English word *gist*. I suppose it must allude to the difficulty of seeing a hare in her form. The phrase is from the logic of the Schoolmen.

*charitatis nos faciemus bonum cherubin.*<sup>5</sup> *Ego occidi unum porcum et ego habet bonum vino.* But of good Wine we cannot make bad Latin.

Well now, *de parte Dei date nobis Clochas nostras.* Hold, I give you in the Name of the Faculty a *Sermones de Utino*,<sup>6</sup> that *utinam* you would give us our Bells. *Vultis etiam Pardonos? Per diem vos habebitis et nihil payabitis.* }

O Sir, *Domine, clochidonaminor nobis.* Verily, *est bonum urbis.* Every one uses them. If they fit your Mare well, so they do our Faculty, *quae comparata est jumentis insipientibus et similis facta est eis.* <sup>b</sup> *Psalmus nescio quo*; and yet I quoted it well in my Note-book *et est unum bonum Achilles.*<sup>7</sup> Hem, hem, ahem, hasch.

See here, I prove to you that you ought to give me them. *Ego sic argumentor: Omnis clocha clochabilis in clocherio clochando, clochans clochativo clochare facit clochabiliter clochantes. Parisius habet clochas. Ergo gluc.*<sup>8</sup>

Ha, ha, ha, 'tis well put, that! It is *in tertio primae*,<sup>9</sup> in *Darii*, or elsewhere. By my Soul, I have seen the Time when I could play the Devil in arguing, but for the present I do nothing but dote. And henceforward I want nothing but good Wine, a good Bed, my Back to the Fire, my Belly to the Table, and a good deep Dish.

*Hei, Domine*, I beseech you, *in nomine Patris et Filii et Spiritus Sancti, Amen*, to restore us our Bells, and God keep you from Harm and our Lady from Health,<sup>10</sup> *qui vivit et regnat per omnia saecula saeculorum. Amen.* Hem, hasch, ehasch, grrenhen, hasch.

*Verum enim vero, quando quidem, dubio procul, edepol, quoniam, ita certe, me Deus fidiis*, a City without Bells is like a blind Man without a Stick, an Ass without a Crupper, and a Cow without Cymbals. Until you have restored them to us we will not cease to cry after you like a blind Man who has lost his Stick, to bray after you like an Ass without a Crupper, and to bellow after you like a Cow without Cymbals.

A certain Latiniser dwelling near the Hospital said once, quoting

<sup>5</sup> *bonum cherubin.* Instead of good "cheer" he says "cherubin," referring to their ruddy faces.

<sup>6</sup> There were then in vogue *Sermones aurei Fr. Leonardi de Utino*, a Dominican friar of Udine. This enables Rabelais to perpetrate the pun on *utinam*.

<sup>7</sup> *Achilles*, i.e. an unanswerable argument. This expression refers to the well-known Eleatic puzzle of Achilles and the tortoise.

<sup>8</sup> *Ergo gluc*, an ancient formula to express a conclusion that concluded nothing.

<sup>9</sup> In the third mood of the first figure of syllogisms, according to the *memoria technica*

BARBARA CELARENT DARI FERTIOQUE prioris, etc.,  
or FERTIO BARALIPTON.

<sup>10</sup> Fr. *Dieu vous garde de mal et Nostre Dame de santé.* A double interpretation is evidently intended here.

the Authority of one Taponnus—I lie, it was Pontanus,<sup>11</sup> a secular Poet<sup>12</sup>—who wished they were made of Feathers and the Clapper of a Fox-tail, because they engendered the Meagrimis in the Bowels of his Brain when he was composing his Carminiform Lines. But

*Nac petetin petelac,  
Tigue, torche lorgne,*<sup>13</sup>

he was declared a Heretic. We make them as of Wax.<sup>14</sup> And further the Deponent saith not. *Valete et plaudite. Calepinus recensui.*<sup>15</sup>

<sup>11</sup> John Jovian Pontanus had forged a Latin bill of sale and a will, which in 1532 Rabelais had taken for genuine and published as such. *Tapon* means a bung.

<sup>12</sup> *a secular poet.* All writers who were not Catholics—Virgil, Cicero, Homer, etc., included—were called *secular poets* (*Epist. Obs. Vir.*)

<sup>13</sup> *torche, lorgne*, occur in Coquillart's *Blason*, and mean haphazard striking.

<sup>14</sup> *as of wax* (*cire* and *cuir* or *cuivre*). This may be referred to bells, but un-

doubtedly alludes to the burning of heretics.

<sup>15</sup> The three endings are (1) that of depositions, (2) that of Latin Comedies, and (3) that of a copyist at the end of a manuscript.

*Calepinus*, an Italian Augustinian (1435-1511), who wrote a polyglot dictionary which was in vogue in Rabelais' time. *Calepin* is now used in French for a note-book. There was also the verb *calepiner*.

## CHAPTER XX

*How the Sophist\* carried off his Cloth, and how he had a  
Suit at Law against the other Masters†*

THE Sophist had no sooner finished, than Ponocrates and Eudemon burst out laughing so heartily that they nearly gave up the Ghost ; neither more nor less than Crassus<sup>1</sup> did, on seeing a Jackass eating Thistles, and as Philemon,<sup>2</sup> on seeing an Ass eat some Figs which had been prepared for his Dinner, died by dint of Laughing.

Together with them began Master Janotus to laugh his very best, so that the Tears came into their Eyes from the vehement Concussion of the Substance of the Brain, from which were expressed these lachrymal Humidities and flowed down along the optic Nerves ; wherein was represented by them Democritus Heraclitising and Heraclitus Democritising.

This Laughter being quite appeased, Gargantua consulted with his People what was to be done hereupon. There Ponocrates was of Opinion that they should make this fine Orator drink again ; and, seeing that he had given them Amusement and made them laugh more than ever did Songe-creux,<sup>3</sup> that they should give him the ten Links of

\* *Sophiste*, D ; *Théologien*, ABC.

† *Les autres maîtres*, D ; *les Sorbonistes*, ABC.

<sup>1</sup> *Crassus*, the grandfather of the triumvir, is called *κράσσος* after Lucilius by Cicero, Pliny and Macrobius, but the present reference is from Jerome, Epist. to Chromatius, Jovinus and Eusebius, i. p. 340 (Migne) : "Secundum illud quoque de quo semel in vita Crassum ait risisse Lucilius : 'similem habent labra lactucam asino carduos comedente.'"

<sup>2</sup> *Philemon*. This incident is recorded also i. 10 and iv. 17.

<sup>3</sup> *Songe-creux*. *Prenostication de*

*Maître Albert Songecreux biscaïn*, by Jehan de l'Espine du Pontalais. The same Pontalais was also author of *Contredits de Songecreux*. Cf. *Apologie pour Hérodote*, c. 39, ed. Liseux, vol. ii. p. 360 n., where he corrects his note in vol. i. p. 10, which attributes these works to Gringore.

Pontalais, known under the name of Songe-creux, was a player of farces, moralities, etc., before Francis I. He is mentioned by Des Periers (Nov. 30 ; cf.

Sausages mentioned in his merry Harangue, with a pair of Breeches, three hundred regulation Billets of Wood, five-and-twenty Hogsheads of Wine, and a Bed with three Courses<sup>4</sup> of Goose-down, and a Dish mighty capacious and deep; all which things, he said, were necessary for his Old age.

All this was done as had been determined, except that Gargantua, doubting that they could not at once find Breeches that would suit his Legs; doubting also what Fashion of them would be most convenient for the said Orator,<sup>5</sup> [whether the Martingale Fashion, which is a Drawbridge, for his greater Ease; or the Mariner Fashion, for the greater Solace of his Kidneys; or the Swiss fashion, which keeps warm the Belly-tabret;<sup>6</sup> or the Cod's-tail fashion, to prevent overheating his Reins], caused to be given to him seven Ells of black Cloth, and three of white for the Lining. The Wood was carried by the Porters; the Masters of Arts carried the Sausages and the Dish; Master Janotus himself would carry the Cloth.

One of the said Masters, named Master Jousse Bandouille, pointed out to him that this was neither seemly nor decent for one of his Degree, and that he should deliver it to one of them.

"Ha!" said Janotus, "Blockhead, Blockhead, thou dost not conclude *in modo et figura*. See whereto serve the *Suppositions* and *Parva logicalia*.<sup>7</sup> *Pannus pro quo supponit?*"

"*Confusè*," said Bandouille, "*et distributivè*."

"I ask thee not, Blockhead," said Janotus, "*quomodo supponit* but *pro quo?* It is, Blockhead, *pro tibiis meis*. And therefore I will carry it *egomet, sicut suppositum portat appositum*."<sup>8</sup>

And so he did carry it off stealthily,<sup>9</sup> as Patelin did his Cloth.

The best Part of it was when this Cougher, in full Assembly<sup>10</sup> held at the Mathurins, confidently demanded his Breeches and Sausages.

Lacour's note), Marot and Regnier. Cf. "Dixain anonyme" at the beginning of the Second Book of *Pantagruel*.

<sup>4</sup> *lit à triple couche*. In the text is given Cotgrave's rendering.

<sup>5</sup> The part between brackets was added in the editions after 1535.

<sup>6</sup> Fr. *bedondaine*, the lower part of the stomach.

<sup>7</sup> *Parva Logicalia*, a portion of the *Summulæ* of Petrus Hispanus (subsequently Pope John XXI.) treating of the ambiguities attaching to the use of words. The *Summulæ* was the universal

text-book in logic. Cf. Mullinger, *Hist. Univ. Camb.* i. p. 350.

<sup>8</sup> *sicut suppositum*, etc., in jurists' language = *sicut principale portat accessorium* (Regis).

<sup>9</sup> *stealthily*. Fr. *en tapinois*.

Dea, il s'en vint *en tapinois*  
A-tout mon drap souz son aisselle.  
Patelin, 837, 838.

<sup>10</sup> ABC, *en plein acte de Sorbone*. It was the custom of the University of Paris to assemble in the temple of the Mathurins to hear the rector harangue.

For they were peremptorily refused him on the ground that he had them of Gargantua, according to the Informations given thereupon. He pointed out to them that this had been *gratis* and out of his Liberality; by which they were not in any way absolved from their Promises.

This notwithstanding, it was answered that he should be content with Reason, and that no other Scrap should he get therefrom.

"Reason!" said Janotus; "we use none of that here; wretched Traitors, you are good for nothing; the Earth doth not bear more wicked Folk than you are; I know it well. Do not hobble in the Presence of Cripples; I have practised Villainy with you. 'Ods Spleen! I will inform the King of the enormous Abuses that are forged here, and by your Hands, and carried out. May I turn Leper, if he do not have you all burnt up alive as Bougres, Traitors, Heretics, and Seducers, Enemies of God and of Virtue."

At these Words, they framed Articles against him; he on the other Side cited them to appear. The End of it was that the Suit was retained by the Court, and is there still. On this Point the Masters ‡ made a Vow<sup>11</sup> never to cleanse themselves; and Master Janotus with his Adherents made a vow never to blow their Noses until Judgment should be given on this by definitive Sentence.

Bound by these Vows, they have to this day remained dirty and rheumy; for the Court has not yet fully examined all the Proceedings. The Sentence will be given at the next Greek Calends,<sup>12</sup> that is to say, never. For you know that they do more than Nature doth, and act contrary to their own Articles. The Articles of Paris proclaim that God alone can do Things that are infinite. Nature produceth nothing that is immortal, for she putteth an End and Period to all Things produced by her, seeing that *omnia orta cadunt*, etc.<sup>13</sup>

But these Swallowers of Fog make the Suits pending before them both infinite and immortal; and in so doing they have given Occasion to and verified the Saying of Chilon the Lacedaemonian, consecrated at Delphi, that Misery is the Companion of Law-suits,<sup>14</sup> and that Suitors are miserable, for that they sooner come to the End of their Lives than to the Rights they put forward.

‡ *Les Magistres*, D; *Les Sorbonicoles*, ABC.

<sup>11</sup> *made a vow*, etc. This is a parody of the vow of the Argives never to wear their hair long again till they had regained Thyrea. Herod. i. 82.

<sup>12</sup> "cum numquam soluturos significare vult, ad Kal. Graecas soluturos ait" (Suet. ii. 87).

<sup>13</sup> "Omniaque orta cadunt atque aucta senescunt" (Sall. *Bell. Jug.* 2, § 3).

<sup>14</sup> "Chiloni Lacedaemonio praecepta . . . Delphis consecrando aureis litteris, . . . comitem aeris alieni atque litis esse miseriam" (Plin. *N.H.* vii. 32).

## CHAPTER XXI

### *The Study and Manner of Life of Gargantua according to the Discipline of his Sophistical\* Preceptors*

THE first Days being thus spent and the Bells put up again in their Place, the Citizens of Paris in Acknowledgment of this Courtesy, offered to maintain and feed his Mare as long as he should please. This Gargantua took in good Part, and they sent her to live in the Forest of Bière.<sup>1</sup> I believe she is not there any longer now.

This done, he wished with all his Heart to study at the Discretion of Ponocrates. But he, for the Beginning, ordered that he should go on in his accustomed Manner, in order to understand by what Means, in so long a Time, his former Preceptors had made him so foolish, simple and ignorant.

Accordingly he arranged his Time in such Fashion that ordinarily he awaked between eight and nine of the Clock, whether it was Daylight or not; for so had his former Governors† ordered, citing that which

\* Ps. cxxvii. 2. David saith: *\* Vanum est vobis ante lucem surgere.*

Then he did tumble and toss, stretch his Legs, and wallow in the Bed some time, the better to stir his animal Spirits; and apparelled him-

\* *Sophistes*, D; *Sordonagres*, ABC.

† *Regens antiquæ*, D; *Regens theologicæ*, ABC.

<sup>1</sup> *Bière*. It is a question whether this means the forest of Bière or Bière (Lat. *foresta de Bierria*) or the forest of Fontainebleau. M. des Marets suggests that originally they were one forest. Jehanneau has a long and somewhat interesting note to prove that the place alluded to is Gentilly, which is close to the river Bière, and that by the *grande jument* is meant Diane de Poitiers, the mistress of Francis I. (Gargantua). This

is supported by the allusions to the frequent walks taken by Gargantua and Pantagruel along the banks of this river (cf. i. 24; ii. 15, 22), and also by an inscription on a copper plate discovered at Gentilly by Esmangart, running thus:

DAns Ce pourPris le grAnd FraNçois preMier  
TreVue tousJours jouiSsance noUele  
QVil eSt hevReVx Ce liEu soVef reCele  
FlEur De beaUlte DiAne de PoicTier.

self according to the Season; but he did willingly wear a great long Gown of coarse Frieze furred with Fox-skins; afterwards he combed himself with a Comb in the Almain<sup>2</sup> Fashion, which is with his Thumb and four Fingers, for his Preceptors said that to comb himself in any other Way, to wash or make himself clean, was to lose Time in this World.

Then he . . . ., . . . ., . . . ., . . . ., . . . ., yawned, spat, coughed, hawked, sneezed, blew his Nose like an Archdeacon;<sup>3</sup> and breakfasted, so as to abate the Effect of the Dew and the Bad Air, on good fried Tripes, fair Rashers on the Coals, fine Hams, good Ragout of Game, and a Store of Soup of Prime.<sup>4</sup>

Ponocrates pointed out to him that he ought not to eat so immediately after leaving his Bed, without having previously taken some Exercise.

Gargantua answered: "What! have I not taken sufficient Exercise? I have rolled myself round six or seven Times in my Bed before I rose. Is not that enough? The Pope Alexander<sup>5</sup> did use to do so by the advice of his Jew Physician and lived till his Death in spite of his Detractors. My first Masters have thereto accustomed me, saying that to break one's Fast caused a good Memory; therefore they drank thereat first. I find myself very well for it and only dine the better therefor.

"Also Master Tubal told me (he was first as a Licentiate at Paris) that it is not every Advantage to run apace, but to set forth betimes. So the Sum-total of the Health of our Humanity is not to drink switter-swatter like Ducks, but rather to drink early in the Morning; *Unde versus*:

To rise betimes doth not give Rest;  
To drink betimes is far the Best."<sup>6</sup>

After having breakfasted right well, he went to Church, and they carried for him in a great Basket, a huge Breviary enslippered<sup>7</sup> in its Case, weighing, what with Grease, Clasps and Parchment-cover, little

<sup>2</sup> *Almain*. This is doubtful. It may mean *à la main* or *à l'Allemande*, or may contain an allusion to Jacques Almain, doctor of the University of Paris.

<sup>3</sup> *Archdeacon*, as richer and more self-indulgent than ordinary Churchmen.

<sup>4</sup> *soupe de Prime*, soup or brewis of the first monastical hour (iii. 15). "Cheese and bread put into pottage; or chopped Parseley strewed or layed together with the fat of the Beefe-pot, on the bread" (Cotgrave).

<sup>5</sup> *Alexander V.*, whose physician was the Jew, Marsilius of Parma.

<sup>6</sup> A parody of the verses of Pierre Grosnet:

Lever matin n'est point bon heur  
{ Mais venir à point est meilleur }  
Boyre matin est le meilleur.

<sup>7</sup> Fr. *empantoflé*. Duchat explains it as having the authorisation of the Pope, sealed with the impress, as it were, of his slipper, quoting *pantofla decretorum*, ii. 7.

more or less than eleven Quintals six Pounds. There he heard twenty-six or thirty Masses. Meantime came his Matins-mumbler to his Place, muffled and crested like a Hoopoe, and with his Breath well antidoted with a Store of Vine-tree Syrup; with him Gargantua mumbled all his Kyrielles (*Litanies*), and so curiously did he pick them over, that not a single Grain (*bead*) thereof fell to the Earth.

As he came from Church, they brought him on an Ox-wain a Pile of Paternosters of Saint Claude,<sup>8</sup> each one as big as is a Hat-block;<sup>9</sup> and as he walked through the Cloisters, Galleries or Garden he said more of them than sixteen Hermits.

Then he studied some miserable Half-hour, with his Eyes fixed on his Book; but as the Comic poet says, his Soul was in the Kitchen.<sup>10</sup>

Then voiding a full Official,<sup>11</sup> he sat down to Table; and because he was naturally phlegmatic, he began his Repast by some dozens of Hams, smoked Neats' tongues, Botargoes, Sausages and other Vaunt-couriers of Wine.

Meantime four of his People threw into his Mouth, one after another continuously, Mustard by the Bucketful; then he drank a horrific Draught of white Wine to relieve his Kidneys. After that, he ate, according to the Season, Meats agreeable to his Appetite, and then left off eating when his Belly was blown up.

For drinking he had neither End nor Rule; for he used to say that the Goals<sup>12</sup> and Bounds of drinking were when, as the Man drank, the Cork-sole of his Slippers swelled<sup>13</sup> to the Height of half-a-Foot.

<sup>8</sup> *Saint Claude*, a town in Franche-Comté where was and is a considerable trade in beads, etc.

<sup>9</sup> *moufle d'un bonnet*, i.e. a head.

<sup>10</sup> *Jamdudum animus est in patinis*.

Ter. *Emm.* 816.

<sup>11</sup> *official* is used in the earlier editions for a more offensive word. It is also used in the same sense, i. 9, *q.v.*

<sup>12</sup> *goals*. Fr. *metes*, Lat. *meta*.

<sup>13</sup> *swelled*, i.e. by the wine that exuded from his pores into his slippers.

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## CHAPTER XXII

### *The Games of Gargantua*<sup>1</sup>

THEN lumpishly mumbling over a Scrap of a Grace, he washed his Hands in fresh Wine, picked his Teeth with a Pig's foot and discoursed merrily with his People.

Then the green Cloth being spread, they displayed a store of Cards, a number of Dice, and an abundance of Chess-boards. There he played at :

Flusse	Beggar my Neighbour
Primero	Odd Man out
Palm	The turned Card
Robber	Take Miss
Triumph	Hère
Prick and spare not	Lansquenet
The Hundred	Cuckow
The Spinet	Let him speak that hath it
Poor Moll	Teetotum <sup>2</sup>
The Fib	Marriage
Pass ten	I have it
Trente et quarante	Opinion
Pair and Sequence	Who doth one doth the other
Three hundred	Sequences

<sup>1</sup> It seems hardly possible to find meanings or give equivalents for the long list of games given here. Names have been found as near as could be from notes that were accessible, mostly taken from Duchat, Esmangart, and Cotgrave, to whom Urquhart seems principally indebted. A few notes have been given on some points of interest.

<sup>2</sup> *Teetotum* (cf. ii. 11). Fr. *pille, nade, jocque, fore*. These words, or their initial letters P·N·I·F, mark the four sides of a teetotum. *Pigliar* (Ital.) = to take. *Nada* (Span.) = Nothing. *Jocque* (Ital.) = *Giucoco* = Game. *Fore* (Ital.) = *Fuora*, i.e. All over. Another way of marking the teetotum is A. (Lat. *ausfer*), T. (*totum*), N. (*nikil*), D. (*depone*).

Cockall	Primus Secundus <sup>4</sup>
Taroc	Mark-knife <sup>5</sup>
Loser wins	The Keys
Gulls	Hop-scotch
Torture	Odd or Even
Snorer	Heads or Tails
Gleek	Huckle-bones
Honours	Toss-pin <sup>6</sup>
Morra	Billiards
Chess	Hunt-the-Slipper
Fox and Geese	The Owl
Morris	Coddling the Hare
Pick-a-back	Yet one Tug
Blank draw	Trudge-pig <sup>7</sup>
Mumchance	Magpies
Three Dice	The Horn
Draughts	The shrove-tide Ox
Nick-nock	The Madge-owlet
Lurch <sup>8</sup>	Pinch-without-laughing
Queen's Game	Pricking
Sbaraligno	Unshoeing the Ass
Backgammon	The Cocksess ( <i>Urg.</i> )
Long Tables	I spy, hie!
Fell down	I sit down
Hang it all	Gold-beard <sup>8</sup>
Needs must	Buskins
Draughts	Draw the Spit
Mop and mow	Put out

<sup>8</sup> *Lurch*. Cf. *Coriolanus*, ii. 2, 105 (99), Wright's note.

<sup>4</sup> *Primus secundus*, a game of school-boys trying by turning the leaves first to light upon something concealed in a book (cf. ii. 18). "Primo, secundo, tertio, is a good play" (*Twelfth Night*, i. 1, 39).

<sup>5</sup> *Mark-knife*. A knife being stuck in the table, coins or counters were sped along to see which came nearest.

<sup>6</sup> Fr. *pingres*. This seems most probably to have been a game played by girls, who used pins or needles to toss with instead of coins or bones, etc. Cf. iv. 14. It must be connected with *épingle* or *épine*.

<sup>7</sup> Fr. *cochonnet va devant* means kicking a particular stone before one. Montaigne says (iii. 13 *ad fin.*) that Scipio used to play at "*Cornichon va devant le long de la marine avec Laelius*."

<sup>8</sup> Fr. *La barbe doribus*. Duchat makes this a game at blindman's-buff, at which the chin of the blinded one is "gilded," i.e. smeared with filth. *Poudre d'oribus* is that which Rabelais calls (ii. 30) *diamerdis*; and in ii. 22, referring to Matthieu Ory, an Inquisitor, he calls him *notre maître Doribus*, intending clearly to be most uncomplimentary. Cf. also ii. Prol.

Gossip, lend me your Sack	The return Course ( <i>Cot.</i> )
Ramscod Ball	Flat Bowl
Thrust out	Whirligig
Marseilles Figs	Pick-a-back to Rome
At the Fly <sup>9</sup>	Touch-clod
Bowman Shot	Sly Jack
Flay the Fox	Short Bowls
Pick me up	Shuttlecock
Nine-holes	Dogs' ears
Oat-selling	Smash Crock
Blow the Coal	My Desire
Re-wedding	Twirlywhirly
Quick and dead Judge	Rush bundles
Unoven the Iron	Short Staff
The false Clown	The flying Dart
Nine-stones	Are you all hid?
The hunchback Courtier	Spur away
The Finding of the Saint	Blanks
Hinch-pinch	Hunt about
Pear-tree <sup>10</sup>	The iron Mask
Queen o' the May	Pyramids
The Breton Jig <sup>11</sup>	All in a Row
The Whirligig	The cherry Pit
The Sow	The Humming-top
Belly to Belly	The Whip-top
Gables	The Peg-top
Pushpin	The Hobgoblin <sup>12</sup>
Quoits	Scared face <sup>14</sup>
I'm in it	Catch-ball
Fouquet <sup>13</sup>	Fast and loose ( <i>Cot.</i> )
Nine-pins	Fat-rump

<sup>9</sup> At the Fly (Fr. *à la mousche*, probably = *μύθρα παίζειν*, *μύθρα χαλκή*, Poll. 9, 110), a game like blindman's-buff. Cf. also Erasm. *Empusae ludus*. Cf. iii. 40.

<sup>10</sup> Fr. *Poirier*. Probably the same as *poirier fourchu*, *l'arbre fourchu* and *chêne fourchu*, standing on one's head.

<sup>11</sup> Fr. *trihori*, a well-known Breton dance, from *τραχώριον*. Cf. iv. Prol. and 38, and *Contes d'Entrapel*, c. 19 (l. p. 264).

<sup>12</sup> *Fouquet* (Lat. *Focus*). At this game

one nostril was plugged with tow, the other end of which hung down and was set alight. The fire had to be extinguished by blowing with the other nostril. ii. 12, iv. New Prol.

<sup>13</sup> *au Tenebry*. *Au Tonnebri* in *Poésies Inédites*, x. 223.

<sup>14</sup> "Et pouvez croire . . . que M. vostre père et MM. vos oncles jouèrent tout un temps *d'esbahi*."—*Sat. Ménip.* xii. (*Har. de M. d'Aubray*).

Cock-horse	The boulding Cloth
St. Côme, I come to worship	Oat-sowing
The brown Beetle	Greedy Glutton
I catch you napping <sup>15</sup>	Windmills
Fair and gay goes Lent away <sup>16</sup>	Defendo
The forked Oak	Pirouetting
Leap-frog	Butting Rams
The Wolf's Tail	Bascule
Nose in Breech	Hind the Ploughman
William, give me my Lance	The dead Beast
See-saw	Climb the Ladder <sup>19</sup>
Shocks of Corn	The dead Pig
The small Bowl	The salt Doup
Fly away, Jack	The Pigeon has flown
Tit, tat, toe, my first go	Barley-break ( <i>Cotg.</i> )
A propos	Faggots
Nine Hands	The bush Jump
Harry-racket	Crossing
The fallen Bridges	Hide and seek
Bridled Nick	Coin in the Tail-pocket
The Bull's Eye <sup>17</sup>	The Hawk's Nest
Battledore	Hark forward
Blindman's Buff	Figs
Bob-cherry	Gunshot Crack
Frogs and Toads	Mustard-pounder
Cricket <sup>18</sup>	Out of School
Pestle and Mortar	The Relapse
Cup and Ball	The feathered Dart
The Queens	Duck your Head
The Trades	Crane-dance
Heads and Points	Slash and cut
Dot and go one	Flirts on the Nose
Wicked Death	Larks
Fillips	Filliping
Lady, I wash your Cap	

<sup>15</sup> *je vous prends sans verd*, i.e. catch you without a piece of green (e.g. on oak-apple day). Cf. iii. 11.

<sup>16</sup> *bien et beau s'en va Quarisme*; iv. Prol. This game is mentioned by Charles d'Orléans, *Rondeau* 206.

<sup>17</sup> Fr. *la crolle*. Cf. iv. 52.

<sup>18</sup> Urquhart is here followed in translating *la crosse* cricket. In this game it seems that a ball was bowled and hit away with a curved club.

<sup>19</sup> *monte monte l'Eschelle*. *Monte l'eschelle* in *Poésies Inédites*, x. p. 223; ed. de Montaiglon.

After having well played, and littered and frittered and sifted away his Time it seemed fitting to drink some little: it was eleven Quarts<sup>20</sup> a head; and immediately after to bench it, that is, on a fair Bench or a good large Bed, to stretch himself and sleep for two or three Hours without thinking ill or speaking ill. After he was awakened, he would shake his Ears a little; meantime they brought him fresh Wine; there-upon he drank better than ever.

Ponocrates pointed out to him that it was an ill Diet to drink thus after sleeping.

"It is," answered Gargantua, "the true Life of the Fathers."<sup>21</sup> For naturally I do sleep salt, and sleeping has been worth so much Ham."

Then he began to study some little, and Paternosters were to the Front; in order the better to despatch them in Form, he got upon an old Mule which had served nine Kings; and so, mumbling with his Mouth and doddling with his Head, he went to see some Coneys taken with Nets.

On his Return he betook himself into the Kitchen, to know what roast Meat was on the Spit.

And he supped very well, on my Conscience, and did willingly invite some Topers from among his Neighbours, with whom carousing merrily, they told Stories of all Sorts from the old to the new.

Among others, he had for his Servants the Lords of Fou, of Gourville,<sup>22</sup> of Grignault and Marigny.

After Supper, were brought in the fair wooden Gospels,<sup>23</sup> that is to say many Chess or Backgammon Boards, also the fair Flusse, "One, two, three"; or Primero,<sup>24</sup> to kill Time; or else they went to see the Wenches thereabouts, and had small Banquets among them, Collations and After-collations. Then he would sleep without unbridling till eight o'Clock the next Morning.

<sup>20</sup> *Quarts*, Fr. *peguads*, according to Duchat, a wine-pot (*pegat* in Gascon), from Lat. *picatum*, holding more than a Paris quart.

<sup>21</sup> *Life of the Fathers*, an allusion to the 42d chapter of the rule of St. Benedict: "Mox ut surrexerint a cena sedeant omnes in unum, et legat unus collationes vel *Vitas Patrum*, aut certe aliquid quod aedificet audientes." After this they took a cup in the refectory. The reading produced thirst in the Holy Fathers, sleeping did the same for Gargantua (Duchat).

<sup>22</sup> *de Fou* and *Gourville* were noblemen of Poitou. All four were courtiers of Francis I.

<sup>23</sup> Boards for chess and backgammon were made to resemble the Gospels, especially as they served for four sorts of games. In order to obey their rules, monks used to play chess, etc., on such *livres d'Evangelies*.

<sup>24</sup> *à toutes restes* seems to be another game at cards, possibly Primero. Perhaps the name may be derived from *d toute reste*, at all hazards.

## CHAPTER XXIII

*How Gargantua was trained by Ponocrates in a Discipline  
such that he lost not one Hour of the Day*

WHEN Ponocrates knew Gargantua's vicious Manner of Living, he determined to instruct him in Letters in a far different Fashion ; but for the first few Days he bore with him, considering that Nature cannot endure sudden Changes without great Violence.

Therefore, the better to begin his Work, he entreated a learned Physician of that Time, named Theodorus,<sup>1</sup> to consider if it were possible to change Gargantua to a better Course. He purged him *secundum artem* with Hellebore of Anticyra,<sup>2</sup> and by this Medicament purged him from all this Corruption and perverse Habit of Brain. By this means also Ponocrates caused him to forget all that he had learned under his ancient Preceptors, as <sup>a</sup>Timotheus did to his Pupils, who had been instructed under other Musicians.

<sup>a</sup> Quint. ii. 3, § 3.

To do this the better, he brought him into the Company of learned Men who were there, in Emulation of whom his Wit increased and his Desire to study otherwise and to make known his Worth.

Afterwards, he put him in such a Course of Study that he lost no Hour whatever of the Day, and thus spent all his Time in Literature and sound Knowledge.

So then, Gargantua awoke about four o'Clock in the Morning. Whilst he was being rubbed there was read to him some page or other of Holy Writ, aloud and clearly, with Pronunciation suited to the Matter ; and hereunto was appointed a young Page, a native of Basché,

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<sup>1</sup> *Theodorus*, probably a typical Greek name used by Rabelais, as he employs *Gymnaste*, *Rhizotome*, etc. ABC read *Seraphin Calobarsy*.

<sup>2</sup> *Black hellebore* was the remedy used

by the ancients against paralysis, insanity, dropsy, gout of long standing, and arthritic diseases. It was a strong purgative, and grew in Anticyra (Plin. *N.H.* xxv. 5).

named Anagnôstes.<sup>3</sup> According to the Purpose and Argument of that Lesson, he oftentimes gave himself to revere, adore, pray and beseech the good God, whose Majesty and marvellous Judgment the Reading shewed forth.

Then went he into the secret Places to make Excretion of his natural Digestions. There his Preceptor repeated to him what had been read, expounding unto him the most obscure and difficult Points.

On their Return they considered the Condition of the Sky, if it were such as they had observed it the Night before, and into what Signs the Sun was entering, as also the Moon, for that Day.

This done, he was dressed, combed, curled, trimmed and perfumed, during which Time were repeated to him the Lessons of the Day before. He himself said them by Heart, and founded thereon certain Cases that were practical and bearing on the State of Man; this they continued sometimes for two or three Hours, but generally they ceased as soon as he was fully clothed. Then he was read to for three good Hours.

This done, they went forth, still conferring on the Subjects of the Lecture, and betook themselves to the Bracque,<sup>4</sup> or to the Meadows, and played at Ball or Tennis or the Triangular<sup>5</sup> Ball-game, gaily giving Exercise to their Body, as they had before to their Mind.

Their Sports were always taken in perfect Freedom, for they left off their Game when it pleased them; and they mostly gave over when sweated all over their Body or were otherwise tired. Then they were well dried and rubbed, changed their Shirts, and walking gently, went to see if the Dinner was ready. Whilst they were there waiting, they did clearly and eloquently pronounce some Sentences retained from their Lecture.

Meantime Master Appetite came, and as good Occasion served them they sat them down at Table.

At the Beginning of the Repast there was read some pleasant Story of the ancient Feats of Arms, until he had taken his Wine. Then (if they thought good) the Reading was continued, or they began to discourse merrily together, speaking for their first Discourse of the Virtue, Property, Efficacy and Nature of all that was served them at Table; of the Bread, Wine, Water, Salt, Meat, Fish, Fruits, Herbs,

<sup>3</sup> *Anagnôstes*. He probably refers to Pierre Duchâtel, reader to Francis I. Cf. Epistle Dedicatory to Book IV.

<sup>4</sup> *en Bracque*. This has been explained as a tennis-court in the Boulevard St. Marceau (the extreme south of Paris),

with a Hound (Bracque) as a sign. M. des Marets refers it to the *Carrefour de Bracque*, now *la place de l'Estrapade*.

<sup>5</sup> *Seu lentum ceroma teris tepidumve trigona.* Martial, iv. 29.

Roots, and of their Dressing. And in doing this he learned in a short time all the Passages bearing on this in Pliny, Athenaeus, Dioscorides, Julius Pollux,<sup>6</sup> Galen, Porphyrius,<sup>7</sup> Oppian,<sup>8</sup> Polybius, Heliodorus, Aristotle, Aelian and others. In holding these Discourses they often, to be better assured, had the before-named Books brought to Table. And so well and perfectly did he retain in his Memory the things spoken of, that in those days there was not a Physician who knew therein half as much as he did.

Afterwards they discoursed of the Lessons read in the Morning, and finishing their Repast by some Confection of Quinces,<sup>9</sup> he picked his Teeth with Tooth-picks of the Mastick-tree;<sup>10</sup> washed his Hands and his Eyes with fair fresh Water, and they returned Thanks to God in some fine Canticles made in Praise of the Divine Bounty and Munificence. This done, Cards were brought, not to play with, but to learn from them a thousand pretty Tricks and new Inventions, all of which proceeded from Arithmetic. By this means he fell in love with the said Numerical Science, and every day after Dinner and Supper, passed his Time as pleasantly as he had been wont at Dice or at Cards; inso-much that he knew it so well in Theory and Practice, that Tunstal, the Englishman,<sup>11</sup> who had written largely on it, confessed that verily, in Comparison with him, he understood no more therein than the High-Dutch.<sup>12</sup>

And not only in this, but also in the other Mathematical Sciences, as Geometry, Astronomy and Music; for, as they waited for the Concoction and Digestion of his Meal, they made a thousand pretty Instruments and Geometrical Figures, and likewise practised the Astronomical Canons.

Afterwards they recreated themselves with singing musically in four or five Parts, or on a set Theme, to the full extent of their Throat. With regard to musical Instruments, he learned to play on the Lute, the

<sup>6</sup> *Julius Pollux* of Naucratis in Egypt, a Greek sophist who lived at Athens under Commodus (180 A.D.) His *Onomasticon*, a treatise on every variety of subject, in 10 Books, was published by Aldus in 1504.

<sup>7</sup> *Porphyrius*, a great Neo-Platonist. His treatise on *Abstinence from Meat that has had Life* is probably in view here.

<sup>8</sup> *Oppianus*, a Cilician poet of the 2d century who wrote on hunting and fishing.

<sup>9</sup> *Confection of Quinces*, Fr. *cotoniat*; ii. 28, iv. 32, *condignac*.

<sup>10</sup> *Lentiscum melius*: sed si tibi frondea cuspis Defuerit, dentes penna levare potest.

Martial, xiv. 22.

<sup>11</sup> Cuthbert Tunstal (1476-1559), bishop of Durham, first secretary of Henry VIII. He published (Lond. 1522, Paris 1529; Rob. Estienne) a treatise on Arithmetic, *C. Tonstalli de Arte supputandi libri quatuor*. Cf. Mullinger, *Hist. Univ. Camb.* i. 591 sq.

<sup>12</sup> The French had but little communication at this time with Upper Germany.

Spinet, the Harp, the German Flute, and the Flute with nine Holes, the Viol and the Sackbut. This Hour thus spent and his Digestion finished, he did purge his Body of natural Excrements; then betook himself to his principal Study for three hours or more, as well to repeat his morning Lesson as to go on with the Book he had in hand, as also to write and draw and trace carefully the antique and Roman Letters.

This done, they went out, and with them a young Gentleman of Touraine, named the Esquire Gymnast, who taught him the Art of Riding. Changing then his Clothes, he mounted a Charger, a Cob, a Gennet, a Barb, a light Horse, made him run a hundred Courses, leap in the Air, clear the Ditch, leap over the Barrier, caracole sharply to the right or the left.

There he broke, not his Lance, for it is the greatest Folly in the World to say: I have broken ten Lances at Tilt or in Battle—a Carpenter could easily do it—but 'tis a laudable Boast to have overthrown ten Enemies with one Lance. With his Lance then tipped with Steel, tough and strong, he would break down a Door, pierce a Harness, uproot a Tree, spike a Ring, carry off a Cuirassier-saddle, a Coat-of-mail and a Gauntlet. All this he did, armed from Head to Foot.

With regard to prancing Flourishes and little Chirrups<sup>13</sup> on Horse-back, no one did it better than he. The Vaultier of Ferrara<sup>14</sup> was but an Ape in comparison. He was singularly accomplished in leaping nimbly from one Horse to another without putting Foot to the Ground—these Horses were called *desultorii*<sup>15</sup>—and leaping on Horse-back on both Sides, Lance in hand, and without Stirrups; and guiding his Horse at pleasure without a Bridle; for such things are useful for military Discipline.

Another day he practised with the Battle-axe, which he wielded so well, so lustily recovered it from every Thrust, so nimbly lowered it with a sweeping Stroke, that he was passed Knight-at-arms in the Field and in all Trials.

Then he brandished the Pike, played with the two-handed Sword, or the Back-sword,<sup>16</sup> the Spanish Rapier, the Dagger, the Poniard, armed or unarmed, with a Buckler, Cloak or Target.

<sup>13</sup> Fr. *poppismes*, Gk. *πόπυσμα*, Lat. *poppysma*, a sort of chirruping to encourage the horses used by riders in a circus. Rabelais probably borrows the word used in this sense from Pliny, *N.H.* xxxv. 10, § 36 (104): "Cum pingeret (Nealces) poppyzonta retinentem par equum."

<sup>14</sup> *Vaultier of Ferrara*, some Italian at the court of Francis.

<sup>15</sup> *desultorii*. Cf. Hom. *Il.* xv. 679-684; Liv. xxiii. 29, § 5.

<sup>16</sup> *Back-sword* = *l'espée bastarde*. Cf. i. 35, iii. 25. Littré explains it as a sword which can be used with one hand or two.

He hunted the Stag, the Roe-buck, the Bear, the Fallow-deer, the wild Boar, the Hare, the Partridge, the Pheasant, the Bustard.

He played with the large Ball and made it bound in the Air with Foot as well as with Fist.

He wrestled, ran, jumped, not at three Steps and a Leap, not with a Hop, nor with the German Leap (for Gymnast said such Leaps are useless and of no good in War), but with a single Bound he would clear a Ditch, fly over a Hedge, mount six Paces up a Wall and clamber in this manner up to a Window of the height of a Lance.

He would swim in deep Water on his Belly, on his Back, on his Side, with all his Body, with his Feet only, with one Hand in the Air, wherein holding a Book he would cross the whole breadth of the River Seine without wetting the Book, and dragging his Cloak with his Teeth as did Julius Caesar.<sup>17</sup> Then with one Hand he got into a Boat with great Strength; from there he would again throw himself into the Water Head-foremost, sounded the Depths, explored the Hollows of the Rocks, plunged into the Pits and Gulfs. Then he turned the Boat about, steered it, rowed it quickly, slowly, with the Stream, against the Current, stopped it in full Course, steered it with one Hand and with the other laid about him with a huge Oar, hoisted the Sail, climbed aloft on the Mast by the Shrouds, ran along the Rigging, adjusted the Compass, tackled the Bowlines, handled the Helm.

Coming out of the Water, he sturdily climbed up a Mountain-side and came down again as easily; he clambered<sup>18</sup> up Trees like a Cat, leaped from one to another like a Squirrel and knocked down the great Boughs like another<sup>b</sup> Milo.

<sup>b</sup> Paus. vi. 14, §§ 5-8.

With two well-steeled Poniards and two well-trieed Bodkins he climbed to the Top of a House like a Rat, then came down from the Top to the Bottom, with his Limbs so arranged that he got no Hurt by his Fall.

He hurled the Dart, threw the Bar, put the Stone, threw the Javelin, the Boar-spear, the Halbert; drew a Bow to the full, bent against his Breast strong rack-bent<sup>19</sup> Cross-bows, took Aim by his Eye

<sup>17</sup> In the Alexandrian war, during a battle for the possession of Pharos, Caesar first threw himself from the fortifications into a small boat, and then, when hard pressed by the Egyptians, into the water, carrying his papers in one hand out of

the water, and swimming with the other. Plut. *Caes.* c. 49, § 4.

<sup>18</sup> Fr. *graver*, still used in Saintonge for *grimper*.

<sup>19</sup> *de passe*, i.e. bent by a rack (a machine for that purpose).

with an Arquebuss, planted the Cannon, shot at the Butt, at the Popinjay, going up a Hill,<sup>20</sup> coming down it, frontways, sideways, and behind him like the Parthians.

They tied a Cable-rope for him on to the Top of some high Tower, with the other End hanging to the Ground; by this he climbed Hand over Hand to the Top, and then came down again so sturdily and firmly that you could not have done it better on a well-levelled Plain.

They placed for him a great Pole supported by two Trees; from this he would hang by his Hands, and go along it to and fro without touching anything with his Feet, so swiftly that you could not overtake<sup>21</sup> him by running at full Speed.

And to exercise his Chest and Lungs he would shout like all the Devils. I heard him once calling Eudemon from St. Victor to Montmartre.<sup>22</sup> Never had °Stentor such a Voice at the Siege of Troy.

• IL v. 785.

Moreover, to strengthen his Sinews, they had made for him two great Sows of Lead, each weighing eight thousand seven hundred Quintals, which he called *haltères*:<sup>23</sup> these he would take from the Earth, one in each Hand, and hoist them in the Air above his Head, and hold them so without stirring for three-quarters of an Hour and more, which showed inimitable Strength.

He could play at Barriers with the stoutest, and when the Tussle came, he kept himself on his Feet so firmly that he would let the hardest of them try, to see if they could make him budge from his Ground, just as °Milo did formerly, in imitation of whom he held a Pomegranate in his Hand and gave it to whosoever could take it from him.

<sup>4</sup> Paus. vi. 24, §§ 6, 7.

His Time being thus bestowed and himself rubbed, cleansed and refreshed with a Change of Apparel, he returned fairly and softly, and passing by some Meadows or other grassy Places, they inspected the Trees and Plants, comparing them with the Accounts of them in

<sup>20</sup> *Falst.* That sprightly Scot of Scots, Douglas, that runs a' horseback up a hill perpendicular.

*Prince.* He that rides at high speed and with his pistol kills a sparrow flying.

*Falst.* You have hit it.

*Prince.* So did he never the sparrow.

1 *Henry IV.* ii. 4, 377 *sqq.*

<sup>21</sup> *Fr.* *aconcevoir* (= *atteindre*), used only by Rabelais in this sense. Cf. c. 25, v. 39.

<sup>22</sup> St. Victor to Montmartre is practi-

cally the extreme south to the extreme north of Paris.

<sup>23</sup> *ἀλτήρες* (*ἄλλομαι*), weights like dumb-bells, used to assist in jumping, being thrown backwards at the moment of taking the leap. Cf. *ἀλτήροι θυλάκοισι χρῆσθαι τὸ μέγεθος* (Crates, *Her.* iv.) This line is commented on by Julius Pollux, and possibly Rabelais had it in his mind. The word *halter* is found Mart. vii. 67, xiv. 49.

the Books of the Ancients who have written thereon, such as Theophrastus, Dioscorides,<sup>24</sup> Marinus,<sup>25</sup> Pliny, Nicander,<sup>26</sup> Macer<sup>27</sup> and Galen; and carried to the House whole Handfuls of them, whereof a young Page named Rhizotomus had charge, and together with them of Mattocks, Pickaxes, Grubbing-hooks, Spades, Pruning-knives and other Instruments requisite for good Gardening.

When they had arrived home, while Supper was being got ready, they repeated certain Passages of that which had been read, and then took their Place at Table. And here note that Gargantua's Dinner was sober and frugal; for he only ate enough to restrain the Cravings<sup>28</sup> of his Stomach; but his Supper was copious and ample, for he took then as much as was needful to maintain and nourish him. This is the true Diet prescribed by the Art of good and sound Medicine, although a Rabble of foppish Physicians, fagged in the Wrangling-shop of the Arabs,<sup>29</sup> counsel the Contrary.

During the said Repast the Lesson read at Dinner was continued as long as they thought good; the rest was taken up in good Discourse, learned and profitable. After they had given Thanks, they set themselves to sing melodiously, and play on harmonious Instruments, or with those pretty Sports one has with Cards or Dice or Thimblérig; and there they remained making good Cheer and frolicking sometimes till Bed-time; sometimes they went to seek the Company of Learned men or such as had seen foreign Countries.

When it was full Night, before retiring, they went to the most open place of the House to see the Face of the Heavens; and there took note of the Comets, if there were any, likewise the Figures, Situations, Aspects, Oppositions and Conjunctions of the Stars.

<sup>24</sup> *Dioscorides Pedacius*, a physician and herbalist, probably in 2d century A.D. He left behind a treatise on *Materia Medica*, a work of great labour and research.

<sup>25</sup> *Marinus*, a celebrated physician and anatomist, tutor to Galen, who speaks of him with great respect.

<sup>26</sup> *Nicander* (2d or 3d cent. B.C.) of Claros near Colophon in Ionia, a physician and a poet. He wrote on toxicology. Two poems of his, *Θηριακά* and *Ἀλεξίφάρμακα*, survive.

<sup>27</sup> *Macer* is Aemilius Macer of Verona, who died in Asia 16 B.C. He wrote a poem or poems on birds, snakes and

medicinal plants in imitation of Nicander. Cf. *Ov. Trist.* iv. 10, 43:

Saepe suas volucres legit mihi grandior aevo,  
Quaeque necet serpens, quae juvet herba  
Macer.

Rabelais, however, has in his mind probably a work entitled *Aemilius Macer de herbarum virtutibus*, which belongs to the Middle Ages.

<sup>28</sup> *Fr. boys d'estomac.* Cf. *Hor. Sat.* ii. 2, 18:

Cum sale panis  
Latrantem stomachum bene leniet.

<sup>29</sup> Avicenna and his school are meant.

Then with his Master he did briefly recapitulate, after the manner of the Pythagoreans,<sup>80</sup> everything which he had read, seen, learned, done and heard in the Course of all that Day.

And so they prayed unto God the Creator, worshipping Him and ratifying their Faith towards Him, and glorifying Him for His infinite Goodness ; and returning Thanks to Him for all the time passed, they recommended themselves to His divine Clemency for all the Time to come.

This done, they betook themselves to their Repose.

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<sup>80</sup> "Pythagoreorum more exercendae audierim, egerim, commemoro vesperi"  
memoriae gratia, quid quoque die dixerim, (Cic. *de Sen.* 11, § 38).

## CHAPTER XXIV

### *How Gargantua spent his Time in rainy Weather*

IF it happened that the Weather was rainy and unsettled, all the Time before Dinner was employed according to Custom, except that he had a good clear Fire lighted, to correct the Distempers of the Air.

But after Dinner, instead of their Exercise they stayed indoors, and by way of healthful Recreation<sup>1</sup> amused themselves in trussing of Hay, cleaving and sawing of Wood and in threshing Sheaves of Corn in the Barn. Then they studied the Art of Painting and Sculpture, or brought back into use the ancient Game of *Tali*,<sup>2</sup> as Leonicus<sup>3</sup> has written of it and as our good Friend Lascaris<sup>4</sup> doth play it. In playing at it they recalled to mind the Passages of the ancient Authors in which Mention is made or some Metaphor taken from this Game.

Likewise, they either went to see the Drawing of Metals or the Casting of Artillery; or went to see the Lapidaries, Goldsmiths and Cutters of precious Stones; or the Alchemists and Minters of Coin, or the Makers of Tapestry, Weavers, Velvet-workers, Watch-makers, Mirror-makers, Printers,<sup>5</sup> Instrument-makers, Dyers and other such kinds of Workmen, and everywhere giving them Wine, they did learn and consider the Industry and Invention of the Trades.

They went also to hear the public Lectures, the solemn Acts, the

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<sup>1</sup> Fr. *apotherapis*. Borrowed from Galen. lished at Lyons by Seb. Gryphius in 1532.

<sup>2</sup> *Tali* (iv. 7) = *δοτράγαλοι*. They differed from *tesserae* (dice) in having two sides round, and the other four sides marked 1, 3, 4, 6.

<sup>3</sup> Niccolo Leonico, a Venetian (†1531), professor at Padua, wrote a dialogue entitled *Sanmutus, sive de ludo talario* (1524), afterwards pub-

<sup>4</sup> André Jean de Lascaris, sent as ambassador to Venice by Louis XII., afterwards librarian to Francis I., mentioned together with Budaeus v. 19. He was a celebrated scholar of this period, and a friend of Rabelais.

<sup>5</sup> *Printers*. Francis I. set up a printing-press in the Louvre. Cf. i. 51.

Repetitions, the Declamations, the Pleadings of the noble Advocates, and the Harangues of the Preachers of the Gospel.

He went through the Halls and Places appointed for Fencing, and there played against the Masters at all Weapons and taught them by Experience that he knew as much, yea more in it than they.

Also, instead of herborising, they visited the Shops of the Druggists, Herbalists and Apothecaries, and diligently considered the Fruits, Roots, Leaves, Gums, Seeds, foreign Unguents,<sup>6</sup> therewith also how men did adulterate them.

He went to see the Tumblers, Conjurors and Quack-salvers, and paid Attention to their Antics, their Tricks, their Somersaults and their smooth Tongue, especially those of Chauny in Picardy; for they are by nature great Jabberers and fine cogging Praters on the subject of green Apes.<sup>7</sup>

When they had returned Home for Supper they ate more soberly than on other Days, and Meats more desiccative and attenuating, to the end that the humid Distemper of the Air, communicated to the Body by necessary Proximity, might by this means be corrected, and that they might suffer no Prejudice through not taking Exercise as was their Custom.

Thus was Gargantua tutored, and he kept on this Course from day to day, profiting as you understand a Young man can do, according to his Age, with good Sense and Exercise of this kind thus continued; which although at the Beginning it seemed difficult, as it went on was so sweet, easy and delectable that it resembled rather the Recreation of a King than the Study of a Scholar.

Nevertheless Ponocrates, to give him Rest from this vehement Intention of the Spirits, marked out once in a Month some Day that was very clear and serene; on which they started in the Morning from the City and went either to Gentilly, or to Boulogne, or Montrouge, or Charanton,<sup>8</sup> or Vanves, or Saint-Cloud. And there they spent all the Day in making the greatest Cheer they could devise; gibing, making merry, drinking Healths, playing, singing, dancing, tumbling in some fair Meadow, unnestling of Sparrows, taking of Quails, fishing for Frogs and Crayfish.

But although that Day was spent without Books and Reading, in no way was it spent without Profit. For in a fair Meadow they would repeat by Heart some pleasant Lines of Virgil's *Agriculture*, of Hesiod,

<sup>6</sup> *axunges* = *axungia* (Du Cange).

<sup>8</sup> *Charanton*, a place a few miles from

<sup>7</sup> *green Apes*, i.e. anything fantastic; Paris, on the Marne, where there was a bridge. Cf. ii. 9.

of the *Rusticus* of Politian;<sup>9</sup> set abroad certain witty Epigrams in Latin and then turned them into Roundels and Ballads in the French Tongue.

In their Feasting, they would separate the Wine<sup>10</sup> from the Water that was therewith mixed, (as Cato teacheth *De re rust.*, as doth Pliny also<sup>11</sup>) with a Cup made from Ivy; they would wash the Wine in a Bason full of Water, then take it out again with a Funnel. They made the Water go from one Glass to another, and contrived many little *automatic* Machines, that is, Machines that moved of themselves.

<sup>9</sup> The *Silvae* of Politian (i. Prol.) were Latin poems highly prized at the time, entitled *Nutrica*, *Rusticus*, *Ambra*, *Manto* (R.)

<sup>10</sup> *vin aiguel* = wine mixed with water.

<sup>11</sup> "Si voles scire, in vinum aqua addita sit necne, vasculum facito de materia

hederacea. Vinum id, quod putabis aquam habere, eo demittito. Si habebit aquam, vinum effluet, aqua manebit" (Cato *de Agricult.* c. cxi.) "Hederae mira proditur natura ad experienda vina, si vas fiat e ligno ejus, vina transfluere ac remanere aquam, si qua fuerit mixta" (Plin. *N.H.* xvi. 35, § 63 (155). Cf. iii. 52.

## CHAPTER XXV

*How was stirred between the Cake-bakers of Lerné and those of  
Gargantua's Country the Great Strife, whereby  
were waged great Wars*

AT that Time, which was the Season of Vintage at the Beginning of Autumn, the Shepherds of the Country were set to guard the Vines and hinder the Starlings from eating the Grapes.

At which Time the Cake-bakers of Lerné<sup>1</sup> were passing on the great Highway, taking ten or twelve Loads of Cakes to the Town.

The said Shepherds asked them courteously to give them some in Return for their Money, at the Market-price. For note that it is celestial Food to eat for Breakfast, Grapes with fresh Cake, especially Pine-apple Grapes, Fig-grapes, Muscadines, Verjuice-Grapes, and the Luskard<sup>2</sup> for those who are constipated in their Belly. For they make men go off to the length of a Hunter's Spear<sup>3</sup>; and *thinking* to let off a Squib, men do often bewray themselves, wherefore they are called the Vintage-thinkers.

The Cake-bakers were in no way inclinable to their Request, but, what is worse, they insulted them hugely, calling them :

Babblers, Broken-mouths, Carrot-pates, scurvy Fellows, Stinking Jacks, Drunken Roysters, sly Knaves, lazy Loons, slapsauce Fellows, Tunbellies, Gawkies, Ne'er-do-wells, Loggerheads, Paltry customers, Smell-feasts, Drawlatch Hoydens, strutting Coxcombs, Grimacers, Ninnies, Woe-begone Sneaks, gaping Noodles, Bog-trotters, Shaven-polls, Gluttons, Hickscorners, Rattle-tooths, Dung-drovers, sh—n Shepherds, and other such defamatory Epithets; adding that it was not for them to eat

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<sup>1</sup> *Lerné*, a place in Touraine about 5½ miles south of Chinon.

<sup>2</sup> *Luskard* (Urquhart).

<sup>3</sup> Fr. *vouge*.

of these dainty Cakes, but that they ought to content themselves with coarse lumpy Bread, and Rye-loaf.

To this Outrage one of them named Forgier, a very honest man in his Bearing and a notable Springall, replied gently :

"Since when have you put on Horns,<sup>4</sup> that you have become so malapert?<sup>5</sup> Why, formerly you were wont to give them us freely, and now do you refuse? 'Tis not the Act of good Neighbours, and it is not thus that we treat you when you come here to buy our good Corn, whereof you make your Cakes and Buns. Moreover, in the Bargain we would have given you of our Grapes; but by the Halidame, you may chance to repent it, and some day will have a Dealing with us, when we will act with you in like Manner; therefore remember it."

Then Marquet, grand Mace-bearer of the Guild of Cake-bakers, said to him: "Verily thou art rarely crest-risen this Morning; thou didst eat too much Millet<sup>6</sup> yestreen;<sup>7</sup> come hither, Sirrah, come hither, and I will give thee of my Cake."

Upon this Forgier in all Simplicity went towards him drawing a Shilling<sup>8</sup> from his Fob,<sup>9</sup> thinking that Marquet was going to draw out of his Pouch some Cakes; but he gave him with his Whip such a rough Lash across his Legs that the Weals showed. Then he would have made off in Flight, but Forgier cried out "Murder! Help!" with all his Might, and at the same Time threw at him a great Cudgel which he carried under his Arm, and struck him on the coronal<sup>10</sup> Joint of his Head, on the crotaphic<sup>11</sup> Artery on the right Side; in such sort that Marquet tumbled from his Mare, more like a dead than a living Man.

Meantime the Countrymen, who were shelling Walnuts hard by, ran up with their long Poles and laid on to these Cake-bakers as though they were threshing green Rye.<sup>12</sup> The Shepherds and Shepherdesses besides, hearing the Cry of Forgier, came up with their Slings and Staves,<sup>13</sup> and followed them with great Throwing of Stones, which fell so thick that it seemed as though it were Hail.

<sup>4</sup> Tunc veniunt risus, tunc pauper cornua sumit.

Ov. A.A. I. 239.

<sup>5</sup> *malapert*, Fr. *rogues*, which refers to the ram stage of the sheep's life in contradistinction to the lamb stage.

<sup>6</sup> *Millet* and maize were given to cocks to make them pugnacious. Garlic is supposed to have the same effect in Aristophanes.

<sup>7</sup> *yestreen*, Fr. *hier au soir*.

<sup>8</sup> Fr. *unsain*, a silver piece raised

from *ten* to *eleven* deniers January 4, 1473.

<sup>9</sup> Fr. *baudrier* = baldric.

<sup>10</sup> *The coronal suture* is that crossing the sinciput and coming down towards the middle of the temples (στεφανιαία ραφή, Galen).

<sup>11</sup> *crotaphic*, κροτάφιος (Galen, 14, 720), belonging to the temple.

<sup>12</sup> *Green Rye* would require much threshing to get the corn out.

<sup>13</sup> *brassiers* = cudgels (Cotgrave).

At last they came up with them and took from them about four or five Dozen of their Cakes ; nevertheless they paid for them at the usual Price and gave them besides a hundred Walnuts<sup>14</sup> and three Basketsful of white Grapes.<sup>15</sup> Then the Cake-bakers helped Marquet, who had an ugly Wound, to mount again, and returned to Lerné without going on the Road to Pareillé, with stout and sturdy Threats against the Neatherds, Shepherds, and Countrymen of Seuillé and Sinays.<sup>16</sup>

This done, the Shepherds and Shepherdesses made right merry with these Cakes and fine Grapes, and disported themselves together to the sound of the fair Bagpipe, scoffing at those fine, vainglorious Cake-bakers who had met with Mischief for Want of crossing themselves with the Right hand<sup>17</sup> in the Morning. And with great common Grapes they carefully dressed Forgier's Legs, so that he was quickly healed.

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<sup>14</sup> Fr. *quecas*, still used in Sologne and Berry. *Cacos* is used in Sain-tonge.

<sup>15</sup> Fr. *francs aubiers* (Lat. *albus*).

<sup>16</sup> *Pareillé, Seuillé and Sinays*, villages on the road from Chinon to Lerné.

<sup>17</sup> *Right hand*. Fr. *bonne main*. So the left hand is called *la male main*.

## CHAPTER XXVI

*How the Inhabitants of Lerné, by the Command of Picrochole, their King, unexpectedly assaulted the Shepherds of Grandgousier*

THE Cake-bakers, being returned to Lerné, at once, before eating or drinking, betook themselves to the Capitol,<sup>1</sup> and there in the Presence of their King, Picrochole, the third of that Name, set forth their Complaint, shewing their Baskets broken, their Caps all crumpled, their Garments torn, their Cakes ransacked, and above all Marquet enormously wounded; declaring that all had been done by the Shepherds and Countrymen of Grandgousier near the broad Highway beyond Seuillé.

Picrochole incontinently went into a furious Rage, and without questioning any further why or how, had proclaimed throughout his Country Ban and Arrier Ban, and that every one, under Pain of the Halter, should assemble in Arms in the Great Square before the Castle at the hour of Noon.

The better to strengthen his Design he sent Orders that the Drum should be beat about the Town. He himself, whilst his Dinner was making ready, went to see his Artillery limbered up, his Ensign and Oriflamme displayed, and Wagons loaded with store of Ammunition, of Arms as well as of Provisions.

While he was dining he made out his Commissions, and by his Edict Lord Shagrag was appointed to command the Vanguard, wherein were numbered sixteen thousand and fourteen Hacquebusiers, thirty-five thousand and eleven Volunteers.<sup>2</sup>

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<sup>1</sup> Fr. *Capitoly*. In several places in France, especially Toulouse, the Council-house is called *capitoul*.

<sup>2</sup> *Volunteers*, Fr. *aventuriers*. They were companies of musketeers introduced

by Louis XII. and Francis I. after the first Italian campaign, with no pay save what they got by plunder. They became outrageous even in time of peace, and very troublesome to Francis (R.)

The Charge of the Artillery was given to the grand Master of the Horse Toucquedillon ; in this were reckoned nine hundred and fourteen great bronze Guns in Cannons, Double-cannons, Basilisks, Serpentine, Culverins, Bombards, Falcons, Passevolans, Spiroles and other Pieces.<sup>3</sup>

The Rear-guard was given to the Duke of Rake-penny ; in the main Battle were posted the King and the Princes of his Kingdom.

When they were thus hastily equipped, before they set forward, they sent three hundred light Horsemen under the Direction of Captain Swill-wind to reconnoitre the Country and to see if there was any Ambush on the Country-side. But after they had made diligent Search they found all the Land around in Peace and Quiet, without any Gathering of People whatever.

Learning this, Picrochole commanded that every one should speedily march under his Colours.

Thereupon, without Order or Measure, they took the Fields one with the other, ravaging and wasting everything wherever they passed through, without sparing Poor or Rich, places Sacred or Profane ; they drove off Oxen, Cows, Bulls, Calves, Heifers, Ewes, Wethers, She-goats, He-goats, Fowls, Capons, Chickens, Goslings, Ganders, Geese, Hogs, Sows, Porkers ; bashing the Walnuts, stripping the Vines, carrying off the Vine-stocks, knocking down<sup>4</sup> all the Fruit from the Trees.

It was an unparalleled Disorder that they wrought ; and they found no one to resist them, but every one put himself at their Mercy, beseeching that they might be treated with more Humanity, in regard that they had from all Time past been good and loving Neighbours ; and that they had never been guilty of any Excess or Outrage against them, that they should so suddenly be evil-entreated by them, and that God would punish them for it shortly. To these Remonstrances the others answered nothing more than that they would teach them to eat Cakes.

<sup>3</sup> M. des Marets gives the following table, taken from L. N. Bonaparte, *Études sur l'artillerie* (for France in the time of Rabelais) :

Grande basilique	carries a ball of 80 livres.
Double cannon	" " 42 "
Canon Serpentin	" " 24 "

Grande coulevrine	carries a ball of 15 livres.
Faucon	" " 1 livre.

A bombard is a sort of mortar carrying metal or stone balls varying considerably in weight. The *passe-volant* and *spirole* (*spirula*, Du Cange) are small pieces.

<sup>4</sup> Fr. *croullant* (iv. 10).

## CHAPTER XXVII

### *How a Monk of Seuillé saved the Close of the Abbey from being sacked by the Enemy*

So they went on harrying, pillaging and stealing, till they came to Seuillé,<sup>1</sup> where they spoiled Men and Women alike, and took all they could; nothing was too hot or too heavy for them. Although the Plague<sup>2</sup> was in almost all the Houses, they went in everywhere and plundered all that was within, and yet none of them took any Hurt. Which is a Case wonderful indeed; for the Curés, Vicars, Preachers, Physicians, Surgeons and Apothecaries who went to visit, dress, heal, preach to and admonish the Sick were all dead of the Infection; and these devilish Robbers and Murderers never caught any Harm at it. Whence comes that, my Masters? Think upon it, I beseech you.

The Town thus pillaged, they went on to the Abbey with a horrible Tumult, but they found it well barred and made fast; whereupon the main Body of the Army marched on towards the Ford of Vede, except seven Companies of Foot and two hundred Lances, who remained there and broke down the Walls of the Close so as to waste the whole Vineyard.

The poor Devils of Monks knew not to which of their Saints to devote themselves. At all risks they had the Bell rung *ad Capitulum capitulantes*.<sup>3</sup> There it was decreed that they should form a fair Procession reinforced by fine Chaunts and Litanies *contra hostium insidias* and fine Responses *pro pace*.

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<sup>1</sup> *Seuillé*, near Chinon, where there was an abbey of Benedictines.

<sup>2</sup> *the Plague*. This is an allusion to the plague which ravaged France in 1510. There was a belief in Rabelais' time that the plague was not infectious in the

case of persons, who merely came and went but did not stay in the stricken places.

<sup>3</sup> *ad Capitulum capitulantes*. A certain small bell summoned to the Chapter those who had a voice in affairs, not the novices.

In the Abbey at that time was a Cloister Monk named Friar John of the Trencherites,<sup>4</sup> young, gallant, frisky, lusty, very handy, bold, adventurous, resolute, tall, lean, with a rare gaping Mouth and a mighty prominent Nose, a fine Mumbler of Matins, Unbridler of Masses and a Scourer of Vigils; to say everything summarily, a very Monk, if ever there was one, since the monking World monked a Monkery. Moreover, he was a Clerk to the very Teeth in matter of Breviary.

This Monk, hearing the Noise which the Enemies made in the Close of their Vineyard, started out to see what they were doing, and finding that they were gathering the Grapes of the Close, on which depended their Supply of Drink for the whole Year, he returns to the Choir of the Church, where the other Monks were all amazed like so many Bell-founders,<sup>5</sup> and seeing them chant *im, im, pe, e, e, e, e, e, tum, um, ini, i, mi, i, co, o, o, o, o, o, rum, um*, "This is," said he, "well cackled, well sung. By the Powers, why don't you sing

Panniers farewell, Vintage is done?

Devil take me if they are not in our Close, and cutting up so thoroughly both Vines and Grapes that, 'Sbody! there will be nothing for four Years but gleanng for us there. By the Belly of St. James,<sup>6</sup> what shall we poor Devils drink the while? O Lord! *da mihi potum*."

Then said the Prior of the Convent: "What will this drunken Fellow do here? Let one take me him to Prison. Thus to disturb divine Service!"

"But," said the monk, "the Wine Service! Let us do our best that that be not disturbed; for you yourself, my Lord Prior, like to drink of the best. So does every honest Man. Never did a worthy Man hate good Wine; it is an Apophthegm of the Cloister. But these Responses that you are chanting here, pardy! they are not in Season.

"Why are our Devotions in time of Harvest and Vintage short, and so long during Advent and all the Winter?"

<sup>4</sup> *Friar John of the Trencherites*. This rendering of *des Entommeures* has been adopted after much consideration. Urquhart translates it "of the Funnels," which is obviously mistaken. That represents *des Entonneirs*. *Entommeures* is derived from *entremuer* (*entamer*), to cut in, to carve and eat, evidently referring to a hearty appetite, and reminding us of Prince Hal on Falstaff (*1 Henry IV. ii. 4, 501*): "Wherein is he good but to taste sack and drink it? wherein neat and

cleanly but to carve a capon and eat it?" It seemed that "Trencherites," with the well-known meaning attaching to the English word "Trencher" and its connection with the French *trancher*, might fairly represent *Entommeures*.

<sup>5</sup> *Bell-founders* are proverbially dumfounded when a casting goes wrong.

<sup>6</sup> *St. James*. Referring probably to the pilgrim's gourd on the journey to St. James of Compostella.

"The late Friar Macé Pelosse<sup>7</sup> of holy Memory, a truly zealous Man (Devil take me else) of our Religion, told me, I remember, that the Reason was, in order that in this Season we might well press and make the Wine and that in Winter we might drink it down.

"Hark ye, my Masters! he that loves Wine, in Heaven's Name follow me; for boldly I say it, Saint Antony burn me if those taste the Liquor who have not succoured the Vine. The Goods of the Church, quotha! Ha! no, no. Devil take it! St. Thomas of England<sup>8</sup> was ready and willing to die for them; if I should die for them, should I not be a Saint likewise? Yet will I not die for all this; for it is I who will make the others die."

Saying this, he threw down his great Monk's Habit and laid hold on the Staff of the Cross, which was of the heart of Service-tree, as long as a Lance, rounded for a good Grip, and a little decorated with *Fleurs-de-Lys* almost all effaced.

Thus he set forth in a fine Cassock, put his Frock scarf-wise, and with his Staff of the Cross laid about him lustily on his Enemies, who without Order or Ensign, Trumpet or Drum, were gathering Grapes in the Vineyard; for the Standard-bearers and Ensigns had laid down their Standards and Colours by the Walls, the Drummers had knocked in their Drums on one side to fill them with Grapes, the Trumpeters were laden with Bunches of Grapes; every one was in Disorder—he fell upon them, I say, so stiffly without giving Warning that he overthrew them like Hogs, striking all at random in the old Fencing-fashion.

For some, he beat out their Brains; for others, he broke their Arms and Legs; for others, he disjoined the Bones of their Neck; for others, he demolished their Kidneys, slit their Nose, blackened their Eyes, gashed their Jaws, knocked their Teeth down their Throat, shattered their Shoulder-blades, mortified their Shanks, dislocated their Thigh-bones, disabled their Fore-arms.

If any one tried to hide himself where the Vines were thickest, he mangled the whole Ridge of his Back and dashed his Reins like a Dog.

If any wished to save himself by Flight, he made his Head fly into Pieces by the *Lambdoidal Commissure*.<sup>9</sup>

<sup>7</sup> *Macé Pelosse*. René Macé, a native of Vendôme, a learned Benedictine and an Inquisitor. He was called *le Petit Moine*. He is alluded to in i. 5, n. 32, under the title of Prebtre Macé. Pelosse seems to come from *πῆλος*, *Πέλος*, etc., from the black dress of the Benedictines.

<sup>8</sup> Thomas Becket, who was canonised by the Pope.

<sup>9</sup> *Lambdoidal Commissure*, the suture of the skull dividing it lengthwise, so called from its resemblance to a Greek Lambda ( $\Lambda$ ), the three *true* sutures being Coronalis, Sagittalis, and Lambdoeides.

If any one climbed up a Tree, thinking there to be in Safety, he impaled him through the Body with his Staff.

If any of his old Acquaintance cried out to him: "Ha, Friar John, my Friend, Friar John, I yield myself."

"Why, you needs must," he said, "but at the same time you shall yield your Soul to all the Devils"; and suddenly he gave him *dronos*.<sup>10</sup>

And if any person was so far seized with spirit of Rashness as to withstand him to the Face, he at once shewed him the Strength of his Muscles by running him through at the Breast by the Mediastine<sup>11</sup> and the Heart; with others, laying on under the Hollow of their short Ribs he overturned their Stomachs, so they died immediately; others he thrust so fiercely through the Navel that he made their Puddings gush out; with others he drove into their Rectum through their Cods.

Believe me it was the most horrible Spectacle that ever was seen.

Some cried out on St. Barbe, others on St. George, others on Ste. Nytouche,<sup>12</sup> others on Our Lady of Cunaut,<sup>13</sup> of Loretta,<sup>14</sup> of Good Tidings,<sup>15</sup> of Lenou,<sup>16</sup> of Rivière.<sup>17</sup> Some devoted themselves to St. James, others to the holy *sudarium*<sup>18</sup> of Chambery (but it was burnt up three Months afterwards so thoroughly that they could not save a single Thread), others to Cadouin,<sup>19</sup> others to St. John of Angely,<sup>20</sup> others to St. Eutropius of Saintes,<sup>21</sup> St. Mesmes of Chinon,<sup>22</sup> St. Martin of Candes,<sup>23</sup> St. Cloud of Sinays, the holy Relics of Jaurezay,<sup>24</sup> and a thousand other good little Saints.

Some died without speaking, others spoke without dying; some

<sup>10</sup> *dronos*, a Celtic word signifying thwacks (ii. 14).

<sup>11</sup> *Mediastine*, the membranous division of the chest into right and left, formed by the duplicature of the ribs under the sternum, towards the vertebrae (iv. 30).

<sup>12</sup> *Nytouche* (*Noli me tangere*), a saint invented by Rabelais. So St. Adauras, ii. 17; St. Balletrou, ii. 26.

<sup>13</sup> *Cunaut*, a celebrated priory in Anjou.

<sup>14</sup> *Laurette*, a chapel near Angers.

<sup>15</sup> *de Bonnes Nouvelles*, an abbey near Orléans.

<sup>16</sup> *Lenou*, an ancient parish between Chinon and Richelieu.

<sup>17</sup> *N. D. de Rivière*, a parish in Touraine.

<sup>18</sup> *sudarium* of Chambery, a celebrated relic mentioned in H. Etienne's *Apol. pour*

*Herod.* c. 24. It was said to have been miraculously preserved. Cf. v. 10.

<sup>19</sup> *Cadouin*, i.e. to the *sudarium* preserved at Cadouin, a Cistercian abbey in Perigord. According to M. des Marets, this relic was obtained from the clergy at Antioch by Bishop Eymard, and is authenticated by 14 papal bulls.

<sup>20</sup> At *St. Jean d'Angely* in Saintonge was preserved a head of the Baptist, but it was publicly burnt by the Huguenots in 1572.

<sup>21</sup> *St. Eutropius of Saintes* in Saintonge was a preacher of the 3d century, and was venerated as a wonder-working saint on April 30.

<sup>22</sup> *St. Mesmes* = St. Maximus.

<sup>23</sup> *St. Martin*, archbishop of Tours, was buried at Candes.

<sup>24</sup> *Jaurezay* was a hamlet in Poitou containing, among other relics, the bones of St. Chartier.

died speaking, others spoke dying. Others cried with a loud Voice : " Confession, confession, *Confiteor, miserere, in manus.*"

So great was the Outcry of the wounded, that the Prior of the Abbey with all his Monklings came forth ; who, when they saw these poor Wretches thus overthrown among the Vines and wounded to Death, confessed some of them.

But while the Priests were amusing themselves with confessing them, the little Monklings ran to the Place where Friar John was, and asked him wherein he wished they should help him. To this he replied that they should cut the Throats of those who were thrown down on the Earth.

Then leaving their great Capes upon the nearest Rails, they began to cut the Throats of and to finish those whom he had already crushed. Do you know with what Instruments ? With fair Whittles, which are little Half-knives, wherewith the little Children of our Country shell Walnuts.

Meantime with his Staff of the Cross he reached the Breach which the Enemy had made. Some of the Monklings carried off the Ensigns and Standards into their Cells to make Garters of them.

But when those who had been shriven tried to get out by this Breach, the Monk felled them with Blows, crying out : " These Men are shriven and repentant and have gained their Pardons ; they will go at once into Paradise as straight as a Sickle, or as the road to Faye."<sup>25</sup>

Thus by his Prowess were discomfited all those of the Army who had got within the Close, to the number of thirteen thousand six hundred and twenty-two, besides Women and little Children—that is always understood.

Never did Maugis<sup>26</sup> the Hermit bear himself so valiantly with his Pilgrim's Staff against the Saracens (of whom is written in the Acts of the Four Sons of Aymon) as did this Monk in encountering the Enemy with the Staff of the Cross.

<sup>25</sup> *Faye-la-vineuse*, a town near Chinon, situated on so rugged a steep that to get there one has to make the entire round of the mountain (Duchât).

<sup>26</sup> *Maugis*, a cousin of the four sons of

Aymon, who became a hermit, but accompanied Renaud against the Saracens and performed miracles of bravery with his pilgrim's staff (*IV. fils Aymon*, cc. 27, 30, 31.)

## CHAPTER XXVIII

*How Picrochole took by Assault La Roche-Clermaud, and the  
Reluctance and Difficulty which Grandgousier  
made in undertaking War*

WHILE the Monk was skirmishing, as we have said, against those who were entered into the Close, Picrochole in great Haste passed the Ford of Vede<sup>1</sup> with his Men, and attacked La Roche-Clermaud,<sup>2</sup> at which Place was made no Resistance to him whatever. And because it was already Night he determined to quarter himself and his People in that Town, and to cool his pungent<sup>3</sup> Choler.

In the Morning he stormed the Bulwarks and the Castle, which he repaired thoroughly and provided with requisite Munitions, thinking to make his Retreat there, if he should be assailed from elsewhere ; for the Place was strong both by Art and Nature, by reason of its Situation and Aspect.

Now let us leave them there, and return to our good Gargantua, who is at Paris, very intent on the Study of good Learning and athletic Exercises, and to the good old Man Grandgousier his Father, who after Supper is warming his Cod-piece by a good, clear, and great Fire, and while his Chestnuts are roasting is writing on the Hearth with a Stick burnt at one End, wherewith they poke the Fire,<sup>4</sup> telling to his Wife and Family pleasant Stories of Times gone by.

At this Time one of the Shepherds who was guarding the Vines, named Pillot, presented himself before him and related to the full the Outrages and Pillage which Picrochole, King of Lerné, was committing

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<sup>1</sup> *Vede* is a small stream running into the Vienne a few miles above Chinon.

<sup>2</sup> *La Roche-Clermaud*, a place half-way between Seuilé and Chinon.

<sup>3</sup> Fr. *pungitive*, Med. Lat. *pungitivus*.

<sup>4</sup> With all this compare *Trist. Shandy*, iv. 21 (R.)

in his Lands and Domains, and how he had pillaged, wasted, and sacked the whole Country, except the Close of Seuillé, which Friar John of the Trencherites had saved, to his great Honour; and that at present the said King was in La Roche-Clermaud, and there with great Despatch was entrenching himself and his Men.

"Alas! alas!" said Grandgousier, "what is this, good People? Do I dream, or is it true that they tell me? Picrochole, my old Friend from all time, in every way of my own Race and Alliance, does he come to attack me? Who stirs him? Who pricks him on? Who leads him? Who hath thus counselled him? Ho, ho, ho, ho, ho, my God and my Saviour, help me, inspire me, counsel me as to what I ought to do.

"I protest, I swear before Thee,—so mayest Thou show Favour unto me—that never did I Displeasure to him, Damage to his People, or Ravage in his Lands; but, clean contrary, I have succoured him with Men, Money, Favour and Counsel, in every case where I could discern his Advantage. That he hath then at this point outraged me can only be through the Evil Spirit. Good God, Thou knowest my Courage, for from Thee can nothing be hidden. If it chance that he have become mad and that Thou hast sent him hither to me to restore his Senses, grant me Power and Wisdom to bring him to the Yoke of Thy holy Will by good Discipline.

"Ho, ho, ho, my good People, my Friends and my loyal Servants, must it needs be that I summon<sup>b</sup> you to help me? Alas! my old Age required henceforward nought but Repose, and all my Life I have sought for nothing so much as Peace. But now (I see it well) I needs must load with Harness my poor Shoulders, weary and weak as they are, and in my trembling Hand take the Lance and the Mace, to succour and safeguard my poor Subjects. Right will have it so; for by their Labour am I maintained, by their Sweat am I nourished, myself, my Children and my Family.

"This notwithstanding, I will not undertake War till I have tried all the Arts and Means of Peace. On that I am resolved."

Then he caused his Council to be convoked, and set forth the Matter just as it was. And it was determined that they should send some discreet Man to Picrochole, to know wherefore he had thus suddenly fallen away from Peace and invaded those Lands to which he had no Right whatever. Further, that they should send for Gargantua

<sup>b</sup> *summon*, Fr. *empescher*. Used here in the old legal sense of to claim a right as a Seigneur; not in its usual sense, to

*hinder*, which makes nonsense. Cf. Du Cange, *s.v. Impechiare*, which, as well as *empescher*, he derives from *impetere*.

and his People for the Preservation of the Country and its Defence in its present Need. All this was pleasing to Grandgousier, and he commanded that so it should be done.

Whereupon he at once sent his Basque Lackey to bring Gargantua with all Diligence. And he wrote to him as follows :

## CHAPTER XXIX

### *The Tenour of the Letter Grandgousier wrote to Gargantua*

"THE Fervency of thy Studies required that for a long time I should not recall thee from thy philosophic Repose, if the Presumption<sup>1</sup> of our Friends and former Allies had not at this present broken in upon the Security of my old Age. But since such is my fated Destiny, that I should be disquieted by those in whom I most trusted, it is necessary for me to recall thee to the Help of the People and the Property, which by natural Right are entrusted<sup>2</sup> to thee.

"For even as Arms are powerless abroad unless there be good Counsel at home,<sup>3</sup> so is Study vain and Counsel unprofitable, which at a fitting Season is not carried out and put into Effect by Valour.

"My Intention is not to provoke but to appease; not to assault but to defend; not to make Conquests but to guard my loyal Subjects and hereditary Dominions; into which Picrochole has entered in a hostile manner without Cause or Occasion, and from day to day pursueth his furious Enterprise with Excesses that are intolerable to free-born Men.

"I have made it my Duty to moderate his tyrannical Choler, offering him all that which I thought might give him Satisfaction; and several times have I sent loving Messages to him, to learn wherein, by whom, and how he felt himself wronged; but from him have I had no Answer but wilful Defiance, and that in my Lands he pretended to no Right save that of his own good Pleasure. Whereby I discerned that the eternal God hath given him over to the Guidance of his free Will and his own Understanding, which cannot choose but be wicked, if it be not continually guided by Divine Grace; and that He hath sent him hither

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<sup>1</sup> *Presumption.* Fr. *confiance* here= have *affiance* in Thee" (Prayer for the Queen in the Litany).  
Lat. *confidentia*.

<sup>2</sup> Fr. *affiér*, Lat. *adfidare*. Cf. Du Cange, s.v. "That she may evermore consiliúm domi" (Cic. *Off.* i. 22, § 76).

to me, to keep him in his Duty and to bring him to know himself by painful Experience.

"Therefore, my well-beloved Son, upon Sight of this Letter,<sup>4</sup> return hither as soon as thou canst with all Diligence, to succour, not me so much (which in any case, in Duty<sup>5</sup> thou art naturally bound to do) as thine own People, whom by Reason thou oughtest to save and guard. The Exploit shall be carried out with as little Effusion of Blood as shall be possible; and if it may be, by Devices more expeditious, by Sleights and Stratagems of War, we shall save all the Souls and send them merry to their Homes.

"My dearest Son, the Peace of Christ our Redeemer be with thee.

"Salute from me Ponocrates, Gymnast and Eudemon.

"This twentieth of September.

"Thy Father, GRANDGOUSIER."

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<sup>4</sup> Fr. *ces lettres* = Lat. *hae litterae*.

<sup>5</sup> Fr. *pitit* = *piété*, Lat. *pietas*. Cf. i. 7, n. 3; v. Prol. n. 13.

## CHAPTER XXX

### *How Ulrich Gallet was sent unto Picrochole*

THE Letter being dictated and signed, Grandgousier ordered that Ulrich Gallet, his Master of Requests, a wise and discreet Man, whose Merit and good Advice he had proved in difficult and debateful Affairs, should go unto Picrochole to set forth to him what had been resolved upon by them.

At that same Hour the good man Gallet set forth, and having passed the Ford, asked the Miller of the Condition of Picrochole; who answered him that his Soldiers had left him neither Cock nor Hen, and that they had shut themselves in La Roche-Clermaud, and that he would not advise him to proceed farther for Fear of the Scouts, for that their Fury was enormous. Which he readily believed, and lodged that Night with the Miller.

The next Morning he betook himself with a Trumpeter to the Gate of the Castle, and required of the Guards that they should bring him to speak to the King for his Advantage.

These Words being reported to the King, he would in no wise consent that they should open the Gate, but he went himself on to the Rampart, and said to the Ambassador: "What is the News? What do you wish to say?"

Then the Ambassador began to speak as follows :

## CHAPTER XXXI

### *The Harangue made by Gallet to Picrochole*

"No juster Cause of Grief can arise among Men, than when from the Source from which by right they should expect Favour and Goodwill, they receive Hurt and Damage. And not without Cause (although without Reason) many, having fallen into such Ill-fortune, have esteemed this Indignity less supportable than the Loss of their own Life; and in case that they have not been able to correct this by Force or other Device, they have deprived themselves of this Light.

"It is, therefore, no wonder if King Grandgousier, my Master, is full of high Displeasure and perturbed in his Mind at thy furious and hostile Approach; wonderful would it be if he were not stirred by the unparalleled Excesses, which have been committed by thee and thy People upon his Lands and Subjects; towards whom has been omitted no Example of Inhumanity. This of itself is to him so grievous, from the hearty Affection wherewith he hath always cherished his Subjects, that it could not be more so to any mortal Man. Yet in this it is to him above human Apprehension grievous, in that it is by thee and thine that these Wrongs and Offences have been committed. By thee, who from all recorded Time and the Times of old, thou and thy Fathers, hadst kept up a Friendship with him and all his Ancestors; which up to the present you had together inviolably maintained, kept and preserved as sacred; so much so, that not only he and his People, but barbarous Nations, Poitevins, Bretons, Manceaux and those who dwell beyond the Canary Islands and Isabella,<sup>1</sup> have thought it as easy to pull down the Firmament and to set up the Depths above the Clouds as to put asunder your Alliance; and they have so much dreaded it in

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<sup>1</sup> *Isabella*. The first town built by Columbus laid its foundations in 1493 on Europeans in America. Christopher the north side of Hispaniola (Hayti).

their Enterprises, that they have never dared to provoke, irritate or do Harm to the one, through Fear of the other.

"Nay further, this sacred Friendship hath so filled this Side of the World that there are few People at this time dwelling throughout all the Continent and the Isles of the Ocean who have not ambitiously aspired to be received into it, on Covenants made on your own Conditions; esteeming a Confederation with you as highly as their own Lands and Dominions, so that in all the recorded Past there has been no Prince or League so savage or haughty, who has dared to invade, I do not say your Territories, but those of your Confederates. And if by headstrong Counsel they have attempted any new Design against them, on hearing of the Name and Title of your Alliance, they have at once desisted from their Enterprises. What Madness then stirs thee now, breaking through all Alliance, treading underfoot all Friendship, transgressing all Right, to invade his Land as an Enemy, without having been by him or his in any way injured, irritated or provoked? Where is Faith? Where is Law? Where is Reason? Where is Humanity? Where is the Fear of God? Thinkest thou that these Wrongs are hidden from the eternal Spirits and from the Supreme God who is the just Rewarder of all our Undertakings? If thou dost so think, thou deceivest thyself, for all Things will come before his Judgment.

"Is it the fatal Destinies or the Influence<sup>2</sup> of the Stars, which desire to put an End to thy Ease and Rest? Thus it is that all Things have their End and Period, and when they have come to their highest Point they are utterly thrown down; for they cannot remain long in such a Condition. This is the End of those who cannot by Reason and Temperance moderate their Fortunes and Prosperities.

"But if it was so destined and ordered by Fate<sup>3</sup> that thy Happiness and Ease should come to an End, must it needs occur in troubling my King, him by whom thou wert set up? If thy House was doomed to fall in Ruin, must it therefore in its Ruin fall on the Hearth<sup>4</sup> of him who had furnished it? The Matter is so far beyond the bounds of Reason, so repugnant to Common Sense, that it can hardly be conceived by human Understanding, and will remain incredible to Strangers, until its undoubted and testified Effect has made them perceive that nothing is holy or sacred to those who have emancipated themselves from God and Reason, to follow the Bent of their perverse Affections.

<sup>2</sup> The stars with deep amaze  
Stand fixed in steadfast gaze  
Bending one way their precious influence.  
*Milton's Hymn on the Nativity.*

<sup>3</sup> Fr. *phés*, for *phé*, from Lat. *fatum*.

<sup>4</sup> *Hearth*, Fr. *atres*, Lat. *atria*.

"If any Wrong had been wrought by us to thy Subjects and Dominions, if Countenance had been shown by us to thy Ill-wishers, if we had not succoured thee in thy Affairs, if thy Name and Fame had by us been wounded ; or (to speak more truly) if the Calumniating Spirit, attempting to bring thee to Evil, had by deceitful Appearances and mocking Fantasies put into thy Understanding the Belief that we had been guilty towards thee of anything unworthy of our ancient Friendship, thou oughtest first to have enquired into the Truth thereof and then to admonish us of it ; and we would have so satisfied thee to thy Heart's Desire that thou shouldest have had Occasion to be contented. But, O eternal God ! what is thy Enterprise ? Wouldest thou as a perfidious Tyrant thus pillage and lay waste the Kingdom of my Master ? Hast thou found him so cowardly and blockish that he would not, or so destitute of Men and Money, of Counsel and military Skill, that he could not resist thy unjust Assaults ?

"Depart hence presently, and to-morrow during the Day retire into thy own Territory, without committing any Disorder or Violence by the way ; and pay withal a thousand Besants<sup>5</sup> of Gold for the Damage thou hast wrought in his Land : half shalt thou pay to-morrow, the other half on the Ides of May next coming, leaving with us meantime for Hostages the Dukes of Tournemoule, Basdefesses and Menuail, together with the Prince of Gratelles and the Viscount of Morpaille."

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<sup>5</sup> *Besants* (i. 51). So called from during the 2d (Carlovingian) dynasty in Byzantium, where they were coined. France, but their weight and value They were in considerable currency fluctuated (Duchât).

## CHAPTER XXXII

### *How Grandgousier, to buy Peace, caused the Cakes to be restored*

WITH that the good man Gallet was silent ; but Picrochole to all his Discourse gave no other Answer save : "Come and fetch them, come and fetch them. They have a good Pestle and Mortar<sup>1</sup> here ; they will knead some Cakes for you."

Then he returned to Grandgousier, whom he found on his Knees, bareheaded, bending low in a little Corner of his Chamber, praying God that he would vouchsafe to assuage the Choler of Picrochole and bring him to Reason, without proceeding thereto by Force.

When he saw the good Man returned, he asked him : "Ha, my Friend, my Friend, what News do you bring me ?"

"All Order is orderless," said Gallet ; "the Man is quite out of his Senses and forsaken of God."

"Yea, but," said Grandgousier, "my Friend, what Cause doth he put forward for this Outrage ?"

"He hath set forth to me no Cause whatever," said Gallet, "save that in great Anger he said some words about Cakes. I know not but there may have been some Wrong done to his Cake-bakers."

"I will thoroughly understand it," said Grandgousier, "before resolving any further upon what should be done."

Then he sent to know about this Business, and found that indeed some Cakes had been taken by Force from Picrochole's People, and that Marquet had received a Blow of a Cudgel on his Head ; nevertheless everything had been well paid for, and the said Marquet had first wounded Forgier with his Whip over the Legs. And it appeared to all his Council that he ought to defend himself with all his Might.

"This notwithstanding," Grandgousier said : "since it is only a

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<sup>1</sup> Fr. *ils ont belle couille et molle.* mortar ; and *molle*, which Duchat would *Couille* in old French was used for a spell *moule*, was a pestle.

Question of a few Cakes, I will endeavour to content him ; for it is entirely against my Will to wage War."

Then he made Enquiries how many Cakes had been taken, and hearing that there were four or five Dozen, he commanded that five Cart-loads should be made that very Night, and that one of them should be of Cakes made with fresh Butter, fine Yolks of Eggs, fine Saffron and fine Spices, to be bestowed upon Marquet, and that for his Damages<sup>2</sup> he ordered to be given seven hundred thousand and three Philippuses<sup>3</sup> to pay the Barber-surgeons who had dressed his Wound ; and over and above he gave him the Farm of La Pommardière<sup>4</sup> in Freehold to him and his Heirs for ever.

To conduct and carry through all this, Gallet was sent, who, as they went, caused his Men to pluck near the Willow-plantation great store of Boughs, Reeds and Catkins, and made them garnish the Carts around with them, and each of the Carters ; he himself carried one in his Hand, wishing thereby to give them to understand that they asked only for Peace, and that they were come to purchase it.

When they had come to the Gate, they asked to speak with Picrochole on the part of Grandgousier. Picrochole would not allow them Entrance on any Terms, nor go to speak with them ; and he sent them word that he was busy, but that they might say what they wished to Captain Toucquedillon, who was mounting a piece of Ordnance on the Walls.

Then said the good Man to him : " My Lord, to cut away every Handle for Dispute, and to remove every Excuse against your returning to our former Alliance, we do hereby restore unto you the Cakes which are in Controversy. Our People took five Dozen ; they were very well paid for ; we love Peace so well that we restore unto you five Cart-loads, of which this one here is for Marquet, who has most to complain of. Furthermore, to content him entirely, here are seven hundred thousand and three Philippuses which I deliver to him ; and for the Damages he might claim, I give up to him the Farm of La Pommardière in Perpetuity to him and his Heirs, to be held in Fee-simple.<sup>5</sup> See here is the Deed

<sup>2</sup> *Fr. interests.* Cf. i. 8, n. 9.

<sup>3</sup> *Philippuses.* It is not easy to assign this coin to any French king, so it seems not unreasonable to refer it to the staters of Philip II., King of Macedonia, whose gold coinage was so current in the ancient world. Cf. Hor. *Epp.* ii. 1, 234 : "Regale nomisma Philippos." This coin is constantly mentioned by Plautus.

<sup>4</sup> *La Pommardière*, i.e. as a salve for

his *pommade* or pummelling. According to Regis, there was a farm of this name near Chinon.

<sup>5</sup> *franc-alloy* (or *alleu*), the same word as *allodium*, which is said by Brachet to be 'Merovingian Latin.' According to Blackstone, it is a man's own land, which he possesses merely in his own right, without owing any rent or service to any superior (Skeat).

of Conveyance. And for God's sake let us live hereafter in Peace, and do you withdraw into your Lands cheerfully, giving up this Region here, in which you have no Right whatever, as you yourselves confess, and let us be Friends as before."

Toucquedillon related the whole of this to Picrochole, and more and more exasperated his Courage, saying to him :

"These Clowns be rarely afraid. Perdy ! Grandgousier bewrayeth himself, poor Toper ; it is not his Art to go to War but much rather to empty Flagons. I am of Opinion that we hold fast to these Cakes and the Money, and for the rest that we fortify ourselves here with all Speed and follow up our Fortune. What ! do they think they have to do with a Ninny-whoop, that they feed you with these Cakes ? That is what it is ; the good Treatment and great Familiarity that you have hitherto held with them hath made you contemptible <sup>6</sup> in their eyes :

Lick a Villain, he will kick you ;  
Kick a Villain, he will lick you.<sup>7</sup>

"Sa, sa, sa," said Picrochole, "by St. James, they shall catch it : do as you have said."

"Of one thing," said Toucquedillon, "I wish to warn you. We are here badly enough victualled, and but meagrely provided with Arms for the Stomach. If Grandgousier were to lay Siege to us, I should go this Moment and have all my Teeth drawn, so that only three should remain, and so for your Soldiers as well as myself. Even with them, we shall only go on too fast in devouring our Provisions."

Said Picrochole : "We shall have only too much Victuals. Are we here to eat or to fight ?"

"Certainly to fight," said Toucquedillon ; "but

From the Paunch comes the Dance,<sup>8</sup>

and

Stomach famished, Strength is banished."

"Prating too much !" said Picrochole. "Seize upon what they have brought."

And so they seized Money and Cakes, Oxen and Carts, and sent off the Men without saying a Word, only that they were not to come so near again, for a Reason that should be told them to-morrow.

Thus without doing anything they returned to Grandgousier, and recounted the whole Matter to him ; adding that there was no Hope to bring them to Peace save by a sharp and fierce War.

<sup>6</sup> Grand privauté engendre vilité.

Coquillart, l. p. 7.

<sup>7</sup> Ungentem punget pungentem Rusticus unget.  
T. U.

<sup>8</sup> Car la danse vient de la panse.

Villon, *Gd. Test.* 25.

## CHAPTER XXXIII

*How certain Ministers of Picrochole, by headstrong Counsel,  
put him in extreme Peril*

AFTER the Cakes had been ransacked, there appeared before Picrochole the Duke of Menuail, Count Spadassin and Captain Merdaille, and said to him :

"Sire,<sup>1</sup> this day we make you the happiest and most chivalrous Prince that ever was since the Death of Alexander the Macedonian."

"Be covered, be covered," said Picrochole.

"Grammercy, Sire," said they ; "we present you our humble Duty. The Manner is as follows :

"You will leave here some Captain in Garrison, with a small Band of Men to guard the Place, which seems to us strong enough, by Nature as well as by the Fortifications of your devising.

"You will divide your Army into two Parts, as you know well how to do.

"The one Part will go and fall upon this Grandgousier and his Men. By this he will at the very first Attack easily be discomfited. There you will gain Money in Heaps ; for the Clown hath enough and to spare. *Clown*, say we, because a noble Prince hath never a Penny.<sup>2</sup> To hoard up Treasure is the act of a Clown.

"The other Part meantime will draw towards Onys, Saintonge, Angomois and Gascony ; with that Perigord, Medoc and Elanes.<sup>3</sup>

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<sup>1</sup> *Sire* is the reading of the edd. before 1535, *Cyre* subsequently. This is put down as derived from the Greek *κύριος*. Can it possibly be from *Κύρος*, Cyrus, Xenophon's model ruler and conqueror, or the great King of Persia ?

<sup>2</sup> Un noble prince un gentil roy  
N'a jamais ne pile ne croix.  
French Proverb.

<sup>3</sup> *Elanes*. According to Duchat, this should be written *des Lanes*, and in ii. 23 we should read *des Lanes*. *Les Landes* is more general than *les Lanes*, comprehending the *stéchaussée* of Dax, of Bourdelais, of Bazadois, of l'Armagnac, of Mont de Marsan and the duchy d'Albret. *Les Lanes* is only that part which is under the presidency of Dax, and is called *la stéchaussée des Lanes*.

Without Resistance they will take Towns, Castles and Fortresses. At Bayonne, St. John-de-Luc, and at Fontarabia you will seize all the Shipping, and coasting along towards Galicia and Portugal, you will sack all the Seaports as far as Ulisbonne,<sup>4</sup> where you will have all the Reinforcement required by a Conqueror. 'Sbody, Spain will surrender, for they are but a set of Loggerheads. You will pass by the Strait of Sibyle<sup>5</sup> and there will you erect two Pillars more magnificent than those of Hercules, for the perpetual Memory of your Name, and this Strait shall be called the Picrocholinic Sea.

"When you have passed the Picrocholinic Sea, behold Barbarossa yields himself your slave."

"I will take him," said Picrochole, "with free Pardon."

"Nay," said they, "provided he have himself christened.

"And you will take by Storm the Kingdoms of Tunis, Hippo, Algiers, Bona, Corona,<sup>6</sup> yea all Barbary. Going further, you will take into your hand Majorca, Minorca, Sardinia, Corsica and the other Isles of the Ligurian and Balearic Sea. Coasting along by the left, you will become Master of all Gallia Narbonensis, Provence and the Allobrogi, Genoa, Florence, Lucca, and then Good-bye to<sup>7</sup> Rome. Poor Monsieur the Pope is already dying with Fear."

"By my Faith," said Picrochole, "I'll none kiss his Slipper."

"Italy taken, see Naples, Calabria, Apulia and Sicily all ransacked, and Malta too. I only wish those jovial Knights, formerly of Rhodes, would resist you, to see their Funk."

"I would willingly," said Picrochole, "go to Loretta."

"Not at all, not at all," said they. "That will be on your return.

"From there we will take Candia, Cyprus, Rhodes and the Cyclades Islands and fall upon the Morea. We have it at once. By Saint Treignan,<sup>8</sup> the Lord preserve Jerusalem! for the Soldan is not comparable to you in Power."

"I will then," said he, "have Solomon's Temple rebuilt."

"No, not yet," said they; "wait a little. Never be too hasty in your Undertakings. Do you know what Octavian Augustus used to say? *\*Festina lente.*

"It is right that you should first have Asia Minor, Caria, Lycia,

<sup>4</sup> *Ulisbonne*, i.e. Ulysses' town=Lisbon.

<sup>5</sup> *Sibyle*, Lat. *Abyla*, the rock opposite *Calpe* (Gibraltar); now *Sebta*.

<sup>6</sup> *Corona* = Cyrene, of which the modern name is *Corène*.

<sup>7</sup> *adiousiar*, Provençal for *à Dieu soit*.

<sup>8</sup> *Saint Treignan* is the Scotch saint, as St. George is the English, St. Patrick the Irish (ii. 9, iv. 9, *Pant. Prog.* c. 6). Ruins of his church survive in Shetland, and he is invoked by sailors in a storm (R.)

Pamphylia, Cilicia, Lydia, Phrygia, Mysia, Bithynia, Carrasia, Satalia, Samagaria, Castamena, Luga, Sebasté right up to the Euphrates."

"Shall we see," said Picrochole, "Babylon and Mount Sinai?"

"There is no Need for it," said they, "at this Time. Have we not ranged far enough in having crossed the Hyrcanian Sea, ridden over the two Armenias and the three Arabias?"

"By my Faith," he said, "we are all dead Men. Ha, poor Souls!"

"What is the Matter?" said they.

"What shall we have to drink in these Deserts? For Julian Augustus<sup>9</sup> and all his Host died there of Thirst, as the Story goes."

"We have already given Order for that," said they. "In the Syriac Sea you have nine thousand and fourteen great Ships, laden with the best Wines in the World: they have come to Jaffa. There have been found twenty-two hundred thousand Camels and sixteen hundred Elephants, which you have taken at one Hunting near Sigeilmes<sup>10</sup> when you entered into Libya; and besides this, you had all the Caravan to Mecca. Did they not furnish you with a Sufficiency of Wine?"

"Yes," said he; "but we did not drink it fresh."

"By the Powers," said they, "not of a little Fish!<sup>11</sup> A mighty Man, a Conqueror, one who pretends and aspires to Universal Empire cannot always have his Ease. God be praised that you have come, you and your Men, safe and sound as far as the River Tigris."

"But," said he, "all this time what is being done by that Part of our Army which discomfited the swill-pot Clown Grandgousier?"

"They are not idle," said they; "we shall soon meet them. They have taken Brittany, Normandy, Flanders, Hainault, Brabant, Artois, Holland and Zealand. They have crossed the Rhine over the Bellies of the Switzers and Lansknechts, and part of them have subdued Luxemburg, Lorraine, Champaigne, Savoye as far as Lyons, in which place they have found your Garrisons returning from the naval Conquests of the Mediterranean Sea; and they have reassembled in Bohemia, after having sacked Suevia, Würtemberg, Bavaria, Austria, Moravia and Styria; then they have together fiercely set upon Lübeck, Norway, Sweden, Riga, Dacia,<sup>12</sup> Gothia, Greenland and the Easterlings<sup>13</sup> as far

<sup>9</sup> *Julian the Apostate* thus lost his army and his life, 363 A.D., owing to the treachery of Parthians (Amm. Marcell. xxv. 3).

<sup>10</sup> *Sigeilmes*. Esmangart suggests that this is a corruption of Sichem, the modern Nablous.

<sup>11</sup> *Vertus non pas d'un petit poisson. Vertus d'un petit poisson*, iii. 32 and iv. 52.

<sup>12</sup> *Dacia* is the name given to Denmark by Aeneas Sylvius, *Hist. Europ.* c. 33 (R.)

<sup>13</sup> *Easterlings* may be the old Saxons or the Hanseatics (R.)

as the Frozen Sea. This done, they have conquered the Isles of Orkney and subjugated Scotland, England and Ireland. From there sailing through the Sandy Sea<sup>14</sup> and by the Sarmatians, they have conquered and dominated Prussia, Poland, Lithuania, Russia, Wallachia, Trans-Silvania and Hungary, Bulgaria and Turkey, and are now at Constantinople."

"Let us go," said Picrochole, "and betake ourselves to them as soon as possible, for I wish also to be Emperor of Trebizond. Shall we not kill all these Dogs of Turks and Mahometans?"

"What a Devil else shall we do?" said they. "Yes, and you will give their Goods and Lands to those who shall have served you faithfully."

"Reason," said he, "will have it so. It is but just. I give you Carmania,<sup>15</sup> Syria and all Palestine."

"Ah, Sire," said they, "it is your Goodness. Grammercy; God grant that you may always prosper."

There was present there at that time an old Gentleman experienced in divers Hazards, a very old Soldier in War, named Echephron, who, hearing this Discourse, said:

"I am greatly afraid that all this Enterprise will be like the Farce<sup>16</sup> of the Pitcher of Milk, wherewith a Cordwainer made himself rich in his Day-dreams; and afterwards when the Pitcher was broken, had not wherewith to make a Dinner. What do you propose by these fine Conquests? What will be the End of all these Travails and Travels?"

"It will be," said Picrochole, "that when we have returned we shall repose at our Ease."

Then said Echephron:<sup>17</sup> "And if by chance you should never return from there, for the Voyage is long and dangerous. Is it not better that we should take our Ease now at once, without putting ourselves to these Risks?"

"O," said Spadassin, "Perdy! here is a fine Dotard; why, let us go hide in the Chimney-corner, and there spend our Life and our Time with the Ladies, stringing Pearls or spinning like Sardanapalus.

<sup>14</sup> The *Sandy Sea* (*Pontus Sabulosus* of Ptolemy, Lat. ed.) seems to be the Kattegat, Great Belt, and the straits between Scandinavia and Denmark, all of which are full of shoals.

<sup>15</sup> *Carmania*. The modern Kirman, a province of Persia lying to the west of Beloochistan, reaching down to the Straits of Ormuz.

<sup>16</sup> This farce supplied Des Periers with

his charming novel (xii.) *la laitère et le pot au lait*, popularised afterwards by La Fontaine.

<sup>17</sup> This episode of the advice of Echephron, indeed the whole chapter, is an adaptation and amplification of the 14th chapter of Plutarch's life of Pyrrhus, King of Epirus, whom his minister Cineas vainly attempted to dissuade from attacking the Romans.

*Whoso nothing ventures,  
Hath nor Horse nor Mule:  
So saith Solomon."*

quoeth Echephron, "*Whoso too much ventures,  
Loseth Horse and Mule:  
Answereth Malcon.*"<sup>18</sup>

"Enough," said Picrochole; "let us go on. I only fear these devilish Legions of Grandgousier: while we are in Mesopotamia, if they set upon our Rear, what Remedy?"

"A very good one," said Merdaille. "A nice little Order, which you will send round to the Muscovites, will put in the Field for you in a moment four hundred and fifty thousand picked fighting Men. O only make me your Lieutenant-general, and I would kill a Comb for a Pedlar.<sup>19</sup> I bite, I charge, I smite, I seize, I slay, I abjure everything."

"On, on," said Picrochole, "let all be got ready. Let him that loves me, follow."

<sup>18</sup> *Malcon.* It is very doubtful who is intended, whether a King Malcolm of Scotland; Malchion, the orator of Antioch, of the 3d century; or St. Malch, the celebrated hermit.

<sup>19</sup> *Comb for a Pedlar.* The speaker, in his excitement, reverses the order; he meant to say "a Pedlar for a Comb," *i.e.* he would take a man's life for the merest trifle.

## CHAPTER XXXIV

### *How Gargantua left the City of Paris to succour his Country, and how Gymnast encountered the Enemy*

AT this self-same Hour Gargantua, who had gone forth from Paris immediately on reading his Father's Letter, riding on his great Mare, had already passed the Nun's Bridge,<sup>1</sup> himself, Ponocrates, Gymnast and Eudemon; who to follow him had taken post Horses. The rest of his Train came on by even Journeys, bringing all his Books and philosophical Apparatus.

When he had arrived at Parillé<sup>2</sup> he was informed by the Farmer of Gouguet, how Picrochole had entrenched himself in La Roche-Clermaud and had sent Captain Tripet with a huge Army to attack the Wood of Vede and Vaugaudry, and that they had utterly ravaged everything, Cocks and Hens alike,<sup>3</sup> as far as the Wine-press of Billard, and that it was strange and hard to be believed, what Excesses they were carrying on throughout the Country; insomuch that Gargantua was affrighted and did not well know what to say or what to do.

But Ponocrates counselled him that they should proceed to the Lord de la Vauguyon,<sup>4</sup> who at all times had been their Friend and Ally, and that they should be better advised by him on the State of things; which they did incontinently, and found him steadily determined to assist them. He was of Opinion that Gargantua should send some one of his Men to reconnoitre the Country, and to learn in what Condition the Enemy were, in order that they might proceed thither by Plans formed according to the present State of things. Gymnast offered himself to go; but it was determined, as the better Course, that he should

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<sup>1</sup> Near Chinon, now destroyed.

<sup>2</sup> *Parillé*, about a mile from Chinon (i. 25).

<sup>3</sup> *Fr. courru la pouille.*

<sup>4</sup> *de la Vauguyon* here refers, not to the noble house of this name in Brittany, but a place near Chinon; i. 43.

take with him some one who knew the Ways and By-paths, and the Rivers thereabout.

Then they set out, he and Prelinguand, an Esquire of Vauguyon, and without giving Alarm they scouted on all Sides. Meantime Gargantua refreshed himself and took some Food with his Men, and ordered to be given to his Mare a *Picotin* of Oats, that is, threescore and fourteen Quarters and three Bushels.

Gymnast and his Companion rode on till they fell in with the Enemy, all scattered and in Disarray, pillaging and plundering all that they could ; and from as far off as they could see him they ran up in Crowds to ransack him.

Then he cried out to them : "My Masters, I am a poor Devil : I beg of you to have mercy on me. I have yet one Crown left ; we will drink it, for it is *aurum potabile*,<sup>5</sup> and this Horse here shall be sold to pay my Welcome ; that done, take me as one of your own Men, for never was there man who knew better to take, lard, roast, and dress, nay, perdy ! to dismember and devour a Hen, than I that am here ; and for my *proficiat*<sup>6</sup> I drink to all good Companions."

Then he undid his Leathern Bottle,<sup>7</sup> and without putting his Nose therein he took a handsome Draught. The Chuffs looked at him, opening their Mouth a full Foot wide, and putting out their Tongues like Greyhounds, in Expectation to drink after him ; but at this point up came Tripet, their Captain, to see what was the matter.

To him Gymnast offered his Bottle saying : "Take it, Captain, drink boldly from it ; I have made Proof of it ; it is Wine of La Faye Monjau."<sup>8</sup>

"What !" said Tripet, "this Johnny is gibing at us. Who art thou ?"

Gymnast said : "I am a poor Devil."

"Ha !" said Tripet, "since thou art a poor Devil, 'tis reason that thou shouldst go thy Way, for every poor Devil goes free everywhere without Tax or Toll. But it is not the Custom for poor Devils to be so well mounted. Therefore, Master Devil, come down, that I may have the Horse, and if he does not carry me well, Master Devil, you shall carry me, for I much like the Notion that a Devil like you should carry me off."

<sup>5</sup> *aurum potabile*. This was the form into which the chymists tried to reduce gold so that it might serve as a medicament taken internally, and, as the most perfect of substances, be a panacea for all diseases. Cf. v. 16. Of course it is used here in a different but obvious sense.

<sup>6</sup> *proficiat*. Cf. i. 17.

<sup>7</sup> *Fr. ferriere* (ii. 27, iv. 43).

<sup>8</sup> A village of les Deux-Sevres 10 miles from Niort, at one time celebrated for its wine.

## CHAPTER XXXV

### *How Gymnast nimbly killed Captain Tripet and others of Picrochole's Men*

WHEN they heard these Words, some amongst them began to be afraid, and crossed themselves with all their Hands, thinking that this was a Devil in disguise.

Then one of them named Good John, Captain of the Franc-taupins,<sup>1</sup> drew his Prayer-book out of his Cod-piece and cried aloud : " *Ἄγιος ὁ Θεός.*<sup>2</sup> If thou be of God, speak ; if thou be of the \* Other Spirit, get thee gone." Yet went he not away ; and several of the Band heard this and departed out of the Company ; all which Gymnast did remark and consider.

\* Cf. i. 42.

Wherefore he made Semblance to alight from his Horse, and when he was poised on the mounting (*i.e.* left) Side he nimbly performed the Stirrup-leather Feat, with his Backsword by his Side, and passing underneath he let himself go into the Air, and placed himself with his two Feet on the Saddle and his Back turned towards the Horse's Head. Then he said : " My Case goes backwards."

Then in the very same Posture that he was, he fetched a Gambol on one Foot, and turning to the left, failed not to recover his proper Position without missing a Jot.

Then said Tripet : " Ha, I will not do that at this time, and for a good Reason."

" Bah ! " said Gymnast, " I failed ; I am going to do this Leap backwards."

Then by great Strength and Agility he fetched the Gambol as before,

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<sup>1</sup> *Franc-taupins*. A body of sappers and miners (getting their name from *taupé*, a mole) formed by Charles VII. and abolished by Louis XII. They were not distinguished for courage. Cf. ii. 7, iii. 8. <sup>2</sup> The first words of the Greek prayer called *Προέγιον*.

turning to the Right. This done, he put the Thumb of his right Hand on the Saddle-bow and raised the whole of his Body into the Air, supporting himself entirely by the Muscle and Nerve of the said Thumb, and so turned himself round three times. At the fourth Turn reversing his whole Body without touching anything, he gathered himself together between his Horse's two Ears, holding stiffly<sup>3</sup> the whole of his Body in the Air on the Thumb of his left Hand, and in that Posture performed the Miller's Flourish;<sup>4</sup> then clapping the Flat of his Hand on the Middle of the Saddle, he gave himself such a Swing that he seated himself on the Crupper, as do our Gentlewomen.

This done, he quite easily passed his right Leg over the Saddle and put himself in Posture to ride *en croup*.

"But," said he, "it were better for me to get between the Saddle-bows."

Then supporting himself on the Thumbs of his two Hands on the Crupper before him he threw himself backwards Heels over Head in the Air and came down between the Saddle-bows in a good Seat: then with a Somersault he raised the whole of his Body into the Air, and so stood with his Feet together between the Pommels, and there turned round more than a hundred times<sup>5</sup> with his Arms extended like a Cross, and as he did so he cried out with a loud Voice: "I rage, Devils, I rage, I rage: hold me, Devils, hold me, hold me."

Whilst he was thus vaulting, the Chuffs in great Amazement said one to the other: "By the Halidame, 'tis a Goblin or a Devil thus disguised:

*Ab hoste maligno  
Libera nos, Domine."*

And so they fled headlong, looking behind them as a Dog when he runs off with a Goose's wing.

Then Gymnast, seeing his Advantage, got down from his Horse, drew his Sword, and laid on great Blows on the highest-crested of them, and overthrew them in great Heaps, wounded, damaged and bruised, without any one resisting him (for they thought he was a starved Devil, as much on account of his wonderful Feats in vaulting as by the talk Tripet had held with him, calling him poor Devil), except that Tripet would traitorously have cleft his Skull with his Lansknecht Sword; but he was well armed and felt nothing of this Stroke but the Weight of the

<sup>3</sup> *Fr. soudant; solidando* (Duchat).

<sup>4</sup> *le tour du moulinet.*

<sup>5</sup> Sterne has reproduced the whole of

this chapter to this point in *Tristram Shandy* (v. 29) as an illustration of the quibbles of polemical theology.

Blow. Upon this he suddenly turned round and let drive a feint Thrust at the said Tripet, and while he was defending himself above he sliced him through with a single Blow, Stomach, Colon and the half of his Liver ; whereby he fell to the Earth, and as he fell he gave up more than four Pottles of Potage, and his Soul mingled with the Potage.

This done, Gymnast withdrew, considering that we ought never to pursue Strokes of Luck to their full Extent, and that it is fitting for all Cavaliers to use their good Fortune with Moderation, without harassing or distressing her. And so mounting his Horse he set Spurs to him, riding straight on the Road to Vauguyon, and Prelinguand with him.

## CHAPTER XXXVI

### *How Gargantua demolished the Castle at the Ford of Vede, and how they passed the Ford*

As soon as he had come thither, he recounted the Condition in which he had found the Enemy and the Stratagem he had used single-handed against all their Band ; declaring that they were nothing but Marauders, Plunderers and Brigands, ignorant of all military Discipline, and advising them boldly to set forward, for it would be very easy for them to strike them down like Beasts.

Then Gargantua mounted on his great Mare, accompanied as we have before described, and finding on his way a tall and large Alder <sup>1</sup>—which was commonly called St. Martin's Tree, because a Pilgrim's Staff, which St. Martin formerly planted there, had grown to that Size—said : “ See, here is what I wanted ; this Tree will serve me as a Staff and a Lance.” With that he tore it easily from the Earth, plucked off its Boughs and trimmed it to his liking.

Meantime his Mare staled to ease her Belly ; but it was in such Abundance that it caused a Deluge for seven Leagues round, and all the Flood drew off to the Ford of Vede, and so swelled it about the Stream, that the whole of this Troop of the Enemy were drowned with great Horror, except some who had taken the Road towards the Hill-sides on the left.

When Gargantua had come to the Neighbourhood of the Wood of Vede, he was informed by Eudemon that within the Castle was some Remnant of the Enemy ; in order to be sure of this Gargantua cried out as loud as he could : “ Are you there, or are you not ? If you

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<sup>1</sup> *Alder*, reading with des Marets *alne* *asne* in the edition of 1535, and for this for *arbre*. *Alne* is the reading of the first edition, which was changed into *asne* in the subsequent editions.

are there, be there no more; if you are not there, I have nothing to say."

But a ruffian Gunner, who was on the Parapet, let fly at him a Cannon-shot and hit him furiously on the right Temple, yet for all this did him no more hurt than if he had thrown a Plum at him.

"What is that?" said Gargantua, "do you throw Grape-stones at us? The Vintage shall cost you dear"; thinking indeed that the Bullet had been a Grape-stone.

Those who were within the Castle playing at Bandy-ball,<sup>2</sup> on hearing the Noise, ran to the Towers and Ramparts, and shot at him more than nine thousand and twenty-five Shots from Falconets and Arquebuses, aiming them all at his Head, and so thick did they shoot at him that he cried out:

"Ponocrates, my Friend, these Flies here are blinding me; give me a Branch of these Willows to drive them away"; thinking that the Bullets and Stones shot from Artillery had been Gad-flies.

Ponocrates informed him that they were no other Flies but Gun-shot, which they were firing from the Castle. Then he charged with his great Tree against the Castle, and with mighty Blows threw down Towers and Ramparts and laid it all level with the Earth. By this means those who were therein were all crushed and beaten to Pieces.

Setting out thence, they came to the Mill Bridge and found all the Ford covered with dead Bodies, in such a Crowd that they had choked up the Mill-stream; these were they who had perished in the urinal Deluge of the Mare.

At this point they were at a stand, consulting how they could get over, in view of the Obstruction of these Carcases. But Gymnast said:

"If the Devils have passed over there, I shall pass well enough."

"The Devils," said Eudemon, "have passed, to carry off the damned Souls."

\* i. 33, n. 2. "By <sup>a</sup> St. Treignan," said Ponocrates, "he will pass over then as a necessary Consequence."<sup>3</sup>

"Yea, verily," said Gymnast, "or I shall stick fast in the Way."

And setting Spurs to his Horse he passed over readily, without the Horse ever taking Fright at the dead Bodies; for he had accustomed him, according to the Teaching of Aelian,<sup>4</sup> to fear neither Arms nor

<sup>2</sup> Fr. *amuses à la Pille* can hardly mean "busy pillaging," as it is taken by Duchat, Johanneau and Urquhart.

<sup>3</sup> as a necessary consequence, i.e. as a "poor Devil." Cf. i. 34.

<sup>4</sup> The practice of throwing scarecrows stuffed with chaff to accustom horses to step on bodies is attributed to the Persians by Aelian (*De Natura Anim.* xvi. 25), who refers to the passage in the *Iliad*

dead Bodies—not by killing Men as Diomedes killed the Thracians, while Ulysses placed the Carcases of his Enemies before the Feet of his Horses, as Homer relateth—but by putting a Scarecrow among his Hay, and making him regularly go over it when he gave him his Oats.

The three others followed him without Fail, except Eudemon, whose Horse set his right Foot knee-deep into the Paunch of a great fat Chuff, who lay there on his Back drowned, and could not draw it out; and he remained so entangled, till Gargantua with the End of his Staff thrust down the rest of the Chuff's Tripes in the Water, while the Horse pulled out his Foot; and, what is a marvellous Thing in Hippiatry, the said Horse was cured of a Ring-bone, which he had on that Foot, by the Contact with the Inwards of this great Lout.

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(x. 488-493) in which Diomedes is represented as slaying the Thracians who were in charge of the horses of Rhesus, and Ulysses as *withdrawing* the dead bodies (*ἐκπεσασκεν, ὑνέγει* in Aelian) from before the horses, which had newly arrived

and therefore were unaccustomed to the sights of a battle-field. The reading *mettoit les corps . . . es pieds de ses chevaux* is assuredly wrong; but whether the slip is due to Rabelais or the printers, it is hard to say.

## CHAPTER XXXVII

### *How Gargantua, in combing his Head, caused Cannon-balls to fall out of his Hair*

HAVING got clear of the Bank of the Vede, a short Time after they arrived at the Castle of Grandgousier, who was waiting for them with great Longing. At Gargantua's coming they entertained him with all their Might; never were People seen more merry; for *Supplementum Supplementi Chronicorum*<sup>1</sup> declares that Gargamelle died there of Joy. For my part, I know nothing of it, and care mighty little either for her or any other Woman.

The Truth was that Gargantua, in changing his Clothes and combing his Head with his Comb, which was nine hundred Ells<sup>2</sup> long, furnished with large Elephants' Tusks, all entire, caused to fall at every Rake more than seven Balls, which had stuck in his Hair at the Razing of the Castle at Vede-wood.

Seeing this, Grandgousier his Father thought they had been Lice, and said to him: "How now, my dear Son, hast thou brought us as far as here Sparrow-hawks<sup>3</sup> from Montagu College? I did not mean that thou shouldst keep residence there."

Then Ponocrates answered: "My Lord, think not that I placed him in the College of Vermin which is called Montagu; I would rather

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<sup>1</sup> *Suppl. Suppl.* Cf. i. 14, n. 19.

<sup>2</sup> *cent cannes.* *Canne* is a Hebrew measure of 9 feet (Cotgrave). Lacroix and Johanneau make it a Roman measure of 7 feet. Du Cange gives it as a Hebrew measure of 8 palms, which seems most probable.

<sup>3</sup> *Sparrow-hawks* is a euphemism, like Mark Twain's *chamois* in Swiss hotels. Two passages from Erasmus' *Colloquies*

will be a sufficient commentary on this. In his *Life* prefixed to the *Colloquies* is found this passage: "Illic in Collegio Montis Acuti ex putridis ovis et cubiculo infecto morbum concepit"; and in one of the *Colloquies*: "Unde prodixit?—E Collegio Montis Acuti.—Ergo adeo nobis onustus litteris.—Immo pediculis." In iv. 21 (*q.v.*) the parody occurs:

Horrida Tempestas montem turbavit acutum.

have put him among the Beggars that do haunt Saint Innocents,<sup>4</sup> by reason of the enormous Cruelty and Villainy that I have known there. For the Galley-slaves among the Moors and Tartars, the Murderers in criminal Dungeons, nay the very Dogs in your House are far better treated than the forlorn Creatures in the said College; and if I were King of Paris, Devil take me if I would not put Fire thereto, and cause to be burnt the Principal and Regents, who allow this Inhumanity to be practised before their Eyes."

Then taking up one of the Bullets he said: "These be Cannon-shot which lately your Son Gargantua received, as he was passing before the Forest of Vede, by the Treason of your Enemies. But they have been so rewarded for it, that they have all perished as the <sup>a</sup> Philistines did by the Device of Samson, and those whom the Tower of Siloam overwhelmed, of whom it is written in *Luc. xij.* [4].

<sup>a</sup> Judges xvi.  
25-30.

"I am of opinion that we should pursue them while Fortune is on our side, for Occasion hath all her Locks before.<sup>5</sup> When she hath passed by, you can no longer recall her; she is bald in the back Part of her Head and never again returneth."

"Verily," said Grandgousier, "it shall not be at this Time, for I wish to make you a Feast for to-night and bid you right Welcome."

This said, they made ready Supper, and, in addition to the usual Fare, were roasted sixteen Oxen, three Heifers, thirty-two Calves, sixty-three Rent-kids,<sup>6</sup> ninety-five Sheep, three hundred sucking Pigs soused in sweet Wine, eleven score Partridges, seven hundred Woodcock, four hundred Capons from Loudun and Cornuaille, six thousand Pullets and as many Pigeons, six hundred Guinea-fowls, fourteen hundred Leverets, three hundred and three Bustards, and seventeen hundred Cockerels.<sup>7</sup>

Venison they could not so suddenly get, only :

Eleven wild Boars, which the Abbot of Turpenay<sup>8</sup> sent, and eighteen Fallow-deer given by the Lord of Grammont; together with seven score Pheasants which were sent by the Lord of Essars, and some dozens of Ring-doves, Waterhens, Teal, Bitterns, Curlews, Plovers, Heath-cock, Briganders, Sea-ducks, young Lapwings, Sheldrakes, Shovelers, Herons,

<sup>4</sup> The Church *des Innocents* was demolished in 1783, and the Fontaine des Innocents was re-erected on the square at the corner of the rue des Innocents and the rue St. Denis. This churchyard was infested by beggars. Cf. ii. 7, 16.

<sup>5</sup> *Fronte capillata*, post est Occasio calva.  
*Distiques de Caton.*

<sup>6</sup> Fr. *moissonier*. Du Cange derives

this word from L.L. *moiso*, the fine for the renewal of the lease, and hence part of the return in kind.

<sup>7</sup> Fr. *hutaudeaulx*. According to Duchat, they are cockerels trimmed to look like capons.

<sup>8</sup> The Abbey of Turpenay and the Lordship of Grammont were near the Forest of Chinon on the way to Tours.

Hernshaws, Coots, Crielis, Storks, little Bustards, Oranges, Flamingoes (which are Phoenicopters), Land-rails, Turkey-hens, a quantity of buck-wheat Porridge,<sup>9</sup> and a store of Brewis.

There was Abundance of Food and no mistake, and it was handsomely served by Slap-sauce, Hotch-pot and Pille-verjuice, Grandgousier's Cooks.

Janot, Micquel and Clean-glass supplied them right well with Drink.

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<sup>9</sup> *coscossons* (iii. 17, iv. 59, v. 23), a kind of Moorish dish made by working flour with water into little balls and so composing a kind of porridge. Kouscouson is mentioned in Scott's *St. Roman's Well*.

## CHAPTER XXXVIII

### *How Gargantua ate six Pilgrims in a Salad*

THE Story requireth that we relate what happened to six Pilgrims, who were coming from Saint Sebastian near Nantes, and who to find Shelter for themselves for that Night, for fear of the Enemy had hid themselves in the Garden on the Pea-straw between the Cabbages and the Lettuces.

Gargantua found himself somewhat thirsty and asked if they could find some Lettuces to make a Salad ; and hearing that there were there some of the finest and largest in the Country (for they were as large as Plum-trees or Walnut-trees<sup>1</sup>) was minded to go there himself, and brought off in his Hand what he thought good. Therewith he carried off the six Pilgrims, who were in so great Fear that they durst neither speak nor cough.

As he was washing them first at the Fountain, the Pilgrims said to one another in a low Voice : "What shall we do? We are being drowned here amongst these Lettuces. Shall we speak? But if we do so he will kill us for Spies."

And as they were thus deliberating, Gargantua put them with his Lettuces on to a Dish of the House, as large as the Tun at Cisteaux,<sup>2</sup> and with Oil, Vinegar and Salt ate them to refresh himself before Supper, and had already swallowed five of the Pilgrims.

The sixth was still on the Dish, hidden under a Lettuce, all except his pilgrim's Staff, which appeared above. Seeing this, Grandgousier said to Gargantua : "I think that is the Horn of a Snail ; do not eat it."

"Why not?" said Gargantua. "They are good all this Month."

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<sup>1</sup> Theophrastus (*H.P.* vii. 4, 5) speaks of a lettuce so large in the stalk that they are said to be used for garden doors—*θήρα κυρουραία*, which Pliny in his adaptation translates *ostiola olitoria* (xix. 8, § 38).

<sup>2</sup> at *Cisteaux*, an abbey in the diocese of Châlons in Burgundy. The tun was said to have been made by St. Bernard, and to have contained 300 hogsheads.

And drawing up the Staff, he took up the Pilgrim withal and ate him very easily; then he drank a horrible Draught of strong Wine,<sup>3</sup> waiting<sup>4</sup> till the Supper was served.

The Pilgrims, thus devoured, kept themselves from the Grinders of his Teeth the best way they could, and thought that they had been thrust in some deep Dungeon of the Prison; and when Gargantua drank the great Draught, they thought to have been drowned in his Mouth, and the Torrent of Wine nearly carried them into the Gulf of his Stomach. Nevertheless, skipping with their Staves, as do Saint Michael's Palmers,<sup>5</sup> they put themselves in shelter under the Bank of his Teeth.

But, by Ill-luck, one of them groping the Country with his Staff, to know if they were in Safety, struck roughly against the Cleft of a hollow Tooth and rapped the Nerve of the Jaw, whereby he caused very great Pain to Gargantua, so that he began to cry out for the Rage that he felt. To ease himself therefore of the Pain, he called for his Tooth-pick, and going in the direction of the Rook Walnut-tree,<sup>6</sup> unnestled me our Gentlemen, the Pilgrims.

For he hooked<sup>7</sup> one by the Legs, another by the Shoulders, another by the Wallet, another by the Pouch, another by the Scarf; and the poor Wretch who had rapped his Tooth with his Staff, him he hooked by the Cod-piece; nevertheless, this was a great Piece of Luck for him, for it lanced a pocky Botch for him which had martyrised him from the time when they came past Ancenis.<sup>8</sup> So the Pilgrims, being dislodged, ran away across the Plantation at a round Trot and the Pain ceased.

At this time he was called by Eudemon to Supper, for everything was ready. "I will go off then," said he, "to p—s away my Misfortune."

Then did he p—s so copiously that the Water cut off the Road for the Pilgrims and they were constrained to cross the large Mill-dam. Passing from there by the Bank of the Spinney on the open Road, they all fell, excepting Fournillier, into a Trap which had been made to take Wolves in a Net,<sup>9</sup> from which they escaped by means of the Readiness of the said Fournillier, who broke all the Snares and the Ropes.

<sup>3</sup> *vin pineau*, made from small grapes shaped like pine-apples (Littre).

<sup>4</sup> *waiting*. Read *en attendant*; the old editions read *et attendirent*.

<sup>5</sup> Fr. *Micquelots*. These were boys who went on a pilgrimage to St. Michael *sur mer*, and had to use their staves to leap over the quicksands on the coast.

<sup>6</sup> *noyau de grollier* (iii. 32, iv. 63); *grolles* = rooks, put for the pilgrims perched in

the tree; *denicha* (unnestled) carries on the metaphor.

<sup>7</sup> *arrapoit*, the Provençal form for *attrapoit*, with a slightly stronger meaning.

<sup>8</sup> *Ancenis*, a town in Brittany between Angers and Nantes.

<sup>9</sup> *trainnée* (Lat. *trana*, Du Cange). Des Marets sensibly takes this of a net, referring to *lacs et cordages*, which follows immediately.

Having escaped from there, they lay for the rest of that Night in a Lodging near le Couldray, where they were comforted for their Misfortune by the goodly Words of one of their Company, named Wearyfoot, who pointed out to them that the Adventure had been predicted by David in the Psalms.<sup>10</sup>

*Cum exsurgerent homines in nos,  
Forte vivos deglutissent nos,*  
When we were eaten in the Salad with Grains of Salt ;  
*Cum irasceret furor eorum in nos,  
Forsitan aqua absorbuisset nos,*  
When he drank the great Draught ;  
*Torrentem pertransiuit Anima nostra,*  
When we crossed the great Mill-dam ;  
*Forsitan pertransisset Anima nostra  
Aquam intolerabilem*  
Of his Urine, wherewith he cut off our Path.  
*Benedictus Dominus, qui non dedit nos in cap-  
tionem dentibus eorum. Anima noster sicut passer  
crepta est de laqueo Venantium,*  
When we fell into the Trap,  
*Laqueus contritus est by Fournillier  
Et nos liberati sumus. Adjutorium nostrum, etc.*

<sup>10</sup> This adaptation of the 124th Psalm from verse 2 reads like a passage in the *Pilgrim's Progress*, and was, no doubt, intended to ridicule the "applications" of the preachers of the time. The moralisings in the *Gesta Romanorum* are of the same nature. Cf. also Scott's *Ivanhoe*, c. 33.

There is also intended a burlesque imitation of the ancient canticle of the pilgrims of St. James :

*Quand nous fusmes sur le pont qui tremble,  
Quand nous fusmes dans la Saintonge,  
Quand nous partismes de la France,  
Helas mon Dieu, etc.*

## CHAPTER XXXIX

### *How the Monk was feasted by Gargantua, and of the jovial Discourse he held at Supper*

WHEN Gargantua was at Table, and the first Part of the Messes had been despatched, Grandgousier began to recount the Origin and the Cause of the War raised between him and Picrochole, and came to the Point of narrating how Friar John of the Trencherites had triumphed at the Defence of the Abbey-close, and commended his Prowess as above that of Camillus, Scipio, Pompey, Caesar and Themistocles.

Upon this Gargantua desired that he should be sent for at once, to the end that with him they might consult on what was to be done. At their Wish the Major-domo went to fetch him, and brought him along merrily with his Staff of the Cross, on Grandgousier's Mule.

When he was come, a thousand Caresses, a thousand Huggings and a thousand Good-days were given him :

"Ha, Friar John, my Friend, Friar John my brave Cousin, Friar John in the Devil's name, let me clip thee round the Neck, my Friend,—let me have thee in my Arms—Cza, my Codling, I must gripe thee till thy Reins crack."

And Friar John made merry. Never was any one so courteous and gracious.

"Come, come," said Gargantua, "a Stool here near me at this End."

"With all my Heart," said the Monk, "since it is your good Pleasure.—Page, some Water. Pour it, my Boy, pour it ; it will refresh my Liver. Give it me here, that I may—gargle my Throat."<sup>1</sup>

"*Deposita cappa*,"<sup>2</sup> said Gymnast ; "let us take off this Frock."

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<sup>1</sup> It has been well pointed out by Morlet that *que je gargarise* is a *παρά προσβολή*.

<sup>2</sup> These words are from the rituals, which point out the places where the officiating priest should take off his cope (M.)

"Ho, Pardy," said the Monk, "my good Sir, there is a Chapter<sup>8</sup> in *Statutis Ordinis* which would not allow this Point."

"Pish," said Gymnast, "a Fig for your Chapter. This Frock burdens both your Shoulders ; put it off."

"My Friend," said the Monk, "leave it with me ; for, I swear, I drink only the better for it. It makes all my Body right merry. If I should lay it aside, my Friends the Pages will make Garters of it, as I was once served at Coulaïnes.<sup>4</sup> Besides, I shall have no Appetite ; but if in this Habit I sit at Table, then, pardy ! I will drink to thee and to thy Horse. And so lustily. God save the Company. I had supped ; but for all that I will eat not a whit the less, for I have a paved Stomach as hollow as the Boot<sup>5</sup> of Saint Benêt, ever open like a Lawyer's Pouch.

Of every Fish except the Tench,<sup>6</sup>

take the Wing of the Partridge, or the Thigh of a Nun ; is it not to die like a good Fellow<sup>7</sup> when a Man dies with stiffened Limbs ? Our Prior loves exceedingly the white of a Capon."

"In that," said Gymnast, "he doth not resemble the Foxes ; for of the Capons, Hens and Pullets which they carry off, they never eat the White."

"Why ?" said the Monk.

"Because they have no Cooks to cook them," said Gymnast, "and if they are not sufficiently cooked they remain red and not white. The Redness of Meats is an Indication that they are not done enough, except Lobsters and Crayfish, which are cardinalised in boiling."

"Feste Dieu Bayard,"<sup>8</sup> said the Monk, "the Hospitaller<sup>9</sup> of our Abbey hath not his Head well boiled, for he has his Eyes as red as a Cup made of Alder-wood. This Leveret's Thigh<sup>10</sup> is good for the Gouty.

"By the bye, my Trowel,<sup>11</sup> why is it that the Thighs of a Gentlewoman are always fresh ?"

<sup>8</sup> *Chapter*. Probably the one forbidding monks to quit their dress under pain of excommunication (M.)

<sup>4</sup> *Coulaïnes*, a place near Chinon.

<sup>5</sup> *Boot of St. Benet*. Probably some huge tun (iv. 16, v. 36). *Botta* in Italian means a bottle, from Lat. *butta*.

<sup>6</sup> This proverb runs—

De tous les poissons, forsque la tenche,  
Prenez le dos, laissez la penche.

<sup>7</sup> *Fr. falotement*. An allusion to a proverbial expression—

Arrectus moritur monacha quicumque potitur.

<sup>8</sup> *Feste Dieu* was the favourite adjuration of Bayard.

<sup>9</sup> *Enfermier*, the brother who looks after the sick, *νοσκόμος* ; Lat. *infirmarius* (Du Cange).

<sup>10</sup> "Podagras mitigari [tradunt] pede leporis viventis absciso si quis secum adsidue portat" (Plin. *N.H.* xxviii. 16, § 62).

<sup>11</sup> *à propos truëlle bonjour maçon*. Cf. iii. 18.

"This Problem," said Gargantua, "is neither in Aristotle, nor in Alexander of Aphrodisias,<sup>12</sup> nor in Plutarch."

"It is," said the Monk, "for three Reasons, by which a Place is naturally refreshed :

"*Primo*, because the Water runs down its whole Length ;

"*Secundo*, because it is in a shady Place, obscure and dark, on which the Sun never shines ;

"And *thirdly*, because it is continually ventilated by the Breezes of the North-wind, of the Smock, and of the Cod-piece to boot.

"And heartily to it. Page, to our Tippling. Gulp, gulp, gulp. What a good God we have, who giveth us this good Drink.

"I call Him to Witness, if I had lived in the time of Jesus Christ I would have been well on guard against the Jews taking Him in the Garden of Olivet. And more, the Devil fail me, if I would have failed to hamstring those Gentlemen the Apostles, who fled so cowardly after they had well supped, and left their good Master in His Need. I hate worse than Poison a man who runs away when he ought to play a good Knife—and Fork. Oh, that I am not King of France for fourscore or a hundred Years ! Certes, I would make curtailed Curs of the Run-aways from Pavia.<sup>13</sup> A Plague take them ! Why did they not die rather than leave their good Prince in that Strait ? Is it not better and more honourable to die fighting valiantly than to live flying villainously ?

"We shall not have many Goslings to eat this Year. Ha, my Friend, give me some of that Pig. Diavolo ! there is no more Must :<sup>14</sup> *a Germinavit radix Jesse.*

"I renounce my Life on it, I die of Thirst. This Wine is none of the worst. What Wine did you drink in Paris ? I give myself to the Devil if I did not once keep open House to all Comers.

"Do you know Brother Claude of the Hauts Barrois ?<sup>15</sup> O the jolly Companion that he was ! But what Fly hath stung him ? He doth nothing but study since I don't know when. I do not study, for my Part. In our Abbey we never studied, for Fear of the Mumps. Our late

<sup>12</sup> Alexander of Aphrodisias, head of the Peripatetic school at Athens, 198-211 A.D.

<sup>13</sup> The Swiss mercenaries and the Duc d'Alençon, who commanded the rearguard, fled at the battle of Pavia (Feb. 24, 1525), when Francis I. was taken prisoner by the Imperialists under the Marquis of Pescara.

<sup>14</sup> Among the dishes served in chap. 37

there were "three hundred sucking pigs served in must."

<sup>15</sup> To this day the name of Barrois and Hauts-Barrois is given to the inhabitants of Bar-sur-Seine and Bar-sur-Aube (Joh.) Les Hauts-Barrois was also a lively dance in vogue in those provinces (Duchât). In ABC the reading was Claude de Saint Denys, changed probably for prudential reasons (M.)

Abbot used to say that it was a monstrous thing to see a learned Monk. Pardy, Sir, my Friend, *magis magnos clericos non sunt magis magnos sapientes.*

"You never saw so many Hares as there are this Year. I have not been able to come by a Goshawk or a Tassel-gentle anywhere in the World. My Lord de la Bellonière had promised me a Lanner-hawk, but he wrote to me not long ago that he had become pursy.<sup>16</sup> The Partridges will eat up our Ears this Year.<sup>17</sup> I take no Pleasure in fowling with a Tunnel-net,<sup>18</sup> for I take Cold at it. If I do not run, if I do not bustle about, I am not at Ease. True it is that in jumping over the Hedges and Bushes my Frock leaves some Jags behind. I have got a rare Greyhound. Devil a bit a Hare escapes him. A Groom was leading him to my Lord Maulevrier,<sup>19</sup> and I robbed him of him. Did I do wrong?"

"No, Friar John," said Gymnast, "no, by all the Devils, no."

"So," said the Monk, "should one deal with these Devils as long as they last.<sup>20</sup> By the Powers, what would that lame Fellow have done with it? 'Sbody, he takes more Pleasure when he gets a Present of a good Yoke of Oxen."<sup>21</sup>

"How now," said Ponocrates, "do you swear, Friar John?"

"It is only," said the Monk, "to embellish my Speech. These be Colours of Ciceronian Rhetoric."

<sup>16</sup> *pantays* is the reading of A. Others read *patois* or *patais*. It is probably connected with *panteler* = English *pant* (Cotgrave).

<sup>17</sup> Fr. *mesouan* = It. *medesimo anno*. Fr. *meshuis*.

<sup>18</sup> *la tonnelle*, a tunnel-net into which game was driven, more used for water-birds.

<sup>19</sup> Louis de Brézé, Comte de Man-

levrier, grand veneur of France to Louis XI., was lame. There is a pun intended between *gentil levrier* and *Maulevrier*, as above between *lanier* and *Bellonière*.

<sup>20</sup> *i.e.* till one is rid of them (Morellet).

<sup>21</sup> *a Yoke of Oxen*. *Chasser aux bœufs* is an old expression to signify a miserly fellow, such as was probably the Comte de Maulevrier.

## CHAPTER XL

### *Why Monks are shunned by the World, and why some have bigger Noses than others*

"By my Faith as a Christian," said Eudemon, "I am lost in Contemplation, when I consider the Worthiness of this Monk, for he maketh us all merry here. How is it then that men drive away Monks from all good Companies, calling them Trouble-feasts, just as Bees drive away the Drones from around their Hives? <sup>a</sup> *Ignavum fucos pecus*, says Maro, *a praesepibus arcent*."

<sup>a</sup> *Georg.* iv. 168.

To this answered Gargantua: "There is nothing so true as that the Frock and the Cowl draw on themselves the Opprobrium, the Insults and the Maledictions of the World, just as the Wind called Caecias attracts the Clouds.<sup>1</sup>

"The absolute Reason is because they eat up the Offscouring of the World, that is to say the Sins,<sup>2</sup> and as Scavengers, men cast them into their Retreats, that is their Convents and Abbeys, separated from civil Conversation, as are the Retreats of a House.

"But if you can conceive why an Ape in a Family is always mocked and teased, you will understand why the Monks are shunned by all, old and young alike.

<sup>b</sup> *Plut. Mor.*  
64 E.

"The <sup>b</sup> Ape doth not guard the House as doth a Dog; he doth not draw the Plough like the Ox; he produceth no Milk, nor Wool as doth the Sheep; he carrieth no Burdens as doth the Horse. That which he doth is to bemire and spoil everything, which is the Reason why he gets from every one Gibings and Bastinadoes.

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<sup>1</sup> ὁ δὲ κακίας [N.E.] οὐκ αἰθριος, οὐκ ἀνακάμπτει εἰς αὐτόν, ὅθεν καὶ λέγεται ἡ παροιμία, ἔλκων ἐφ' αὐτόν ὥστε κακίας νέφος (*Aristot. Meteor.* ii. 6).

It seems likely that Rabelais got this proverb from Aristotle, which had been

printed by Aldus in 1497, rather than from Gellius ii. 22 or Plin. ii. 47, who both derive their notions from Aristotle.

<sup>2</sup> "Peccata mei populi comedent" (*Hosea* iv. 8).

"In like manner a Monk—I mean one of those lazy Monks—doth not labour like the Peasant, nor guard the Land as doth the Man-at-arms, nor heal the Sick like the Physician, nor preach and instruct the World like the good Evangelical Doctor and Preceptor, nor import Commodities and Things necessary for the State like the Merchant. This is the Reason why they are hooted at and abhorred by all."

"Nay," said Grandgousier, "but they pray God for us."

"Nothing less," answered Gargantua. "True it is that they disquiet the whole Neighbourhood by the Tingle-tangling of their Bells."

"Yea, verily," said the Monk; "a Mass, a Matins and a Vesper well rung are half said."

"They mumble through a great Store of Legends and Psalms, in no ways understood by them; they count a Number of Paternosters interlarded with long *Ave Marias*, without thinking of or understanding them, and this I call a Mocking of God and not Prayer.

"But may God be their Aid if they pray for us, and not through Fear of losing their Manchets and rich Soups. All true Christians of all Estates, in all Places, in all Times pray to God, and the Spirit prayeth and intercedeth for them,<sup>c</sup> and God receiveth them into Favour. • Rom. viii. 26.

"Now such is our good Friar John. Therefore every one wisheth for him in his Company. He is no Bigot; he is not a Tatterdemalion;<sup>3</sup> he is honest, merry, resolute and a good Companion; he works, he labours, he defends the Oppressed, he comforts the Afflicted, he succours the Distressed; he guards the Abbey-close."

"I do," said the Monk, "a great deal more than that; for whilst we are despatching our Matins and Anniversaries in the Choir, meantime I make Cross-bow Strings and polish Bolts and Quarrels;<sup>4</sup> I make Snares and Purse-nets to take Coneys.<sup>5</sup> Never am I lazy. But ho! what ho! some Drink here, some Drink. Bring the Fruit; these be Chestnuts of the Wood of Estrocs.<sup>6</sup> With good new Wine it will make you a Composer of Bum-sonnets; you are not yet well seasoned with Liquor<sup>7</sup> here. Perdy, I drink at every Ford, like a Proctor's horse."<sup>8</sup>

<sup>3</sup> Fr. *dessirt* = *déchirté*, i. 26.

<sup>4</sup> Fr. *Matras* (= *materas*) et *guarrots* = Low Lat. *guarrus* = *spiculum arcus balistarum* (Du Cange).

<sup>5</sup> "Facito aliquid operis ut semper te diabolus inveniat occupatum . . . vel fiscellam texe junco . . . texantur et lina capiendis piscibus."—*St. Jerome to the monk Rusticus* (Duchat).

<sup>6</sup> *Estrocs* in Bas-Poitou, very fertile in fruit.

<sup>7</sup> Fr. *amoustillés* (seasoned with must), probably with a pun on *émoustillés* (brisked up).

<sup>8</sup> *Proctor's horse*. The *promoteur* or proctor was a commissary or fiscal procurator in ecclesiastical jurisdictions. As he was generally a poor horseman, his horse would set him at defiance, and take a drink when and where he liked.

Gymnast said to him: "Friar John, take away the Dew-drop that hangs at your Nose."

"Ha, ha," said the Monk, "am I not in Danger of drowning, seeing that I am in Water up to my Nose? No, no. *Quare? Quia*

As Water it goeth not in, though as Water it may come out,  
For it hath received full Measure of the Vine-bunch Antidote.

"O my Friend, he that hath winter Boots of such Leather as this<sup>9</sup> may boldly fish for Oysters; they would never let Water."

"Why is it," said Gargantua, "that Friar John hath such a fine Nose?"<sup>10</sup>

"Because," replied Grandgousier,<sup>11</sup> "God hath so willed it, who creates us in such Form and to such End, according to His divine Pleasure, even as a<sup>d</sup> Potter fashioneth his Vessels."

<sup>d</sup> Rom. ix. 20, 21.

"Because," said Ponocrates, "he was one of the first at the Fair of Noses. He chose one of the finest and largest."<sup>12</sup>

"Marry, come up," said the Monk. "According to the true monastic Philosophy it is because my Nurse had soft Breasts; and in suckling, my Nose buried itself as though in Butter, and there swelled and grew like Dough within the Kneading-trough. Hard Breasts in Nurses make Children snub-nosed.<sup>13</sup> But hey day:

*Ad formam nasi cognoscitur ad te levavi.*

I never eat Sweetmeats. Page, some Tipple. Also some Toasts.

<sup>9</sup> *such Leather*, i.e. as my skin, which never takes in water.

<sup>10</sup> On Friar John's nose, cf. i. 27 and iv. 54.

<sup>11</sup> Sterne gives Grandgousier's reason, *Trist. Shandy*, iii. 41.

<sup>12</sup> Cf. *Trist. Shandy*, iv. 1.

<sup>13</sup> Cf. *Trist. Shandy*, iii. 38. Sterne puts it all down to Ambroise Paré, but I can only find the following on the subject: "Aux playes faites au nez, par le trop serrer et presser on rend les malades camus." Cf. also Des Periers, Nov. 48.

## CHAPTER XLI

### *How the Monk made Gargantua sleep, and of his Hours and Breviaries*

SUPPER being finished, they consulted of the Business in hand, and it was determined that about Midnight they should set out in skirmishing Order, to learn what Watch and Ward their Enemies kept; and in the mean Season they should take some little Repose, so as to be more fresh. But Gargantua was unable to sleep, whichever Side he turned himself<sup>1</sup>

Then said the Monk to him: "I never sleep well at my Ease except when I am at Sermon or at Prayers. I entreat you, let us begin, you and I, the seven Psalms, to see if you will not soon be asleep."

The Notion pleased Gargantua well, and beginning at the first Psalm,<sup>2</sup> when they came to the *Beati quorum* they both fell asleep.

But the Monk never failed to wake before Midnight, so much accustomed was he to the Hour of Claustal Matins. Being awaked himself, he woke up all the others singing with a full Voice the Song:

What ho! Regnault, awake thee, wake!  
What ho! Regnault, awake!<sup>3</sup>

When they were all aroused he said: "My Masters, it is said that Matins begin with coughing, and Supper with drinking. Let us act

<sup>1</sup> Cf. *Il.* xxiv. 3, 10:

αὐτὰρ Ἀχιλλεύς  
πλεῖς φίλου ἑτέρου μαρμαρίνας, οὐδέ μιν ὕπνος  
ἔρου παυδαμένον, ἀλλ' ἐσθρίφον' ἰθεὺς καὶ ἰθεὺς,  
ἄλλον' ἐπὶ πλευρᾷς πνυτακίμνον, ἄλλον δ' αὖτις  
ὑπνον, ἄλλον δὲ πρηνός.

<sup>2</sup> *first Psalm*, i.e. the first penitential Psalm (the 6th), the second being the 32d (or 31st in the Vulgate), beginning

*Beati quorum*. The seven in the Vulgate are 6, 31, 37, 50, 101, 129, 142.

<sup>3</sup> *What ho! Regnault*, etc. Duchat says that this is an old song which was in his time often in the mouths of workmen, possibly made for Regnault Belin, the lazy shepherd whose sheep slept while the others were already at pasture. Cf. iv. 8.

contrariwise; let us now begin our Matins with drinking; and in the Evening when the Supper comes in, we will cough it with the best."

Upon this said Gargantua: "Drink so soon after sleeping? That is not to live after the Rules of Medicine. We should first clear the Stomach of all its Superfluities and Excrements."

"'Tis rarely prescribed!" said the Monk. "May a hundred Devils leap on my Body if there are not more old Drunkards than old Physicians. I have made Terms with my Appetite with a Covenant of this sort, that it always goeth to Bed with me, and for that I always see well to it during the Day; also it riseth with me. You look after your Castings<sup>4</sup> as much as you like, I am going after my Tiring."

"What Tiring do you mean?" said Gargantua.

"My Breviary,"<sup>5</sup> said the Monk; "for, just as Falconers, before they feed their Hawks, do make them tire<sup>6</sup> upon a Hen's Leg to purge their Brains of Rheums and sharpen their Appetite, so taking this merry little Breviary in the Morning, I scour my Lungs throughout, and there am I, ready to—drink."

"After what Use,"<sup>7</sup> said Gargantua, "do you say these fine 'Hours' of yours?"

"After the Use of Fécamp," said the Monk, "by three Psalms and three Lessons,<sup>8</sup> or Nothing at all for him that will none. I never subject myself to Hours; the Hours are made for Man, not Man for the Hours. Wherefore I make mine in the fashion of Stirrup-leathers; I shorten or lengthen them when it seemeth good to me.

\* Cf. Marc. ii. 27.

*Brevis oratio penetrat Caelos,  
Longa potatio evacuat Scyphos.*

Where is that written?"

"By my Faith," said Ponocrates, "I know not, my Pillicock, but thou art worth Gold."

"In that," said the Monk, "I resemble you. But *venite apotemus*." Then they made ready Rashers on the Coals in abundance, and fine

<sup>4</sup> Castings, Fr. *cures*, a term in falconry.

<sup>5</sup> Breviary, a flask in the shape of a breviary. A present of one was made to Rabelais by his friends. Cf. Ancient Prologue to the Fourth Book; iv. 20, 21.

<sup>6</sup> *tire* (Fr. *tirer*) is a term in falconry signifying to seize ravenously and prey upon. Its meaning is easily seen from

the following lines from *3 Hen. VI.* i. 1, 267:

Whose haughty spirit, winged with desire,  
Will cost my crown, and like an empty eagle  
Tire on the flesh of me and of my son.

<sup>7</sup> Use, i.e. the custom of a particular church. Cf. *the Sarum use*.

<sup>8</sup> Cf. *Patelin*, 761, 762:

Et cest avocat potatif  
A trois leçons et à trois pœumes.

Brewis of Prime,<sup>9</sup> and the Monk drank as he would. Some kept him company, others let it alone.<sup>10</sup>

After that, each one began to arm and equip himself, and they armed the Monk against his Will; for he wished for no other Arms than his Frock before his Stomach and the Staff of the Cross in his Fist. However, to please them, he was armed from Head to Foot and mounted on a fine Neapolitan<sup>11</sup> Charger, with a huge Sabre by his Side. With him went Gargantua, Ponocrates, Gymnast, Eudemon, and five-and-twenty of the most adventurous of Grandgousier's House, all armed at Proof,<sup>12</sup> with Lances in their Hands, mounted like St. George, each having an Arquebusier behind him.

<sup>9</sup> *Brewis of Prime*. Cf. i. 21.

<sup>10</sup> Fr. *s'en deportèrent*. Littré quotes this passage and another in iii. 48 as instances of this meaning.

<sup>11</sup> *Neapolitan*. Fr. *du royaume*, from It. *cavallo di regno* [*di Napoli*]. These were highly prized at the time.

<sup>12</sup> *armes à l'avantage*; ii. 25, iv. 11.

## CHAPTER XLII

### *How the Monk encouraged his Companions, and how he hanged upon a Tree*

So go forth the noble Champions on their Adventure, well resolved to know what Enterprise they should follow up, and what they would have to guard against, when the Day of the great and horrible Battle should come.<sup>1</sup>

And the Monk encouraged them, saying: "My Children, have neither Fear nor Doubt; I will conduct you safely. God and St. Benêt be with us! If I had Strength to match my Courage, 'Sdeath! I would pluck them all for you like a Duck. I fear nothing but the Artillery.

"Yet I do know a Prayer taught me by the Sub-sacristan of our Abbey, which guardeth a Man safe from all Mouths of Fire; but it will profit me nothing because I put no Faith in it. Nevertheless, my Staff of the Cross will play the Devil.

"Perdy, whosoever of you shall play the Duck,<sup>2</sup> I give myself to the Devil if I do not make a Monk of him in my Stead and huddle him into my Frock. It bringeth a Cure to men's Cowardice.

"Have you never heard speak of the Greyhound of my Lord of Meurles,<sup>3</sup> which was worth nothing in the Field? He put a Frock about his Neck, and, Copsbody, neither Hare nor Fox ever escaped from him; and what is more, he lined all the Bitches in the Country, although before he had been broken-reined and *de frigidis et maleficiatis*."<sup>4</sup>

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<sup>1</sup> "Antequam veniat dies Domini magnus et horribilis" (Joel ii. 31).

<sup>2</sup> *play the Duck*, i.e. the Coward, like ducks, which dive to escape from danger. Cf. iii. 6.

<sup>3</sup> *N. de Montlaur*, lord of Meurles,

of an ancient family of Montpellier, existing still in the time of Duchat.

<sup>4</sup> *de frigidis*, etc. This is the rubric of the 15th Title of the Fourth Book of Decretals.

The Monk, as he said these Words in a Heat, passed under a Walnut-tree on the Way towards the Osier-bed,<sup>5</sup> and spitted the Visor of his Helmet on the Stump<sup>6</sup> of a great Branch of the Tree. This notwithstanding, he put Spurs fiercely to his Horse, which was skittish under the Spur, so that he bounded forwards; while the Monk, trying to unfasten his Visor from its Hook, let go the Bridle and with his Hand hung on to the Branches, while his Horse stole away from beneath him.

By this means the Monk remained hanging from the Walnut-tree, and crying "Help" and "Murder"; swearing also that there was Treason.

Eudemon first perceived him, and calling Gargantua said: "Sire, come and see Absalom hanging."

When Gargantua had come, he considered the Countenance of the Monk, and the Posture in which he was hanging, and said to Eudemon: "You have shot beside the Mark in comparing him to Absalom, for Absalom was hung up by his Hair; but the Monk being a Shaven-pate is hanging by his Ears."

"Help me," cried the Monk, "in the Devil's Name. 'Tis a fine Time to be prating, is it not? You seem to me to be Decretalist Preachers, who say that whosoever shall see his Neighbour in Danger of Death, he is bound, under Penalty of three-forked<sup>7</sup> Excommunication, rather to admonish him to make Confession and to put him in a State of Grace than to help him. When then I shall see them fallen into a River and ready to be drowned, instead of going after them and giving them a Hand, I shall make them a fine long Sermon<sup>8</sup> *de contemptu Mundi et fuga Saeculi*, and when they are stark dead I will go and fish for them."

"Do not stir, my Bullyrook," said Gymnast; "I am coming to help thee, for thou art a pretty little *Monachus* :

*Monachus in claustro  
Non valet ova duo;  
Sed quando est extra  
Bene valet triginta.*

"I have seen above five hundred hanged Men, but I never saw one who had so good a Grace in hanging; if I had so good a Grace I would willingly hang thus all my Life."

<sup>5</sup> *Osier-bed*. Cf. i. 4, 32.

<sup>6</sup> *Stump*, Fr. *rouple*.

<sup>7</sup> Fr. *trisulce*, from *fulmen trisulcum*.

<sup>8</sup> Cf. Panurge's sermon to Dindenault

and his party as they were drowning (iv. 8). La Fontaine probably took from here the fable of the Preceptor and the Scholar.

"Shall you soon have done preaching?" said the Monk. "Help me in God's name, since you will not in the name of the Other.<sup>9</sup> By the Habit that I wear, you shall repent of it *tempore et loco praelibatis*."

Then Gymnast got off his Horse, and, climbing up into the Walnut-tree, lifted up the Monk by the Gussets with one Hand, and with the other undid his Visor from the Stump of the Tree, and so let him fall to the Ground and himself after him.

When the Monk had come down, he did off all his Armour<sup>10</sup> and threw one Piece after another about the Field, and taking up again his Staff of the Cross he remounted his Horse, which Eudemon had stopped from running away.

So they went on merrily, keeping the Road to the Osier-bed.

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<sup>9</sup> *the Other*, i.e. the Devil. Cf. i.  
35.

<sup>10</sup> Like David before his fight with Goliath, 1 Sam. xvii. 39.

## CHAPTER XLIII

*How the Scouts of Picrochole were met by Gargantua, and how  
the Monk slew Captain Drawforth, and then was made  
Prisoner by the Enemy*

AT the Report of those who had escaped from the Rout, when <sup>a</sup> Tripet <sup>a</sup> Cf. l. 35. was untripped, Picrochole was seized with great Wrath, hearing that the Devils had set upon his Men; and all that Night held a Council, at which Rashcalf and Toucquedillon resolved that his Powers were such that he could defeat all the Devils in Hell, if they should come. This Picrochole did not fully believe; also he did not distrust it.

Wherefore he sent, under the conduct of Count Drawforth, to reconnoitre the Country, sixteen hundred Knights, all mounted on light Horses in skirmishing Order, all well sprinkled with Holy Water, and every one having for his Cognisance a Stole as a Scarf, against all Hazards, if they should meet the Devils; so that by the Virtue of this Gregorian <sup>1</sup> Water, as well as of the Stoles, they should make the Devils disappear and vanish.

They went on then to near Vauguyon <sup>2</sup> and the Hospital, but never found any one to whom to speak; whereupon they returned by the upper Road, and in the Abode and Hut <sup>3</sup> of a Shepherd near Le Coudray they found the <sup>b</sup> five Pilgrims. Having bound and blindfolded them, <sup>b</sup> Cf. l. 38 *ad fin.* as though they were Spies, they carried them off, notwithstanding the Exclamations, Adjurations and Requests that they made.

When they had come down from there towards Seuillé they were heard by Gargantua, who said to his People:

"Comrades, there is here an Encounter for us, and they are in

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<sup>1</sup> It was Pope Gregory the Great who brought holy water into credit.

<sup>2</sup> *Vauguyon*. Cf. l. 34. The hospital (*la Maladerie*) a little south of Coudray.

<sup>3</sup> *Fr. tugure*.

*Pauperis et tuguri congestum caespite culmen.*

*Virg. Ec. l. 69.*

Number more than ten times as many as we are. Shall we charge them?"

"What a Devil else shall we do?" said the Monk. "Do you value Men by their Number and not by their Valour and Courage?" Then he cried out: "Charge! Devils, charge!"

Hearing this, the Enemy thought indeed that they had been very Devils, whereupon they began to fly headlong, except Drawforth, who laid his Lance in rest and struck the Monk with his utmost Force in the middle of the Chest; but encountering the horrific Frock it bent back<sup>4</sup> in the Steel-point, just as though you should strike against an Anvil with a small Wax-candle.

Then the Monk with his Staff of the Cross gave him so sturdy a Blow between the Neck and Shoulders on the acromion Bone<sup>5</sup> that he stunned<sup>6</sup> him and made him lose all Sense and Motion; and he fell at the Feet of his Horse.

And seeing the Stole which he wore on his Scarf he said to Gargantua: "These Men here are but Priests; that is only the Beginning of a Monk. By Saint John, I am a complete Monk; I will kill them for you like Flies."

Then he followed after them at full Gallop, so that he caught up the hindermost and beat them down like Rye, striking right and left at random.

Gymnast immediately asked Gargantua whether they should pursue them.

To which Gargantua answered: "On no account; for according to true military Discipline, you must never drive your Enemy into the pass of Despair, because such a Necessity doth multiply his Strength and increases his Courage,<sup>c</sup> which was already cast down and broken, and there is no better Help to Safety for men who are dismayed<sup>7</sup> and recreant<sup>8</sup> than to hope for no Safety whatever.<sup>9</sup> How many Victories have been wrested from the Hands of the Victors by the Vanquished, when they have not been satisfied with Reason, but have attempted to put all to utter Slaughter and totally to destroy their

<sup>c</sup> Cf. Plut. Them. c. 26.

<sup>4</sup> Fr. *reboucha*, also in form *rebouquer*, from Low Lat. *rebusare* (Du Cange).

<sup>5</sup> *acromion Bone*. The acromion process must be meant (Hipp. *de Art.* iii. 137 κ), joining the shoulder-blade to the collar-bone. Cf. Amb. Paré, xiii. 9.

<sup>6</sup> Fr. *estonna*. So Shakespeare uses *astonish* in the sense of *stun*, *Henry V.* v. 1, 40.

<sup>7</sup> Fr. *estommis* = O.F. *estormis*, Low Lat. *stormus*, Eng. *storm* (Du Cange).

<sup>8</sup> Fr. *recreus*. "Recrediti vel recreanti appellati qui in duello victos se profitebantur" (Du Cange).

<sup>9</sup> Una salus victis nullam sperare salutem.

Virg. *Aen.* ii. 354.

Enemies, without leaving a single one to bear the News! Always open to your Enemies all the Gates and Roads, and rather make for them a Bridge of Silver in order to send them away."

"Yea, but," said Gymnast, "they have the Monk."<sup>10</sup>

"Have they the Monk?" said Gargantua. "Then upon my Honour it will be to their Hurt. But, to provide against all Chances, let us not yet retreat; let us wait here in Silence, for I think that by this time I understand well enough the Tactics of our Enemies. They are guided by Luck and not by Counsel."

As they were thus waiting under the Walnut-trees, the Monk in the meantime went on in Pursuit, charging all those whom he met, without giving Quarter to any, until he met with a Horseman who was carrying behind him one of the poor Pilgrims. And there, as he was about to rifle him, the Pilgrim cried out:

"Ha, my Lord Prior, my good Friend, my Lord Prior, save me, I beseech you."

On hearing these Words, the Enemy faced about, and seeing that there was nobody there but the Monk who was making this Havock, loaded him with Blows as men do an Ass with Wood;<sup>11</sup> but of all this he felt nothing, especially when they struck him on his Frock, so hard was his Skin.

Then they handed him over to two Archers to guard, and turning round they saw no one against them, whereby they thought that Gargantua had fled with his Troop. Then they rode towards the Walnut-trees as hard as they could, to find them, and left the Monk alone with two Archers in guard.

Gargantua heard the Noise and the Neighing of the Horses, and said to his Men:

"Comrades, I hear the Rumble<sup>12</sup> of our Enemies and I perceive some of them who are coming against us in a Crowd. Let us close up here and hold the Road in good order. By this means we shall be able to withstand them to their Loss and our Honour."

<sup>10</sup> *avoir le Moine*. Cf. i. 12, n. 7; i. 45.

<sup>11</sup> *i.e.* all over, so that nothing of the creature could be seen but his ears.

<sup>12</sup> *Fr. trac*, from *traca* = *sarcinae*, *impedimenta* (Du Cange).

## CHAPTER XLIV

### *How the Monk rid himself of his Guards, and how Picrochole's Scouts were defeated*

THE Monk, seeing them go off thus in Disarray, conjectured that they were going to attack Gargantua and his Men, and he grew wondrous sad that he could not succour them. Then he did consider the Countenance of his two Archers in guard over him, who would willingly have ridden after the Troop to plunder something there, and who were all the time looking towards the Valley in which the others were going down.

Furthermore he reasoned saying: "These Men are right badly skilled in Practice of War, for they have not required my Parole, and have not taken my Sword from me."

Immediately afterwards he drew his said Sword, and with it smote the Archer who held him on the right, cutting clean through his jugular Veins and the sphagitid Arteries<sup>1</sup> of his Neck, together with the Uvula as far as the two Glands, and withdrawing his Weapon, laid open the Spinal Marrow between the second and third Vertebrae. Upon this the Archer fell quite dead.

And the Monk, turning his Horse to the left, ran upon the other, who seeing his Companion dead, and the Monk at an advantage over him, cried with a loud Voice: "Ha, my Lord Prior, I yield myself; my Lord Prior, my good Friend, my Lord Prior."

And the Monk cried out likewise: "My Lord Posterior, my Friend, my Lord Posterior, you shall have it on your Posterior."

"Ha!" said the Archer, "my Lord Prior, my dear Lord Prior, may God make you an Abbot."

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<sup>1</sup> *The sphagitid Arteries* are the main arteries of the neck, as the *jugular* are the principal veins. *σφαγιτιδες* occurs Arist. *Hist. An.* iii. 3, § 6, coming from *σφαγγη*, the throat. They are now known as *carotid* arteries.

"By the Habit that I wear," said the Monk, "I will make you a Cardinal on the spot. Do you put Churchmen to Ransom? You shall have a red Hat from my Hand this instant."

And the Archer cried out: "My Lord Prior, my Lord Prior, my Lord Abbot that is to be, my Lord Cardinal, my Lord Everything. Ha, ha, hês, no, my Lord Prior, my good little Lord Prior, I yield myself to you."

"And I yield you to all the Devils," said the Monk.

Then at one Blow he sliced his Head, cutting his Scalp over the *ossa petrosa*,<sup>2</sup> and taking off the two *ossa bregmatis* and the *sagittal Commissure* with a great part of the *coronal* Bone, and in doing this he cut through the two *Meninges*, and made a deep Gash in the two posterior Ventricles of the Brain; so the *cranium* remained hanging on his Shoulders by the Skin of the *pericranium* behind,<sup>3</sup> in the Form of a Doctor's Bonnet, black without and red within. So he fell to the Ground stark dead.

This done, the Monk set Spurs to his Horse, and followed on the way held by the Enemy, who had encountered Gargantua and his Companions on the high Road, and were so diminished in Number by the enormous Slaughter wrought upon them by Gargantua with his great Tree, by Gymnast, Ponocrates, Eudemon and the others, that they began to retreat in all Haste, altogether affrighted and troubled in Sense and Understanding, as if they had seen Death's proper Form and Semblance before their Eyes.

And—as when you see an Ass<sup>4</sup> with a Junonian *oestrus* under his Tail, or a Fly that stings him, running hither and thither without keeping to Path or Road, throwing his Load on to the Ground and breaking his Bridle and Reins, without at all taking Breath or Rest, and no Man

<sup>2</sup> *Os petrosum* is the portion of the temporal bone of the skull in which the internal organs of hearing are situated. *Ossa bregmatis* are the bones containing the Fontanel or cavity at the top of the head. They are now called *parietal* bones. The *coronal* is the anterior bone of the skull, in modern anatomy the *frontal* bone. The *meninges* are the three membranes that envelop the brain, called *dura mater*, *pia mater* and the *arachnoid membrane*. The *sagittal commissure* is the suture that goes lengthwise over the skull, uniting the parietal bones.

<sup>3</sup> Et mediam ferro gemina inter tempora frontem

Dividit impubesque immani vulnere malas.

Sternit humi moriens atque illi partibus æquis

Huc caput atque illuc umero ex utroque pependit.

Virg. *Aen.* ix. 750-755.

<sup>4</sup> This is a ludicrous mock-heroic combination of the well-known Homeric simile wherein Ajax is compared to an ass (*Il.* xi. 558 *sqq.*), and the story of Io in Aeschylus (*Suppl.* 541 and *Prom.* 567), who is driven wild over sea and land by an *oestrus* or gad-fly sent by Juno. Fielding has carried further a similar idea in *Tom Jones* (Book iv. c. 8), but not, I think, more effectively.

can tell what stirs him, for they see not aught that touches him—so fled these Folk bereft of their Senses, without knowing the Cause of their Flight ; so much are they pursued by nothing but a Panic Terror<sup>5</sup> which they had conceived in their Souls.

The Monk, seeing that they had no Thought of anything save to take to their Heels, gets off his Horse and clambers on to a huge Rock which was over the Road, and with his mighty Sabre struck on to these Runaways with a great Turn of Strength, without stinting or sparing any. So many of them did he slay and overthrow, that his Sword broke in two Pieces. Then he bethought himself that enough Massacre and Slaughter had been wrought, and that the Rest should escape to bear the News.

Therefore he seized in his Fist the Battle-axe of one of those who lay dead there, and got upon the Rock again, passing his Time in seeing the Enemy flying and stumbling over the dead Bodies ; except that he made all lay down their Pikes, Swords, Lances and Arquebuses ; and those who carried the Pilgrims bound, he made dismount, and gave over their Horses to the said Pilgrims, keeping them with him under the Shelter of the Hedge ; and also Toucquedillon, whom he kept as his Prisoner.

<sup>5</sup> *Panic terror*, Πανὸς ὄργης. Panic terrors are not specially attributed to the agency of the god Pan by the earlier Greek writers. The word πανικόν (δείμα) is used by Josephus, Polybius and Plutarch. Panic fear is mentioned in the *Rhesus*, l. 36, sometimes (but probably wrongly) attributed to Euripides, but the inspiration of causeless fear is attributed to Dionysus and other deities. Cf. Eur. *Bacchae* 305, *Medea* 1171, *Hip.* 142. In Thuc. iv. 125 is found τὸ πλῆθος τῶν βαρβάρων ἐκθὺς φοβηθέντες,

ὅπερ φιλεῖ μέγαλα στρατόπεδα ἀσάφως ἐκπλήγνυσθαι. Cf. also Herod. iv. 203. The legend which practically ascribes such terrors to Pan is found in Herod. vi. 105, where the god Pan complains to Pheidippides (the Athenian messenger to the Spartans of the news of the battle of Marathon) that his worship had been neglected by the Athenians, although he had been and would be their benefactor. Upon this they dedicated the sacellum to Pan on the Acropolis. Cf. also 2 Kings vii. 6-8.

## CHAPTER XLV

*How the Monk brought in the Pilgrims, and the good Words  
which Gargantua gave them*

THIS Skirmish over, Gargantua retreated with his Men, except the Monk, and at Daybreak came to Grandgousier, who in his Bed was praying to God for their Safety and Victory. And, seeing them all safe and sound, he embraced them lovingly and asked for Tidings of the Monk. But Gargantua answered him that without Doubt their Enemies had the Monk.

"Then," said Grandgousier, "they will have Ill-luck"; which had indeed been very true. Whence the Proverb is still in Use, <sup>a</sup> "to give a man the Monk." • Cf. l. 12, n. 7.

Then he commanded a good Breakfast to be provided for their Refreshment. When all was ready, they summoned Gargantua, but he was so much concerned that the Monk was nowhere to be found, that he would neither drink nor eat.

All of a sudden the Monk arrives,<sup>1</sup> and from the Gate of the Outer Court he bawls out: "Fresh Wine, fresh Wine, Gymnast, my Friend."

Gymnast went out and saw that it was Friar John, who was bringing in five Pilgrims and Toucquedillon Prisoner. Whereupon Gargantua went out to meet him, and they made him the best Welcome they possibly could, and brought him before Grandgousier, who asked him about all his Adventure.

The Monk told him everything; how he had been taken, how he had rid himself of the Archers, of the Butchery he had wrought on the

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<sup>1</sup> Scott is indebted to this passage for his idea of the Clerk of Copmanhurst bringing out Isaac of York from the dungeon of Torquilstone, in his novel of *Ivanhoe* (chap. 32). Other points of resemblance may perhaps suggest themselves.

Road, and how he had recovered the Pilgrims and brought in Captain Toucquedillon. Then they fell to banqueting merrily all together.

Meantime Grandgousier enquired of the Pilgrims from what Country they were, whence they came and whither they were going.

Wearyfoot answered for them all : " My Lord, I am from St. Genou in Berry, this one is from Paluau, this one from Onzay, this one from Argy and this one from Villebrenin.<sup>2</sup> We come from Saint Sebastian near Nantes, and we are returning from there by our short Stages."

" Yea," said Grandgousier, " but what went you to do at Saint Sebastian ? "

" We went," said Wearyfoot, " to offer up our Vows to him against the Plague."<sup>3</sup>

" Oh, poor Creatures," said Grandgousier, " do you think that the Plague comes from Saint Sebastian ? "

" Yea, verily," replied Wearyfoot ; " our Preachers do affirm it unto us."

" Is it so ? " said Grandgousier. " False Prophets ! do they proclaim to you such Deceits ? Do they in this fashion blaspheme the Just and Holy men of God, that they make them like unto Devils, who work nought but Mischief among Men ? just as Homer writeth that the Plague was sent into the Grecian Host by Apollo, and as the Poets feign a great Rabble of Vejoves and maleficent Deities.<sup>4</sup>

" Just so at Sinays did a certain Hypocrite<sup>5</sup> preach that Saint Antony sent Fire into men's Legs, Saint Eutropius made men Dropsical, Saint Gildas Lunatics, Saint Genou made them Gouty.<sup>6</sup> But I punished him in so exemplary a Fashion—although he called me a Heretic—that

<sup>2</sup> *St. Genou*, 6 miles from Buzançais, on the Indre. *Paluau*, a marquisate on the same river, 3 miles lower down than St. Genou. *Onzay-Palluan*, in Berry, not far from Amboise. *Argy*, also in Berry, 4 miles from Buzançais. *Villebrenin*, a village in Berry, 6 miles from Chatillon-sur-Indre, not far from Châteauroux.

<sup>3</sup> *the Plague*. Cf. i. 27.

<sup>4</sup> Rabelais has in mind the 1st Book of the *Iliad*, in which Apollo is represented as sending the plague to the Greeks with his arrows (48-52), and also a chapter in Aulus Gellius (v. 12), who discusses the derivation of *Jovis* from *jovo*, and indicates a number of Vejoves, etc., who were maleficent ; pointing out (§§ 11, 12) that Apollo as bearing arrows is looked

upon as one of them. Ovid (*Fast.* iii. 445) speaks of the Vejoves as minor deities.

<sup>5</sup> *Fr. Caphart*. This word gets its form from the monkish cowl, but it bears much the same meaning as *quiteur*, a mumping friar, who by means of false relics, etc., swindled the common people (i. 54).

<sup>6</sup> *St. Antony's fire*, erysipelas. *St. Eutropius facit hydropicos*. *St. Gildas*, from Gilles, the common name for a half-sharp fellow. *St. Genou*, the patron saint of the gouty, in allusion to the knee. Cornelius Agrippa (*Van. Scient.* c. 57) and H. Estienne (*Apol. pour Herod.* c. 38) inveigh against this ascription of names and powers to the various saints from the diseases they are supposed to heal or inflict.

since that time no such Hypocrite whatever has dared to set Foot in my Territory. And I wonder that your King allows them to preach such scandalous Doctrine throughout his Kingdom. For they are more deserving of Punishment than those, who by Art magical or other Device have brought the Plague into the Country. The Plague killeth only the <sup>b</sup> Body, but Impostors \* like this poison the Souls."

<sup>b</sup> Matt. x. 28.

As he was saying these Words the Monk came in quite hearty, and asked them: "Whence come you, poor Wretches?"

"From Saint Genou," said they.

"And how," said the Monk, "doth the Abbot Tranchelion,<sup>7</sup> the good Toper? and the Monks, what Cheer do they keep? 'Sbody, they have a Fling at your Wives while you are thus roaming Romewards."

"Hin hen," said Wearyfoot, "I have no fear for mine; for whoso shall see her by Day shall never break his Neck on a Visit to her in the Night."

"You have drawn the wrong Colour again,"<sup>8</sup> said the Monk. "She may be as ugly as Proserpine, but I swear she will be turned over, since there be Monks around, for a good Workman puts all Pieces of Timber to use equally. May I be peppered, if you do not find them enlarged on your Return, for the very Shadow of an Abbey-steeple is prolific."

"It is," said Gargantua, "like the Water of the Nile in Egypt, if you believe <sup>c</sup> Strabo and Pliny, *libr. viij., chap. iij.*;<sup>9</sup> Think only what Virtue is in Crumbs, in Clothes, and in Bodies!"

<sup>c</sup> Strabo, xv. p. 695.

Then said Grandgousier: "Go your ways, poor Men, in the name of God the Creator; and may He be as a Guide to you perpetually; and henceforward be not so ready to undertake these idle and unprofitable Journeys. Maintain your Families, labour every one of you in his Vocation, instruct your Children and live as the good Apostle <sup>d</sup> Saint Paul directeth you. If you do this, you will have the Protection of God, the Angels and the Saints ever with you, and there shall be neither Plague nor Evil that shall bring you Hurt."

<sup>d</sup> Eph. iv. 1-3.

After this Gargantua led them into the Hall, to take their Refection; but the Pilgrims did nothing but sigh, and they said to Gargantua:

"O how happy is the Land that hath such a Man for its Lord! We are more edified and instructed by this Discourse, which he hath held

\* AB, *mais ces predications diaboliques infectionnent les âmes des pauvres et simples gens.*

<sup>7</sup> Antoine de Tranchelion, Abbot of St. Genou in 1512. In the map of Chinonais is a place called Les Roches-Tranchelion.

<sup>8</sup> Fr. *bien rentré de picques (noires)*. A metaphor (recurring) taken from cards, in

which a player is supposed to have exchanged his own hand for miss, much for the worse.

<sup>9</sup> "... in Aegypto, ubi fetifer potu Nilus amnis."

with us, than by all the Sermons that ever were preached to us in our Town."

\* *Rep.* 473 D.  
*Epist.* vii. 396 B.

"That is," said Gargantua, "what Plato sayeth, \**lib. v. de Republ.* that States would then be happy, when their Kings should philosophise, or Philosophers rule."

Then he caused their Wallets to be filled with Victuals, their Bottles with Wine, and to each of them he gave a Horse to ease him for the rest of his Journey, and some Caroluses <sup>10</sup> to live upon.

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<sup>10</sup> *Carolus*, a piece worth 10 deniers coined under Charles VIII., and bearing a letter K crowned.

## CHAPTER XLVI

### *How Grandgousier humanely entreated Toucquedillon his Prisoner*

TOUCQUEDILLON was presented to Grandgousier and questioned by him on the Enterprise and Conduct of Picrochole, as to what Object he proposed by this tumultuary Hubbub. To this he answered that his End and Purpose was to conquer the whole Country, if he could, in return for the Injury done to his Cake-bakers.

Grandgousier said : "It is undertaking too much ; He that grips too much holds fast but little.<sup>1</sup> It is no longer the Time thus to conquer Kingdoms, to the Hurt of our near Christian Brother. This Imitation of the ancient Herculese, Alexanders, Scipios, Caesars and other such, is contrary to the Profession of the Gospel, by which we are enjoined to guard, save, rule and administer, each one his own Country and Territory, and not in hostile Guise to invade others ; and that which the Saracens and Barbarians formerly called Prowess, we now call Robbery and Wickedness. He had done better to keep himself in his own Domain, governing it like a King, than to march into mine, pillaging it like an Enemy ; for by a wise Government he would have augmented it ; by plundering me he will be destroyed.

"Go your ways in the Name of God ; follow after right undertaking ; point out to your King the Errors that you shall discover, and never give him Counsel with a View to your own particular Profit ; for together with the Public good, Private advantage is also lost. As for your Ransom I give it up to you fully, and desire that your Arms and Horse be restored to you.

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<sup>1</sup> "Qui trop empoigne poay retient" (Coquillart, *Droits Nouveaux*, i. 196).  
(*Hist. de Jean IV., duc de Bretagne* ; 14th cent.) Cf. i. 11.  
cent.) "Qui trop embrasse mal estraint"

"Such should be the Conduct between Neighbours and ancient Friends, seeing that our Difference is not properly War; as \* *Plato lib. v. de Rep.* would not have it called War, but Sedition, when the Greeks took up Arms one against another; and if by evil Fortune such should arise, he directs that every Moderation should be used. If you still call it War, it is yet but skin-deep, it entereth not into the deep Recesses of our Hearts; for neither of us is wronged in his Honour, and in its whole Amount it is only a Question of redressing some Fault committed by our People, I mean both yours and ours; and although you did take Cognisance of it, you should have let it pass; for the disputing Parties were such as to merit Contempt rather than Notice; especially, seeing that I offered them Satisfaction according to the Wrong.

"God will be the just Assessor of our Differences; and Him I beseech rather by Death to remove me from this Life, and to suffer my Goods to perish before my Eyes, than that in anything He should be offended by me or mine."

When he had finished these Words, he summoned the Monk, and before all of them asked him: "Friar John, my good Friend, is it you that took Prisoner the Captain Toucquedillon here present?"

"Sire," said the Monk, "he is present; he is of Age and Discretion; I would rather you should know by his Confession than by my Words."

Then said Toucquedillon: "My Lord, it is he indeed that took me, and I freely yield myself his Prisoner."

"Have you put him to Ransom?" said Grandgousier to the Monk.

"No," said the Monk; "for that I care nothing."

"How much," said Grandgousier, "would you take for his Capture?"

"Nothing, nothing," said the Monk; "that doth not sway me."

Then Grandgousier commanded that in the presence of Toucquedillon should be counted out to the Monk sixty-two thousand Angels<sup>2</sup> for this Prize; which was done whilst they made a Collation for the said Toucquedillon; of whom Grandgousier asked whether he would stay with him or choose rather to return to his King.

Toucquedillon replied that he would take whichever Course he should advise him.

"Then," said Grandgousier, "return to your King, and God be with you."

<sup>2</sup> *Angels*, Fr. *saluts*, a gold piece of about 12 francs = 10s., dating from Charles VI. of France (d. 1422), struck in great numbers in the reigns of Henry V. and VI. of Eng-

land. It took its names from the representation of the Salutation on the obverse (iv. Prol. and 54). On the reverse was a cross between a leopard and a lily.

Then he gave him a fine Sword of Vienne<sup>3</sup> with a golden Scabbard made with beautiful Scrolls of goldsmith's Work, and a golden Collar weighing seven hundred and two thousand Marks, garnished with precious Stones, to the value of a hundred and sixty thousand Ducats, and ten thousand Crowns besides, as an honourable Present.

After these Proceedings Toucquedillon mounted his Horse, and for a Safe-conduct Gargantua gave him thirty Men-at-arms and six Score Archers under the command of Gymnast, to escort him as far as the Gates of La Roche-Clermaud, if need were.

When he had set out, the Monk restored to Grandgousier the sixty-two thousand Angels that he had received, saying: "Sire, it is not at this Time that you should make such Presents. Wait till the End of this War, for none can tell what Accidents may arise, and War made without good Provision of Money hath only a quick Burst of Strength. Money is the Sinews of War."<sup>4</sup>

"Well then," said Grandgousier, "at the End I will content you by some honourable Recompense, and also all those who shall have done me Service."

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<sup>3</sup> Vienne in Dauphiné, long celebrated for sword cutlery.

<sup>4</sup> "Nervos belli pecuniam infinitam" (Cic. *Phil.* v. § 5).

## CHAPTER XLVII

### *How Grandgousier sent for his Legions, and how Toucquedillon slew Rashcalf and was afterwards slain by Order of Picrochole*

IN those same Days the Men of Bessé, Old Market, St. James Burgh, Trainneau, Parillé, Rivière, Roches Saint Paul, Vaubreton, Pautillé, Brehemont, Clainbridge, Cravant, Grandmont, Bourdes, Villaumère, Huymes, Segré, Hussé, Saint-Louant, Panzoust, Coldreaux, Verron, Coulaines, Chosé, Varennes, Bourgueil, Isle Bouchard, Croullay, Narsay, Cande, Montsoreau<sup>1</sup> (Mount Sorel) and other neighbouring Places, sent Embassies unto Grandgousier, to tell him that they were advised of the Wrongs which Picrochole was doing him, and for the sake of their ancient Confederation they offered him all their Power, in Men as well as Money, and other Munitions of War.

The Money from all these, raised by the Conventions which they sent to him, amounted to six score and fourteen millions and two and a half Crowns of Gold. The Forces were fifteen thousand Men-at-arms, thirty-two thousand light Horse, eighty-nine thousand Arquebusiers, a hundred and forty thousand Volunteers, eleven thousand two hundred Cannons, double Cannons, Basilisks and Spiroles.<sup>2</sup> There were forty-seven thousand Pioneers; the whole Force being victualled and paid for six Months and four Days.

This Offer Gargantua did not refuse, nor accept altogether; but thanking them heartily, said that he would arrange this War by such Policy that there should be no need to call out<sup>3</sup> so many honest Folk.

He was content to despatch an Officer to bring along in order the

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<sup>1</sup> These are all places belonging to Anjou or Maine, and mostly situated in Chinonais. The list is given in mock-Homeric vein, after the manner of the second Book of the *Iliad*.

<sup>2</sup> For the various pieces of artillery, see i. 26. <sup>3</sup> *empascher*. Cf. i. 28.

Legions which he maintained ordinarily in his Garrison Towns of La Devinière,<sup>4</sup> Chaviny, Gravot and Quinquenais, amounting in Number to two thousand five hundred Men-at-arms, sixty-six thousand Foot-soldiers, twenty-six thousand Arquebusiers, two hundred great pieces of Artillery, twenty-two thousand Pioneers and six thousand light Horse, all in Companies so well fitted and furnished with their Paymasters, Sutlers, Farriers, Armourers and other Men necessary for a military Train,<sup>5</sup> all so well instructed in the military Art, so well armed, so perfectly knowing and following their Colours, so ready to hear and obey their Captains, so expeditious to run, so strong in Charging, so cautious in Adventure that they rather resembled a Concert of Organ-pipes and a perfect Arrangement of Clock-work than an Army or Squadron of Horse.<sup>6</sup>

On his Return, Toucquedillon presented himself before Picrochole, and related to him at length what he had both done and seen. At the End he counselled him by powerful Arguments to come to an Agreement with Grandgousier, whom he had found to be the honestest Man in the World; adding that it was neither Right nor Reason thus to molest his Neighbours, from whom they had never received aught but Good; and with regard to the main Point, that they would never come out of this Enterprise save to their great Damage and Mischief, for the Power of Picrochole was not so great but that Grandgousier could easily overthrow them.

He had not well finished speaking thus, when Rashcalf said out aloud: "Most unhappy is the Prince who is served by such Men as are so easily corrupted, as I perceive Toucquedillon to be; for I see that his Heart is so changed that he would willingly have allied himself with our Enemies to fight against us and betray us, if they had wished to retain him; but just as Virtue is praised and esteemed by all, Friends and Foes alike, so is Wickedness soon known and suspected; and although our Enemies use it to their Advantage, still they always hold the Wicked and Traitors in Abomination."

At these Words Toucquedillon, flying out, drew his Sword and with it ran Rashcalf through the Body a little above the left Breast, of which he died incontinently. And drawing back his Sword he said boldly: "So perish he who Vassals true shall blame."<sup>7</sup>

<sup>4</sup> *La Devinière*, between Chinon and Léré, was Rabelais' property. The other places are close to Chinon.

<sup>5</sup> *Trac de bataille*. L. Lat. *traca* (Du Cange). Cf. i. 43 *fin*.

<sup>6</sup> To appreciate the humour of this passage, indeed of the whole of this

account, it should be borne in mind that La Roche-Clermont is a place of about 600 inhabitants, distant only 2 kilometres from Seillé, 6 from Léré and about 7 from Chinon.

<sup>7</sup> *ὅς ἀπέθανε καὶ ἄλλος, ὅτις τοιαῦτά γε μέγα.*  
HOM. *Od.* i. 47.

Picrochole straightway grew furious, and, seeing the Sword and Scabbard so richly chased and diapered, called out :

“Did they give thee this Weapon to slay feloniously in my Presence my right good Friend Rashcalf ?”

Then he commanded his Archers to hew him in Pieces, which was done instantly, and so cruelly that the Chamber was all covered with Blood ; afterwards he had the Body of Rashcalf honourably buried and that of Toucquedillon thrown over the Walls into the Ditch.

The News of these Outrages was known by the whole Army, whereat several began to murmur against Picrochole, insomuch that Grippe-pineau said to him : “My Lord, I know not what will be the Issue of this Enterprise. I see your Men but little staunch in their Hearts. They consider that we are here ill provided with Victuals, and already much diminished in Numbers by two or three Sallies. Furthermore, great Reinforcements of Men come in to your Enemies. If we are once besieged, I see not how it can end otherwise than in our total Overthrow.”

• v 22. “Muck, muck,” said Picrochole ; “you are like the Eels of <sup>a</sup> Melun ; you cry out before they skin you. Only let them come.”

## CHAPTER XLVIII

### *How Gargantua attacked Picrochole within La Roche-Clermaud and defeated the Army of the said Picrochole*

GARGANTUA had the entire Charge of the Army: his Father remained in his Castle. And inspiring them with Courage by kind Words, he promised great Rewards to those who should perform any Deeds of Valour.

After this they came on to the Ford of Vede, and by Boats and Bridges lightly constructed they passed over without a Break. Then considering the Situation of the Town, that it was in a high and advantageous Place, he deliberated over-night on what was to be done.

But Gymnast said to him: "My Lord, such is the Nature and Complexion of the French, that they are worth nothing but at the first Rush. Then they are worse than Devils, but if they delay they are fainter than Women. My Opinion therefore is that now, presently, after your men have a little taken Breath and Food, you give Order for the Assault."

This Advice was found good. Therefore he drew out all his Army into the open Field, putting his Reserves on the side of the rising ground. The Monk took with him six Companies of Foot and two hundred Men-at-arms, and with great Diligence crossed the Fen and occupied the Ground above the Well right up to the Highway from Loudun.

Meantime the Assault went on. Picrochole's Men did not know whether it was best to sally forth and receive them, or rather to keep within the Town without stirring. But he set out madly with a Troop of Men-at-arms of his Guard, and there was received and treated with great Cannon-shot which hailed on the Hill-sides; whereupon the Gargantuists retired to the Valley in order better to give way to the Artillery.

Those of the Town defended themselves the best they could, but their Shots passed over and beyond, without striking any one.

Some of his Company that had escaped the Artillery set fiercely upon our Men, but got little by it; for they were all received betwixt the Files and dashed to the Ground. Seeing this, they would have retreated, but in the meanwhile the Monk had seized upon the Pass; whereupon they took to flight without Order or Discipline.

Some would have given them Chase, but the Monk held them back; through fear lest, as they followed the Fugitives, they might lose their Ranks, and at this Pass those from the Town should set upon them. Then after waiting some Space and none appearing to encounter him, he sent Duke Phrontistês to advise Gargantua to advance, so as to gain the Hill on the left, to cut off the Retreat of Picrochole by the Gate on that Side.

This Gargantua did with all Diligence, and sent thither four Legions of the Company of Sebastus; but they could not reach the Height so soon, but they must needs meet face to face Picrochole and those who were dispersed with him.

Then they charged them stoutly; notwithstanding, they were much damaged by those who were on the Walls by their Archery and Artillery. Seeing this, Gargantua went with a strong Party to their Relief; and his Artillery began to play upon the Walls in this Quarter so strongly that the whole Force of the Town was withdrawn thither.

The Monk, seeing the Side, which he was besieging, denuded of Men and Guards, courageously led on to the Fort, and succeeded so well that he gained a Footing on it, himself and some of his Men, believing that more Fear and Terror is wrought by those who come up fresh in a Conflict than by those who are already engaged in it with all their Might.<sup>1</sup> Anyhow, he gave no Alarm whatever, till all his Men had gained the Wall, excepting the two hundred Men-at-arms whom he left outside as a Provision against Accidents.

Then did he give a horrible Shout, he and his Men together, and without Resistance they put to the Sword the Guards of that Gate and opened it to their Men-at-arms, and with great Courage ran together towards the East Gate, where the Havock was going on, and coming up in the Rear overthrew all the Enemy's Force.

The Besieged, seeing that the Gargantuists had won the Town at all Points, surrendered to the Monk at Discretion. He made them give

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<sup>1</sup> Cf. Thuc. v. 9: τὸ γὰρ ἐπὶ τὸν ὑστερον δευτέρου τοῖς πολεμίοις τοῦ πάρουστος καὶ μαχομένου (Motteux).

up their Weapons and Arms, and retreat all of them, and shut themselves up in the Churches ; seizing all the Staves of the Crosses,<sup>2</sup> and stationing men at the Gates to keep them from going forth. Then opening the Eastern Gate, he sallied forth to the Help of Gargantua.

But Picrochole believed that Succour was come to him from the Town, and in Presumption ventured forward more than before, until Gargantua cried out : " Friar John, my Friend, Friar John, Welcome in good time." Upon this Picrochole and his Men, perceiving that all was lost, took to Flight on every Side.

Gargantua pursued them till near Vaugaudry, killing and slaying, and then sounded the Retreat.

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<sup>2</sup> Remembering his own exploits therewith. Cf. i. 27.

## CHAPTER XLIX

### *How Picrochole in his Flight was overtaken by Ill-fortune, and what Gargantua did after the Battle*

PICROCHOLE thus in Despair fled away toward the Isle Bouchart. On the Road to Rivière his Horse stumbled and fell, upon which he was so much enraged that he slew him in his Choler<sup>1</sup> with his Sword. Then finding no one to remount him, he was going to take an Ass at the Mill that was near there; but the Millers belaboured him all over with Blows and stripped him of his Habiliments, and gave him a scurvy canvas Jacket<sup>2</sup> to cover himself withal.

And so departed this poor cholerick Wretch; afterwards, as he was crossing the Water at Port Huaulx,<sup>3</sup> and recounting his Ill-fortune, it was foretold him by an old club-foot<sup>4</sup> Hag that his Kingdom should be restored to him at the Coming of the Cockicranes. From that time forth no one knows what has become of him. Nevertheless, I have been told that he is at present a wretched Porter<sup>5</sup> at Lyons, cholerick as ever, and always pestering<sup>6</sup> all Strangers concerning the Coming of the Cockicranes, in certain Hope, according to the Prophecy of the old Hag, that at their Coming he shall be restored to his Kingdom.

After their Return, Gargantua first and foremost called a Muster-roll of his Men, and found that but few of them had been lost in the Battle, to wit, some few Foot-soldiers of the Company of Captain Tolmère, and Ponocrates, who had an Arquebus-ball in his Doublet. Then he caused them to take Refreshment, each in his Company, and com-

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<sup>1</sup> Fr. *chole*, from Gk. *χολή*.

<sup>2</sup> Fr. *sequenye*, L. Lat. *soscania*. *Sous-quenie* occurs in the *Roman de la Rose*, and *sequannie* in Letters of 1393 (Du Cange). Cf. iv. N. Prol. n. 63.

<sup>3</sup> Port *Huaulx* is a village near the

confluence of the Indre and a branch of the Cher opposite Langeais.

<sup>4</sup> Fr. *lourpidon*, Lat. *Loripes*.

<sup>5</sup> This seems to indicate that Rabelais here intends to satirise some pet aversion of his own at Lyons. <sup>6</sup> Fr. *guemente*.

manded his Commissaries that this Repast should be defrayed and paid for in their Behalf, and that there should be no Outrage whatever committed in the Town, seeing it was his own. After their Repast, they were to appear in the Square before the Castle, and there should receive six Months' Pay ; which was all carried out.

Then he caused to be assembled before him in the said Square all those that remained of the Party of Picrochole, to whom in the presence of all his Princes and Captains he spoke as follows :

## CHAPTER L

### *The Harangue which Gargantua made to the Vanquished*

"OUR Fathers, Grandfathers and Ancestors in all recorded Time have had this Feeling and this Disposition, that of the Battles won by them they have chosen rather to raise, as a Sign and Memorial of their Triumphs and Victories, Trophies and Monuments in the Hearts of the Vanquished by Clemency, than in the Lands conquered by them, by Architecture; for they more esteemed the lively Recollection of Men gained by Liberality, than the mute Inscriptions on Arches, Colonnades and Pyramids, subject to the Injuries of the Climate and the Envy of every one.<sup>1</sup>

"You may very well remember the Clemency which they showed towards the Bretons on the Day<sup>2</sup> of St. Aubin du Cormier, and at the demolishing of Parthenay. You have heard, and hearing admired, the gentle Treatment they showed towards the Barbarians of Spagnola, who had pillaged, depopulated and ransacked the maritime Borders of Olonne and Thalmondais.

"All this Hemisphere has been filled with the Praises and Congratu-

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<sup>1</sup> "Arcus enim et statuas, aras etiam templaque demolitur et obscurat oblivio, negligit carpitque posteritas. . . . Non ergo perpetua principi fama . . . sed bona concupiscenda est: ea porro non imaginibus et statuīs sed virtute ac meritis prorogatur" (Plin. *Panegy.* c. 55).

<sup>2</sup> July 28, 1488. Near Rennes in Brittany. The army of Charles VIII., commanded by Louis de la Tremoille (despatched by Anne de Beaujeu, eldest daughter of Louis XI., sister and practically regent of the King), gained a complete victory over Francis II., Duke of

Brittany, supported by the Duke of Orléans, afterwards Louis XII., and English, German and Gascon allies. In 1491 Louis XII. was released from his imprisonment by Charles VIII.

The fortifications of Parthenay were destroyed by the troops of Charles VIII. fighting against Dunois. The upshot was that Charles married Anne of Brittany, which was attached to the French crown. The historical facts here mentioned make it certain that, here at least, Grandgousier represents Louis XII., among whose fathers and ancestors Charles VIII. must count.

lations which you and your Fathers bestowed, when Alpharbal,<sup>3</sup> King of Canaria, not satisfied with his own Fortunes, did furiously invade the Land of Onyx,<sup>4</sup> practising Piracy throughout all the Armorican Islands and the neighbouring Regions. He was taken and overcome in a set naval Fight by my Father, whom may God preserve and protect.

"But what did we see? In a Case in which other Kings and Emperors, yea those who have themselves styled *Catholic*,<sup>5</sup> would have miserably ill-treated him, roughly imprisoned him and put him to an exorbitant Ransom, he treated him with Courtesy and Loving-kindness, lodged him with himself in his Palace, and out of his incredible Graciousness sent him back under Safe-conduct, loaded with Gifts, loaded with Favours, loaded with all Offices of Friendship.

"And what came of it? The King, being returned to his Country, called an Assembly of all the Princes and Estates of his Kingdom, set forth to them the Humanity he had found in us, and desired them to deliberate on this, in such a way that the World should therein have an Example in them of gracious Honour, as it already had in us of an honourable Graciousness. Thereupon it was decreed by unanimous Consent that an Offer should be made to us of their entire Lands, Domains and Kingdom, to be disposed of according to our Discretion.

"Alpharbal in his own person immediately returned with nine thousand and thirty-eight great Ships of burden, bringing not only the treasures of his House and Royal Family, but of nearly all the Country; for as he was embarking to set sail with a west-north-east Wind, every one in the Crowd threw on board the Ships Gold, Silver, Rings, Jewels, Spices, Drugs and aromatic Perfumes, Parrots, Pelicans, Apes, Civet-cats, spotted Weasels and Porcupines. He was accounted no good Mother's Son, who did not cast in whatever he had that was rare.

"When he had arrived, he wished to kiss the Feet of my Father aforesaid; this Act was deemed unworthy and not allowed, so he was embraced as a Companion: he then offered his Presents; they were not

<sup>3</sup> Conjecture is not safe as to the identity of Alpharbal, though the Canary Islands are mentioned in i. 13, 31; ii. 11, 23.

<sup>4</sup> *The Land of Onyx* is the Pais d'Aunix (Pagus Alanensis), a small seaside tract containing La Rochelle. The Armorican Islands are our Channel Islands—Jersey, etc.

<sup>5</sup> *Catholic*. This is certainly an allusion to the treatment of Francis I. by Charles V., who imprisoned him in uncomfortable

quarters in Madrid and exacted of him humiliating terms by the treaty of Madrid, viz. the cession of Burgundy, Flanders and Artois, renunciation of all claim to Milan and Naples, and the restoration to the Constable Bourbon of his forfeited domains. The two elder sons of Francis were given as hostages. The treaty of Cambrai—the "*Paix des Dames*"—ratified this, with the modification that two million crowns should be paid in lieu of the cession of Burgundy.

received, as being far too excessive. He gave himself up as a Bondsman and Servant voluntarily, himself and his Posterity ; this was not accepted because it did not seem equitable. He surrendered, according to the Decree of his States-General, his Lands and Kingdom, proffering the Deed and Conveyance, signed, sealed and ratified by all those who were concerned to do it ; this was altogether refused and the Contracts thrown in the Fire.

"The End of it was that my Father began to lament with Compassion and weep copiously, when he considered the free Goodwill and Simplicity of the Canarians ; and by choice Words and fitting Sentences he made light of the good Turn he had done them, declaring that he had not done them any Service that was to be valued in the Estimation of a Button,<sup>6</sup> and if he had shown them anything in the way of Courtesy he was only bound to do it. But so much the more did Alpharbal augment it.

"What was the Issue ? Whereas for his Ransom, taken at an extreme Rate, we should have been able tyrannically to exact twenty times a hundred thousand Crowns and to keep as Hostages his eldest Children, they voluntarily made themselves perpetual Tributaries, and bound themselves to deliver every Year two millions of Gold four-and-twenty Carats fine. These were paid to us here the first Year ; the second Year of their own Free will they paid twenty-three hundred thousand Crowns ; the third Year twenty-six hundred thousand ; the fourth Year three Millions ; and so do they always raise it of their own good Will that we shall be constrained to prevent them from bringing us any more.

"This is the Nature of Gratitude. For Time, which gnaws away and diminishes all Things, only augments and increases Benefits, because one noble Act freely done to a Man of Reason grows continually by his generous Thoughts and Remembrance.

"Being unwilling, therefore, in any way to degenerate from the hereditary Graciousness of my Parents, I do now forgive you and set you at Liberty and make you frank and free as you were before.

"Moreover, at your Going out at the Gate, you shall have every one of you three Months' Pay, to enable you to reach your Houses and Families ; and you shall be conducted in Safety by six hundred Men-at-arms and eight thousand Foot under the Command of my Esquire Alexander, to the end that you may not be injured by the Peasants. —God be with you.

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<sup>6</sup> *Button*. Cf. also iii. 22, *Je ne m'en soucie d'un bouton* ; an expression common in Anjou.

"I regret with all my Heart that Picrochole is not here, for I would have given him to understand that it was without my Will and without any Hope of increasing either my Estate or my Name, that this War was undertaken. But seeing that he is lost, and no one knows where or how he has disappeared, it is my Wish that his Kingdom should remain undiminished with his Son ; and because he is too young—for he is not yet full five Years old—he shall be governed and instructed by the ancient Princes and the learned Men of the Kingdom.

"And inasmuch as a Kingdom thus left desolate would be readily ruined, if the Covetousness and the Avarice of its Administrators were not curbed, I ordain and will that Ponocrates be Intendant over all his Governors, with Authority thereunto requisite, and that he be constantly with the Child, until he shall find him fit and able to rule and govern by himself.

"I hold that a too nerveless and weak Readiness to pardon Evil-doers is the Occasion to them of lightly doing wrong again, through such pernicious Trust and Favour.

"I bear in mind that Moses, the meekest Man<sup>7</sup> that was in his time on the Earth, did sharply punish the Mutinous and Seditious of the Children of Israel.

"I bear in mind that Julius Caesar, who was so gracious a Commander that Cicero said of him, 'that his Fortune had nothing higher than that he could, and his Temper nothing better than that he would, save and pardon every Man.'<sup>8</sup> Notwithstanding all this, he did in certain Instances rigorously punish the Authors of Rebellion.

"Following these Examples, I desire before you depart that you deliver up to me :

"Firstly, that fine Fellow Marquet, who has been the Origin and First Cause of this War by his vain Presumption ;

"Secondly, his Companions the Cake-bakers, who neglected to correct his headstrong Folly on the spot ;

"And lastly, all the Advisers, Captains, Officers and Servants of Picrochole who have incited, applauded or counselled him to go out of his Borders, in order thus to trouble us."

<sup>7</sup> "Erat enim Moyses vir mitissimus super omnes homines qui morabantur in terra" (Num. xii. 3). For his punishments cf. Exod. xxxiii. 27 : Num. xi. 31-33 ; xii. 9, 10 ; xvi.

<sup>8</sup> "Nihil habet, Caesar, nec fortuna tua majus quam ut possis, nec natura tua melius quam ut velis, servare quam plurimos" (Cic. *pro Ligario*, § 38).

## CHAPTER LI

### *How the victorious Gargantuists were recompensed after the Battle*

WHEN this Harangue had been made by Gargantua, the seditious Men required by him were delivered up, excepting Spadassin, Merdaille and Menuail, who had fled six Hours before the Battle, one as far as the Neck of Laignel<sup>1</sup> at a Stretch, the other as far as the Valley of Vire,<sup>2</sup> the other right to Logroine,<sup>3</sup> without looking behind them or taking Breath on the Road ; and two Cake-bakers who were slain in the Fight. Gargantua did them no other Hurt save that he ordered them to pull at the Presses of his Printing-house,<sup>4</sup> which he had newly set up.

Then those who had died there he caused to be honourably buried in the Valley of the Walnut-trees<sup>5</sup> and the Field of Burn-witch. The wounded he had dressed and treated in his great Hospital.<sup>6</sup> Afterwards he took thought for the Damages done to the Town and its Inhabitants, and had them reimbursed for all their Losses, on their sworn Declaration. And he caused a strong Fort to be built there, appointing thereto a Garrison and Guard, to defend themselves better for the future against sudden Risings.

At his Departure he graciously thanked all the Soldiers of his Legions who had been present at this Defeat, and sent them back to winter in their Quarters and Garrisons, except some of the *decumane*<sup>7</sup> Legion,

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<sup>1</sup> *Laignel*. Perhaps some pass in the Alps.

<sup>2</sup> *Val de Vire*, in Normandy.

<sup>3</sup> *Logroine*. Logrono in Spain, just beyond Pampeluna, on the frontiers of Navarre.

<sup>4</sup> A royal Printing-house was established at the Louvre by Francis I.

<sup>5</sup> *Walnut-trees*. So Cotgrave translates *Noirettes*. Calepinus puts *Nigella* = *Noirettes*, in which case it is a *melanthium*.

<sup>6</sup> Fr. *Nosocomie* (νοσοκομείον).

<sup>7</sup> *decumane*, an allusion to Caesar's favourite *Tenth Legion* (*Bell. Gall.* i. 42). For *decumane* in another sense, cf. iii. 38, iv. 23 and v. 22.

whom he had witnessed performing some Exploits in the Field; and the Captains of the Bands, whom he took with him to Grandgousier.

At the Sight and Coming of them the Good man was so joyous that it would be impossible to describe it. He then made them a Festival, the most magnificent, the most sumptuous and the most delicious that had been seen since the time of \* King Ahasuerus.

\* Esther i. 1-9.

As they came from Table he distributed to each of them the Ornementation of his Sideboard, which was in Weight eighteen hundred thousand and fourteen Besants of Gold, in great antique Vessels, huge Pots, large Basons, big Tasses, Cups, Goblets, Candelabra, Baskets, Sauceboats, Flower-pots, Comfit-boxes and other such Plate, all of massive Gold, besides the precious Stones, Enamelling, and Workmanship, which by all men's Estimation exceeded the Worth of the Material.

Besides, he had counted out from his Coffers, to each of them a hundred thousand Crowns in ready Money, and over and above to each of them he gave in Perpetuity (unless they died without Heirs) his Castles and Lands adjoining, according as they were most convenient to them. To Ponocrates he gave La Roche-Clermaud; to Gymnast, Le Couldray; to Eudemon, Montpensier; Le Rivau to Tolmère; to Ithybolle, Montsoreau; to Acamas, Cande; Varennes to Chironacte; Gravot to Sebastus; Quinquenais to Alexander; Ligré to Sophronius; and so of his other Places.<sup>8</sup>

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<sup>8</sup> The places here mentioned are, as usual, in the vicinity of Chinon, and the Greek name of each of the warriors is in

keeping with the "Hellenistic" tendency we find throughout the book, both in the adoption and invention of words.

## CHAPTER LII

### *How Gargantua caused to be built for the Monk the Abbey of Thelema<sup>1</sup>*

THERE remained only the Monk to provide for, whom Gargantua wished  
• Cf. i. 27. to make Abbot of <sup>a</sup> Seuillé, but he refused it. He wished to give him the Abbey of Bourgueil or Saint-Florent,<sup>2</sup> which would suit him better, or both if it pleased him; but the Monk gave him a decided Answer that over Monks he would have no Charge or Government.

"For how," said he, "should I be able to govern others, when I cannot govern myself?"<sup>3</sup> If you think that I have done you acceptable Service, or that in the Future I can do so, give me leave to found an Abbey after my own Device."

The Request pleased Gargantua, and he offered him all the Country of Theleme<sup>4</sup> by the River Loire to within two leagues of the great Forest of Port-Huault. The Monk then requested Gargantua to institute his religious Order in a Manner exactly opposite to that of all others.

"In the first place then," said Gargantua, "you must not build Walls all round it, for all other Abbeys are proudly walled (*murées*)."

"Exactly," said the Monk, "not without Reason; where there is *Mur* before and *Mur* behind, there is plenty of Murmur, Envy and mutual Conspiracy."

Moreover, seeing that in certain Convents in the World it is the Practice that if any Woman or Women (I speak of chaste and honest Women) enter in, they immediately cleanse the Place over which they

<sup>1</sup> *Thelema*. The main idea in the word is the Greek *θέλημα*, will, do as you please.

<sup>2</sup> These were two rich abbeys of Benedictines, the first four leagues from Saumur, the second quite close to it.

<sup>3</sup> Cf. Solon *apud* D. Laert. i. 2, § 60,

*ἀρχε, πρῶτον μαθὼν ἀρχεσθαι*. Arist. Pol. iii. 4, οὐκ ἔστιν εἰ ἀρχαὶ μὴ ἀρχθέντα.

<sup>4</sup> The Abbey of Theleme, if we follow the text, must be placed at the confluence of the Cher with the Loire, N.E. of Chinon, near Rupanne.

have passed,<sup>5</sup> it was ordered that if any Man or Woman of any religious Orders should enter into this Abbey by Chance or Accident, all the Places by which they had passed should be scrupulously cleansed.

And because in the Religions of this World everything is compassed about, limited and regulated by Hours, it was decreed that in this Abbey there should not be Clock or Dial of any kind whatever,<sup>6</sup> but that all their Business should be arranged according to Occasions and Opportunities ; "for," said Gargantua, "the most real Loss of Time that he knew, was that of counting the Hours—what Good comes of it?—and the greatest Dotage in the World was to regulate one's self by the Sound of a Bell, and not by the Dictates of Good Sense and Understanding."

Item, because at that time they placed in religious Houses <sup>b</sup>no <sup>b Cf. v. 4.</sup> Women save those who were one-eyed, lame, hunch-backed, ugly, ill-made, lunatic, senseless, bewitched or blemished, nor Men save those who were sickly, ill-born, silly and a Burden to their Family . . .

"Apropos," said the Monk, "a Woman who is neither fair nor good, to what Purpose serves such?"<sup>7</sup>

"To make a Nun of," said Gargantua.

"Yea," said the Monk, "and to make Shirts" . . .

it was ordered that here should be admitted no Women that were not fair, well-featured and of a good Disposition, nor Men that were not handsome, well-made and well-conditioned.

Item, because in the Convents of Women Men never entered but at unawares and clandestinely, it was decreed that here there should be no Women in case there were no Men, nor Men in case there were no Women.

Item, because Men and Women alike, once received into religious Orders, after their Year of Probation, were forced and bound to remain there for ever, as long as their Life should last, it was established that Men and Women alike, received into this House, might go out thence whenever it seemed good to them, without Let or Hindrance.

Item, because ordinarily the Religious Orders made three Vows, to wit, of Chastity, Poverty and Obedience, it was appointed that those who took these Orders might be honourably married, that every one might be rich, and live at Liberty.

With regard to the lawful Age, the Women were to be received there from ten to fifteen Years, and the Men from twelve to eighteen.

<sup>5</sup> It is the practice among the Carthusians.

<sup>6</sup> The same principle is established by Rabelais in iv. 64, and enforced by several amusing reasons.

<sup>7</sup> Fr. *à quoi vault toile?* The pronunciation of *telle* (Lat. *telis*) and *toile* (Lat. *tela*) in Rabelais' time was the same. This allows the perpetration of a pun.

## CHAPTER LIII

### *How the Abbey of the Thelemites was built and endowed*

FOR the Building and Furnishing of the Abbey, Gargantua caused to be given out in ready Money twenty-seven hundred thousand eight hundred and thirty-one <sup>a</sup> long-woolled Sheep; and every Year, till the whole should be completed, he charged on the Income of the River Dive <sup>1</sup> sixteen hundred and nine thousand Sun-Crowns <sup>2</sup> and as many Crowns of the Pleiades.<sup>3</sup>

<sup>a</sup> Cf. I. 8, n. 30.

For the Foundation and Maintenance thereof, he gave in Perpetuity twenty-three hundred and sixty-nine thousand five hundred and fourteen Rose Nobles <sup>4</sup> as a fee-farm Rent, free of all Burdens and Service, and payable every Year at the Gate of the Abbey. And of this he gave a Grant to them in fair Letters-Patent.

The Building was hexagonal in Shape, in such fashion that at each Angle was built a large circular Tower of sixty paces in Diameter, and they were all alike in Size and Design.

The River Loire ran on the North or Septentrionic side. On the Bank of it was situated one of the Towers called Arctic. Facing towards the East was another called Caläer; the next following was called Anatole, the next after Mesembrine, the next after that Hesperian, and the last Cryerine.

Between each Tower was a Space of three hundred and twelve Paces.

The whole was built in six Stages, counting the Cellars underground as

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<sup>1</sup> *sur la recepte de la Dive*. The Dive is a little marshy river in Poitou. The expression would be *sur la Seine* (M.)  
<sup>2</sup> *eil*, gold pieces of Louis  
<sup>3</sup> *er* a crown in the device  
<sup>4</sup> *eight rays*.

<sup>2</sup> *Crowns of the Pleiades* (Fr. *à l'estoille poussinière*) are, of course, money of Rabelais' invention.

<sup>4</sup> *Rose Nobles*, gold pieces struck by Edward III. of England (1345), worth about £1 sterling. The rose finds place there as the emblem of England.

one. The second Stage was vaulted in the form of the Handle of a Basket. The rest was ceiled<sup>5</sup> with Plaster of Flanders<sup>6</sup> in the form of pendent Tail-pieces. The Top was covered with fine Slate with a backing of Lead, with figures of Grotesques and Animals well arranged and gilded; together with the Gutters which came out of the Wall between the Casements, painted in diagonal Shape in gold and azure down to the Ground, where they ended in great Conduit-pipes, which all led into the River below the House.

The said Building was a hundred times more magnificent than is Bonnivet,<sup>7</sup> Chambourg or Chantilly;<sup>8</sup> for in it were nine thousand three hundred and thirty-two Chambers, each one furnished with an inner Chamber, a Cabinet, a Wardrobe, a Chapel and an Opening into a great Hall.

Between each Tower, in the Middle of the said Main-building, was a winding Staircase within this same Building; its Steps were, some of Porphyry, some of Numidian Stone,<sup>9</sup> and some of serpentine Marble, twenty-two feet in Length and three fingers thick, laid twelve in Number between each Landing-place. In every Landing there were two fine antique Arches, by which the Light was admitted; and through them there was an Entrance into a Cabinet, made with Lattice-windows, and of the Breadth of the said Staircase; and the Ascent went up to the Roof and there ended in a Pavilion. By that Staircase there was an Entrance on each Side into a great Hall, and from the Halls into the Chambers.

From the Arctic Tower to the Cryerine were the fine great Libraries of Books in Greek, Latin, Hebrew, French, Italian and Spanish, arranged in the different Stages<sup>10</sup> according to these Languages.

In the midst was a marvellous winding Staircase, the Entry to which was outside the Building in an Arch six Fathoms broad. It was built in such Symmetry and Breadth that six Men-at-arms with Lance in rest could ride abreast right to the Top of the whole Building.

<sup>5</sup> Fr. *embrunché*, from L. Lat. *imbri-care*, to cover with tiles, to roof, to ceil (Du Cange).

<sup>6</sup> *guy de Flandres* (= Lat. *gypsum*). This plaster was in great repute.

<sup>7</sup> *Bonnivet*, a castle near Châtelleraut in Poitou, built by Admiral Bonnivet from 1513 to 1525, when he was killed at Pavia.

<sup>8</sup> *Chambourg* (or *Chambort*) and *Chantilly* were not begun till 1536, and consequently could not be mentioned in

the first editions of *Gargantua* (1533-1535).

<sup>9</sup> *Numidian Stone* must mean *giallo antico*. Great quantities of this were used in ancient Roman buildings, principally for pillars. Cf. Hor. C. ii. 18, 4: "Columnas ultima recisas Africa." Pliny also mentions it more than once.

<sup>10</sup> *estages*. Does this mean here storeys, of which there were *five*—exclusive of the cellars—for *six* languages, or is there a library for each language in each tower?

From the Anatole to the Mesembrine Tower were fine spacious Galleries all painted with ancient Feats of Arms, Histories, and Descriptions of the Earth. In the midst thereof was a like Ascent and a Gate, as we have said there was on the River-side.

[ Upon that Gate was written in large antique Letters the Inscription which followeth :

## CHAPTER LIV

### *Inscription put over the Great Gate of Thelema*

ENTER not here, ye Hypocrites and Bigots,  
Ugly old Apes and pursy Whimperers,  
With Necks awry,<sup>1</sup> worse Boobies than the Goths,  
Or Ostrogoths, precursors of Magoths ; <sup>2</sup>  
Woe-begone Vermin,<sup>3</sup> Cowl<sup>4</sup>-and-Sandal Wearers,  
Cadgers bemitted, flagellating Spungers,  
Hooted Gorbellies, Stirrers-up of Heats ;  
Begone elsewhere to sell your wicked Cheats.  
Your wicked Frauds and Cheats  
Would fill my Fields and Streets  
With utter Villainy ;  
So with false Harmony  
Would jangle Music's sweets  
Your wicked Frauds and Cheats.

Enter not here, Attorneys gorging Fees,  
Scribes, Lawyers' Clerks,<sup>5</sup> the People that devour,

---

<sup>1</sup> Cf. "Obstipo capite et figentes lumine terram" (Pers. iii. 80).

<sup>2</sup> *Goth* and *Magoth*, with reference to Gog and Magog. Ronsard has the lines: Je n'aime point ces mots qui sont finis en *ots*, Gots, Cagots, Austregots, Visgots et Huguenots.

<sup>3</sup> Fr. *Cagots*. Du Cange derives this word from *canes Gothi*, the Goths having been driven into the Pyrenees, and being looked upon as the off-scouring of the world.

<sup>4</sup> Fr. *Caphards*. According to Du Cange, from *cappa*, *caphardum*, a sort of hood ; hence *hypocrites*.

<sup>5</sup> Fr. *Basoche*. La Basoche was the old Guild (founded in 1302) of the writers in the Palais de Justice in Paris. They are mentioned again in iii. 21 and iv. 32, but there as the producers of feeble Morality-plays. They were a kind of Juristic Sorbonne. They had a King, a Chancellor, a Master of Requests, and Ushers. They held meetings on Wednesday and Saturday in the great Hall of the Parliament. After the death of Francis I., at the insurrection of Guienne the King of La Basoche supplied the King of France with a contingent of 6000 of his

Ye Office-holders, Scribes and Pharisees,  
 Old Judges, who like very Curs to seize,  
 Bring the good Citizens to their last Hour.  
 The Gallows on the Fees you earn do lower :  
 Thither go bray : here be no spendthrift Fruits,  
 For which in your Courts men stir up Lawsuits.

Lawsuits and wordy Strife  
 Have here but little Life  
 For men to spend their Time.  
 For *you* to growl and whine,  
 I pray may e'er be rife  
 Lawsuits and wordy Strife.

Enter not here, close-fisted Usurers,  
 Lickerish Renders, who add Pile to Pile,  
 Griping Graymalkins, greedy Pettifoggers,  
 Snub-nosed and bent, who fill your iron Lockers  
 With Thousand-marks,<sup>6</sup> insatiate the while.  
 You ne'er are cloyed, when ye pack Lucre vile  
 And heap it high, Poltroons of Visage base ;  
 May cruel Death for this your Face deface !

Deface Face not of Man  
 Of folk, from here to ban  
 To bray elsewhere ; for it  
 In here would not be fit.  
 Void this our free Domain,  
 Deface Face not of Man.

Enter not here, ye doting Mastiff curs,  
 Evening nor Morning, churlish jealous Drones ;  
 Nor you again, seditious Mutineers,  
 Spirits, Hobgoblins, " Danger's " <sup>7</sup> Servitors,  
 Or Greeks or Latins, harsher than Wolves' Tones :  
 No ! Mangy Knaves, infected to the Bones,

subjects. Their arms were three gold inkstands on an azure field, and the

*in magnum regum Baso-*  
 vere the first comic actors  
 Paris, introducing *Farces*,  
*alittle* as a relief from the  
 assion-plays of the monks.  
 were directed against them  
 from 1476 to 1582 to curb

their mischievous spirit. They were heard of as late as 1789.

<sup>6</sup> In the 34th sermon of *Dermi securo* (i. 14 *fin.*) is the passage : " Multi petunt pro mille maris."

<sup>7</sup> *Dangier*, in the poets of the 15th century, especially Charles d'Orléans, is the person who is in the way of lovers, generally the husband or father.

Avaunt ! elsewhere your eating Sores defer,  
 All tetter-barked <sup>8</sup> and full of Dishonour.  
 But Honour, Praise, Delight  
 With us are ever plight  
 In joyous Tunes around.  
 In Body all are sound ;  
 This Blessing fills them quite  
 With Honour, Praise, Delight.

Here enter in, and welcome be ye here,<sup>9</sup>  
 And coming dwell, all noble Cavaliers,  
 Here is the Place where Incomes through the Year  
 Do come in largely, so that we make Cheer  
 To great and small by thousands, Fortune's Heirs.  
 You shall be my familiar loving Peers,  
 Merry and sprightly, dainty of Speech and Pen,  
 And in a Word, all worthy Gentlemen.  
 All worthy Gentlemen,  
 Sober in Wit and keen,  
 Without Vulgarity,  
 Filled with all Courtesy.  
 Here shall your Hosts <sup>10</sup> be seen,  
 All worthy Gentlemen.

Here enter, who the Holy Gospel's Dower  
 With nimble Wit expound, though Mocks abound ;  
 Here shall you find a Refuge and a Tower  
 'Gainst Foemen's Error, who with Gloss's <sup>11</sup> Power  
 And their false Style would poison all around :  
 Come in, that here we found our Faith profound,  
 And then confound by Speech and Writing stirr'd  
 The Enemies of our Holy Word.  
 Our Holy Writ and Word  
 Shall evermore be heard  
 Here holily averr'd ;

<sup>8</sup> Fr. *croustelés* ; v. 5.

<sup>9</sup> *Porta patens esto, nulli claudatur honesto.*

<sup>10</sup> Fr. *Houstils*. Cf. Du Cange, *s.v.* *Hostis*, *Hostilitas*, etc. (= Hospitality).

<sup>11</sup> Fr. *Postille* = a gloss, from *post illa verba*, a phrase to introduce an explanation ; or *posta*, a page (Du Cange). The epitaph on Nicolas de Lyra contains the words *Hic jacet qui Biblia postillavit*.

Each Knight it on shall gird,  
 Each Lady with it stirr'd,  
 Our Holy Writ and Word.

Here enter in, Ladies of high Degree,  
 Here frank and fearless. Enter in all blest,  
 Flowers of Beauty, Faces heavenly,  
 With Bearing upright, wise, discreet to see ;  
 In this Abode is Honour's Guard and Rest.  
 The lordly Lord, who did this Place award,  
 And shall reward, for you hath made this Haven,  
 And for its Maintenance much Gold hath given.

Gold given by free Gift  
 Obtains a full free Shrift  
 For him that it awards ;  
 And shall with rich Rewards  
 All honest men uplift,  
 Gold given by free Gift.<sup>12</sup>

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<sup>12</sup> This poem was written by Rabelais torturing words into the most perplexed (if he did write and not borrow it) to rhymes. Jean Molinet may well have gibe at the fashion so much in vogue of been his butt.

## CHAPTER LV

### *How the Habitation of the Thelemites was ordered*

IN the midst of the Base Court was a magnificent Fountain of fine Alabaster ; on the Top thereof were the three Graces with Horns of Abundance, and they did spout Water from their Breasts, Mouth, Ears, Eyes and other open Passages of their Body.

The Inside of the Building over the said Base Court stood upon great Pillars of Chalcedony and Porphyry with goodly Arches of ancient Fashion, within which were fine, long and spacious Galleries, adorned with Paintings and Horns of Stags, Unicorns, Rhinoceroses, Hippopotami, Elephants' Teeth, and other things worth seeing.

The Lodging of the Ladies took up the Part from the Arctic Tower to the Mesembrine Gate ; the Men occupied the rest. Before the said Ladies' Lodgings, to the end that they might have their Recreation, withoutside between the two first Towers were the Tilt-yard, the Hippodrome, the Theatre and Swimming-baths, with admirable Baths in three Stages,<sup>1</sup> well furnished with all Accommodations and abundance of Myrrh-water.

By the side of the River was the fair Pleasure-garden ; in the midst of it the pretty Labyrinth. Between the two other Towers were the Courts for Tennis and Ballon. On the side of the Cryerine Tower was the Orchard, full of all manner of Fruit-trees, all arranged in quincuncial<sup>2</sup> Order. At the end was the great Park, abounding in all kinds of Wild Game.

Between the third Pair of Towers were the Butts for the Arquebus, the Bow and the Cross-bow. The Offices were outside the Hesperian

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<sup>1</sup> *i.e.* hot, warm, and cold baths over each other.

<sup>2</sup> *quincuncial*, that is, like the Roman Quincunx, thus :

\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*

Tower one Story high ; the Stables beyond the Offices, and in front of them the Falconry, managed by Falconers very expert in the Art. And it was yearly furnished by Candians, Venetians and Sarmatians with all sorts of model Birds, Eagles, Gerfalcons, Goss-hawks, Sacres, Laniers, Falcons, Sparrow-hawks, Merlins and others, so well manned and tamed, that flying of themselves from the Castle, to disport themselves in the Plains, they would take whatever they encountered. The Kennels were a little farther off, going towards the Park.

All the Halls, Chambers and Closets were hung with Tapestry in divers sorts, according to the Season of the Year. All the Pavement was covered with green Cloth. The Beds were all embroidered. In each Withdrawing-room was a Mirror of Crystal set in a Frame of fine Gold and garnished all round with Pearls, and it was of a Size such that it could truly and fully represent the whole Figure.

At the Going out of the Halls of the Ladies' Lodgings were the Perfumers and Trimmers, through whose Hands the Men passed when they went to visit the Ladies. These also furnished every Morning the Chambers of the Ladies with Rose-water, Orange-flower-water, and Angel-water,<sup>8</sup> and gave to each a precious Casket that breathed forth all manner of aromatic Scents.

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<sup>8</sup> *Eau d'Ange* was a scent composed of the violet-scented root of the Florentine Iris, rose-wood, sandal-wood, etc.

## CHAPTER LVI

### *How the Brethren and Sisters of Thelema were apparelled*

THE Ladies at the first Foundation of the Order dressed themselves according to their Pleasure and Judgment. Afterwards of their own free Will they reformed themselves in the Fashion which here followeth :

They wore Stockings of Scarlet or Purple,<sup>1</sup> and they drew on the said Stockings above the Knee exactly three Fingers-breadth, and the List was ornamented with fine Embroidery and Incision.

The Garters were of the Colour of their Bracelets, and took in the Knees above and below.

Their Shoes, Pumps and Slippers were of crimson, red or violet Velvet, pinked and jagged like Lobsters' Beards.

Over their Smock they put on a pretty Kirtle of some fair silk Camblet. Above this they did on their Vardingale of Taffeta, white, red, tawny, grey, etc. Over this the Petticoat of silver Taffeta made with Embroideries of fine Gold intertissued with Needle-work, or according as they thought good, and corresponding to the Temperature of the Weather, of Satin, Damask or Velvet; orange, tawny, green, ash-coloured, blue, bright yellow, red, crimson, white, Cloth of Gold, Cloth of Silver, and of Purl<sup>2</sup> embroidered according to the Festivals.

Their Gowns, according to the Season, were of Cloth of Gold with silver Fringe, of red Satin trimmed with gold Purl, of white, blue, black, dun Taffeta, silken Serge, silk Camblet, Velvet, Cloth of Silver, Gold Tissue, Velvet or Satin purfled with Gold in divers Imagery.

In Summer, some days instead of Gowns they wore fair flowing

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<sup>1</sup> *migraine* = *demi-graine* ; scarlet being produced by cochineal, *migraine* by a smaller infusion of it. M. d'Hericault in his edition of Coquillart (i. p. 78) makes

the dye to be *alkermes*, and to be from the juice of the *yousse* (Ital. *elce*, Lat. *ilix*, holm-oak).

<sup>2</sup> *candille*. Cf. i. 8.

Robes<sup>3</sup> of the aforesaid Bravery, or Moorish Bernouse<sup>4</sup> of violet Velvet with gold Fringe on silver Purl, or with gold Cords studded at the Crossings with little Indian Pearls. And they always carried a fair Panache, of the Colour of their Cuffs, well tricked out with Spangles of Gold.

In Winter, their Gowns were of Taffeta, of Colours as above-named, trimmed with the Fur of spotted Lynxes, black Weasels, Calabrian Martens, Sables, and other costly Furs.

Their Beads, Rings, Neck-chains, Carcanets were of precious Stones, Carbuncles, Rubies, Balai-rubies, Diamonds, Sapphires, Emeralds, Turquoises, Garnets, Agates, Beryls, Pearls and magnificent Margarites.<sup>5</sup>

Their Head-dresses were according to the Season; in Winter of the French fashion, in Spring of the Spanish, in Summer of the Tuscan, excepting on the Holy days and Sundays, on which Days they wore the French Head-dress, because it is more honourable and better befitting matronly Modesty.

The Men were apparelled after their Fashion :

Stockings for their nether Limbs, of Tamine,<sup>6</sup> or of cloth Serge scarlet, purple, white or black ;

Their trunk Hose, of Velvet of the same Colour, or very near approaching thereto, embroidered and jagged according to their Fancy.

Their Doublet, of Cloth of Gold or Silver, of Velvet, Satin, Damask, or Taffeta, of the same Colours, cut, embroidered and trimmed to perfection.

The Points, of Silk of the same Colours ; the Tags were of Gold well enamelled.

Their Mantles<sup>7</sup> and Cloaks<sup>8</sup> were of Cloth of Gold or Silver Tissue, Cloth of Silver or Velvet, purfled as they thought fit.

Their Gowns, as costly as those of the Ladies.

Their Girdles, of Silk, of the Colours of the Doublet.

Each one had a gallant Sword by his side with the Handle gilt, the Scabbard of Velvet of the Colour of his Hose, the Tip of Gold and Goldsmith's Work ; the Dagger was of the same.

Their Cap was of black Velvet, adorned with many Jewels and Buttons of Gold ; the white Plume above it was daintily parted by

<sup>3</sup> *marlottes* (*marlota*), a sort of Spanish cloak worn at Béarn (Du Cange).

<sup>4</sup> *bernes*, a sort of cloak with a hood, called in *Leo Africanus*, Book ii., *Ilbernus* = Spanish *Albornos*.

<sup>5</sup> *unions*. Lat. *unio* = pearl of immense size (Martial, viii. 81, 4).

<sup>6</sup> Fr. *estamet* (cloth-rash, Cotg.), a coarse sort of canvas.

<sup>7</sup> Fr. *sayes*, from Lat. *sagum*, a military cloak fastened round the neck by a clasp.

<sup>8</sup> Fr. *chamarre*, a long loose thin flowing garment.

Rows of gold Spangles, at the End of which hung in Sparkles fair Rubies, Emeralds, etc.

But such was the Sympathy between the Men and the Women, that each Day they were arrayed in like Apparel; and that they should not fail in this, there were certain Gentlemen appointed to tell the Men each Morning what Livery the Ladies wished to wear on that Day, for all was done according to the Decision of the Ladies.

In these Clothes so fitting, and Habiliments so rich, do not suppose that either one or the other lost any Time whatever; for the Masters of the Wardrobes had all the Vestments so ready every Morning, and the Ladies of the Bedchamber were so well skilled, that in a Trice they were ready and dressed from Head to Foot.

And that they might have these Accoutrements with the better Conveniency, around the Wood of Thelema was a great Block of Houses half a League long, very neat and well arranged; wherein dwelt Goldsmiths, Lapidaries, Embroiderers, Gold-drawers, Velvet-weavers, Tapestry-makers, Upholders, and wrought there, each one at his own Trade, and all for the aforesaid Brethren and Sisters.

They were furnished with Matter and Stuff from the Hands of the Lord Nausiclete,<sup>9</sup> who every Year brought to them seven Ships from the Perlas and Cannibal Islands,<sup>10</sup> laden with gold Ingots, raw Silk, Pearls and precious Stones.

If any fine Pearls began to grow old and changed their native Whiteness, these by their Art they did renew, by giving them to be eaten to some fine Cocks,<sup>11</sup> as men use to give Castings to Hawks.

<sup>9</sup> *Ναυσίκλειτος* or *Ναυσίκλυτος*, the title of the Phaeacians in the *Odyssey*.

<sup>10</sup> *Perlas*. The Pearl Islands, five or six in number, lie at the entrance of the Gulf of Panama. The Cannibal or Caribbee Islands are the Antilles.

<sup>11</sup> *Cocks*. I can find nothing in Aelian, Pliny, Theophrastus, etc., to support the idea that this remedy was ever adopted; I cannot help thinking that it is a sly and very oblique allusion to the fable where

the cock finds a pearl on a dunghill. The lines run thus in Phaedrus (iii. 12, 4):

Hoc si quis pretii cupidus vidisset tui  
Olim redisses ad splendorem pristinum.

Castings are little pellets of cotton, etc., given to hawks to purge their phlegm, or the pellets of feathers, etc., which they throw up. This, I think, makes for my explanation.

## CHAPTER LVII

### *How the Thelemites were governed in their Manner of Living*

ALL their Life was laid out, not by Laws, Statutes, or Rules, but according to their Will and free Pleasure. They rose from their Bed when it seemed good to them, they drank, ate, worked, slept, when the Desire came upon them. None did awake them, none did constrain them either to drink or to eat, or to do anything else whatsoever ; for so had Gargantua established it.

In their Rule there was but this Clause :

#### DO WHAT THOU WILT,

because that Men who are free, well-born, well-bred, conversant in honest Company, have by nature an Instinct and Spur, which always prompteth them to virtuous Actions and withdraweth them from Vice ; and this they style Honour. These same Men, when by vile Subjection and Constraint they are brought down and enslaved, do turn aside the noble Affection by which they freely were inclined unto Virtue, in order to lay aside and shake off this Yoke of Slavery ; for we do always strive after Things forbidden and covet that which is denied unto us.<sup>1</sup>

By means of this Liberty they entered into a laudable Emulation to do all of them what they saw did please one. If any one of the Men or Ladies said "Let us drink," they all drank. If any said "Let us play," they all played. If one said "Let us go disport ourselves in the Fields," they all went thither.

If it were to go a-hawking or hunting, the Ladies mounted on fine Mares, with their prancing<sup>2</sup> Palfrey, each carried on her Fist, daintily

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<sup>1</sup> Nitimur in vetitum semper cupimusque negata.  
Ovid, *Am.* iii. 4, 17.

<sup>2</sup> Fr. *guorrier*, from Gk. γαῖρος.

begloved, either a Sparrow-hawk or a Lanneret or a Merlin. The Men carried the other kinds of Hawks.

So nobly were they taught that there was neither He nor She amongst them but could read, write, sing, play on musical Instruments, speak five or six Languages, and compose therein in Verse as well as in Prose.<sup>3</sup>

Never were seen Knights so worthy, so valiant, so dextrous both on Foot and on Horseback, more vigorous, more nimble, better at handling all kinds of Weapons, as were there.

Never were seen Ladies so handsome,<sup>4</sup> so dainty, less froward, better taught with their Hands, with their Needle, in every womanly Action that is honest and gentle, as were there.

For this Reason, when the Time was come that any Man wished to go forth from the said Abbey, either at the Request of his Parents or for some other cause, he carried with him one of the Ladies, her who should have taken him for her faithful Servant, and they were married together. And if they had formerly lived in Thelema in Devotion and Friendship, still more did they so continue in Wedlock; insomuch that they loved one another to the End of their days as on the first Day of their Marriage.

I would not forget to write down for you a Riddle which was found on digging the Foundation of the Abbey, engraved on a great Plate of Bronze.

It was thus, as followeth:

<sup>3</sup> *carme . . . oraison solue* = Lat. *carmen* and *oratio soluta*. More usually distinguished as *versa* and *proversa* (*prorsa*, *prosa*) *oratio*.

<sup>4</sup> Fr. *propres*. Cf. Heb. xi. 23: "Because they saw he (Moses) was a proper child."

## CHAPTER LVIII

### *A Prophecy in Riddles*<sup>1</sup>

POOR Mortals, who good Fortune do desire,  
Lift up your Hearts and to my Words give ear.  
If it be granted firmly to believe  
That by the Bodies in the Firmament  
The Human Spirit can itself attain  
To say before the Things that are to come,  
Or if we can by Help of Power Divine  
Obtain the Knowledge of our future Lot,  
So as to judge in well-assured Discourse  
Of Years remote the Destiny and Course,  
I do to wit to whoso will attend  
That this next Winter, without more delay—  
Nay, sooner—in the Place where now we are,  
There will go forth a certain Sort of Men,  
Wearied of Rest and chafing under Ease,  
Proceed unchecked, in open Light of Day,  
Suborning Men of all Conditions  
To Difference and Factions, Party-strife ;  
And whoso will believe them and give Ear,  
Whatever be the Cost and Consequence,  
They will bring open and apparent Strife—  
Friends and near Kinsmen 'gainst their Friends and Kin.

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<sup>1</sup> This poem, with the exception of the first two and the last ten lines, is borrowed by Rabelais from his friend Melin de Saint-Gelais. It seems almost certainly intended to exclaim against the persecutions of the Protestants at that time pro-

ceeding, under the pretence of describing a game of tennis, and the more certainly so because of the great pains both Rabelais and Saint-Gelais take to show that the allusion throughout is to tennis. Cf. Saint-Gelais, vol. ii. p. 202 (ed. Elzev.)

The forward Son will hazard the Reproach  
To range himself against his proper Sire ;  
Even the Great ones, come of noble Line,  
By their own Vassals see themselves assailed,  
And Honour's Due, Respect and Reverence  
Shall thenceforth lose all Order and Degree.  
For men shall say that each one in his Turn  
Should go above and then return below.  
And on this Point shall be so many Broils  
So many Discords, Comings, Goings-forth,  
That History, wherein are Marvels told,  
Hath no Record of like Disturbances.  
Then shall be seen a many Man of Worth,  
Sent forward by the Spur of Youth's hot Blood  
And too great Credence in this strong Desire,  
Dead in Life's Flower or brought to low Degree.  
And none shall ever lay aside the Task,  
If once he shew his Mettle in the Fray,  
Till he have filled, by Quarrels and Debates,  
The Heavens with Noise, the Earth with pacing Steps.  
Men without Faith, that time shall wield no less  
Authority than Truth's own Champions ;  
For all shall follow the Desire and Creed  
Of the ignorant and foolish Multitude,  
Of whom the basest shall be held as Judge.  
Oh, Deluge baneful and most damnable !  
Deluge, I say, and say it rightly too ;  
For this same Travail shall be for all Time ;  
Nor shall the Earth be ever freed from it,  
Until there issue, spreading widely forth,  
Outbursting Waters ; whereby Combatants,  
E'en the most moderate, shall be caught and drenched ;  
And with good Right, for that their stubborn Heart,  
Addicted to this Combat, shall not spare,  
Even the Flocks of the most innocent Beasts,  
But of their Sinews and uncleanly Entrails  
They make a sacrifice—not unto the Gods,  
But to the common Service of Mankind.  
So now I leave to your Reflexion,  
How duly can the Universe be ordered,  
And what Repose in Turmoil so profound

The Body of the round Machine shall find.  
 The happiest those who most shall hold to it,  
 And most abstain from Loss or Spoil thereof,  
 Who most endeavour, every way they can,  
 To hold it safe and make it Prisoner,  
 In such a Place that the poor lost Ball  
 From Him alone who made her shall find Help.  
 And what is worst in this sad Accident,  
 The clear bright Sun, before he sinks i' the West,  
 Shall let thick Darkness spread all over her,  
 Beyond Eclipse's Gloom or natural Night :  
 Whence at one Stroke she'll lose her Liberty  
 And all the Favour and Brightness of high Heaven,  
 Or, at the least, in Desolation bide.

But she, before this Ruin and this Loss,  
 Shall long have shewn to outward Senses clear  
 A Quaking vaster and more violent  
 Than Etna<sup>2</sup> erst was so much shaken withal,  
 When on a Son of Titan she was hurled :  
 And not more sudden may we think was caused  
 The Movement that Inarime<sup>3</sup> gave Birth,  
 Whenas Typhœus, horribly enraged,  
 Sent Rocks and Mountains hurtling in the Sea.

Thus in a little Time shall be appeased  
 This sad Condition, and so often changed,  
 That even those who shall have held it so  
 Shall leave it, that New-comers take their Place.  
 Then shall the Days be fair and prosperous  
 To put an End to this long Exercise  
 For the deep Waters, whereof ye hear speak,  
 Shall cause that each bethink him to retire.  
 And ever, ere the Separation come,  
 There shall be clear appearing in the Air  
 The Heat absorbing of a mighty Flame

<sup>2</sup> *Etna*. Cf. Aesch. *Prom. Vinc.*  
 351-365.

<sup>3</sup> *Inarime on Typhoeus*. Cf. Hom. *Il.*  
 ii. 783 :

αἷς Ἀρίμους Ἰδὲ φασὶ Τυφάϊος ἱερῆον αἰθέρας

and

durumque cubile  
*Inarime Jovis imperiis imposita Typhoeo.*  
*Virg. Aen. ix. 716.*  
*Conditur Inarimes aeterna mole Typhoeus.*  
*Luc. v. 101.*

The geographical name of Inarime was  
 Pithecusa, in the Tyrrhenian Sea off  
 Cumae, now called Ischia.

To bring to an End the Waters and the Emprize.

And when these Things are fully finished,  
 'Tis seen the Elect are joyously refreshed  
 With heavenly Manna and all Kinds of Joys,  
 And furthermore, in honest Recompense  
 Are full endowed. The others at the End  
 Are stripped of all. And this the Reason is,  
 That when the Toils are ended at this Point,  
 Each one may gain his Lot predestinate.  
 Such was the Bargain. O how blessed is he  
 Whoso shall persevere unto the End !

The Reading of this Monument finished, Gargantua sighed deeply and said to the Company :

"It is not then at this Time only that people who are called to the Faith of the Gospel are persecuted ; but happy is he who shall not be offended, and who shall always aim at the Mark, at the White, which God, by His dear Son, hath set up before us, without being distracted or turned aside by his carnal Affections."

The Monk said : "What think you in your Understanding is meant and signified by this Riddle ?"

"How?" said Gargantua. "The Continuance and Upholding of Divine Truth."

"By Saint Goderan,"<sup>4</sup> said the Monk, "that is not my Explanation ; the Style is that of Merlin the Prophet.<sup>5</sup> Put upon it all the Allegories and grave Expositions that you will, and dote about it, you and the Rest of the World, as much as you like.

"For my Part, I believe there is no other Meaning enveloped in it than a Description of a Game at Tennis hidden under obscure Words.

"The Suborners of Men are the Makers of Matches, who are commonly Friends, and after the two Chases are made, he that was in the Service-end of the Court goeth out and the other cometh in. They believe the first who saith whether the Ball was above or below the Line. The

<sup>4</sup> *St. Goderan* is most probably a Goderan, Bishop of Saintes and Abbé of Maillezais (here canonised by Rabelais), whose tomb has been discovered by M. Poey d'Avant, proprietor of the ruins of Maillezais. M. Poey d'Avant communicated this to M. des Marets.

<sup>5</sup> *Merlin the Prophet*. This is a grotesque reference of the poem of Melin (or

Merlin) Saint-Gelais to Merlin, the prophet of the Arthurian cycle, who is also a considerable figure in the *Chronique Gargantuine*. Saint-Gelais (1487-1558) was a natural son of the Bishop Octavian Saint-Gelais, Abbot of Reclus, almoner and librarian of Francis I. and Henry II. He was a lyric poet of great merit, contesting the palm with Clément Marot.

Waters are the Sweat. The Strings of the Racquets are made of the Guts of Sheep or of Goats. The round Machine is the Pellet or Tennis-ball. After the Game they refresh themselves before a clear Fire and change their Shirts ; and with Goodwill they banquet, but more merrily those who have gained. And good Cheer withal."

SECOND BOOK

PANTAGRUEL

PANTAGRUEL, KING OF THE DIPSODES, GIVEN  
IN HIS TRUE CHARACTER;

WITH HIS  
TERRIBLE DEEDS AND PROWESS

COMPOSED BY THE LATE  
MASTER ALCOFRIBAS  
ABTRACTOR OF QUINTESSENCE

M.D.XLII  
SOLD AT LYONS BY FRANÇOIS JUSTE  
OPPOSITE OUR LADY OF CONSOLATION



SECOND BOOK  
PANTAGRUEL

ἀγαθὴ τέχνη

PANTAGRUEL, KING OF THE DIPSODES, GIVEN  
IN HIS TRUE CHARACTER;

WITH HIS  
TERRIBLE DEEDS AND PROWESS

COMPOSED BY THE LATE  
MASTER ALCOFRIBAS

ABTRACTOR OF QUINTESSENCE

DIZAIN OF MASTER HUGH SALEL<sup>1</sup> TO THE  
AUTHOR OF THIS BOOK

If, for combining Profit with Delight,<sup>2</sup>  
An Author cometh greatly in Renown,  
Renown'd art thou, of that be certain quite;  
I know it well, for in this Booklet shewn,  
Thy Understanding with its merry Tone  
So well hath traced what useful is to us,  
Methinks I see a new Democritus  
Flouting all Actions in the Life of Men.  
Proceed; and if not meritorious  
Deem'd here below, thou shalt be in Heaven's Domain.

LONG LIVE  
ALL GOOD PANTAGRUELISTS

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<sup>1</sup> Hugh Salel of Casals in Quercy, Abbé of Cheron (1504-1553). He was a compatriot and friend of Clément Marot, and also *valet de chambre* to Francis I.

He translated the first twelve Books of the *Iliad* (Paris 1539). (M.)

<sup>2</sup> Omne tulit punctum qui miscuit utile dulci.  
Hor. *A.P.* 343.



## SECOND BOOK

### AUTHOR'S PROLOGUE

MOST illustrious and most valorous Champions, Gentlemen and others, who willingly devote yourselves to all gentle and honest Pursuits, you have not long ago seen, read and known *the Great and inestimable Chronicles of the enormous Giant Gargantua*, and like true Believers, have believed them nobly,<sup>1</sup> and have therein often passed your Time with the honourable Ladies and Gentlewomen, making to them fair long Stories therefrom, when you were out of other Talk ; for which you are worthy of great Praise and sempiternal Memory.

And I do heartily wish that every Man would lay aside his own Business, trouble himself no more with his Trade, and give to Forgetfulness his own Affairs, to attend to this wholly, without his Mind being distracted or hindered from elsewhere, until that he knoweth them by Heart ; to the end that if by chance the Art of Printing should cease, or in case all Books should perish, in Time to come every one might teach them thoroughly to his Children and hand them down to his Successors and Survivors as from Hand to Hand, just as a religious Cabala ;<sup>2</sup> for there is more Profit in them than perchance is thought by a Rabble of lubberly Swaggerers<sup>3</sup> all over Botches, who understand much less in these little Merriments than Raclet<sup>4</sup> does in the Institutes.

I have known high and puissant Lords in goodly number, who going a-hunting great Game or hawking wild Ducks, if it happened that

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<sup>1</sup> nobly, Fr. *galamment*. In ABC the reading is *tout ainsi que texte de Bible ou de saint Evangile*.

<sup>2</sup> *Cabala*. A mystical and allegorical interpretation of the Old Testament among the Jews, not written but handed down from father to son. Rabelais has a gibe at it in iii. 15, the chapter on the

"Monastic Cabala in the matter of salt beef."

<sup>3</sup> Fr. *taluassiers*, from *talavacius* or *tavolacius*, a rough kind of wooden shield (Du Cange).

<sup>4</sup> *Raclet*. Probably Raimbert Raclet (Renobertus Racletus), Professor of Laws at Dôle (Duchât).

the Game was not found by his Tracks,<sup>5</sup> or that the Hawk took to hovering, on seeing the Prey gain upon her by strength of Flight, they have been rarely vexed, as you do well enough understand; but their Refuge of Comfort, and Means to avoid a Chill was to go over again the inestimable Deeds of the said Gargantua.<sup>6</sup>

Others there be in the World—these are no flimflam Stories—who being greatly afflicted with Toothache, after having expended all their Substance on Doctors without profiting in any way, have found no readier Remedy than to put the said Chronicles between two fine Linen-cloths very hot, and apply them to the Place in Pain, sinapising them with a little *doribus*<sup>7</sup> Powder.

But what shall I say of the poor pocky and gouty Patients? O how many times have we seen them—at the time they were well anointed and thoroughly greased, with their Face shining like the Key-plate of a <sup>a</sup> Meat-safe, and their Teeth rattling like the Notes on a Manual of an Organ or a Spinet, when they are played upon, and their Throats foaming like a Boar's, which the Hounds<sup>8</sup> have driven to bay in the Toils—What did they then? All their Consolation was to listen to the reading of some Pages of the said Book. And we have seen some of them who would have given themselves to a hundred Puncheons of old Devils, in case they had not felt a manifest Alleviation of Pain at the Reading of the said Book, when they were held *in Limbo*, neither more nor less than Women in the Pangs of Child-birth, when they have read to them the Life of <sup>b</sup> St. Margaret.

Is that nothing? Find me a Book, in any Language, in any Faculty or Science whatever, that hath such Virtues, Properties and Prerogatives, and I will pay a Noggin of Tripes. No, my Masters, no. It is peerless, incomparable and without Paragon. I will maintain that, as far as the Fire *exclusivè*;<sup>9</sup> and those who would maintain the contrary Opinion, let them be accounted Deceivers, Predestinators,<sup>10</sup> Impostors and Seducers.

<sup>5</sup> Fr. *bristés*, properly twigs torn off by the hunters and thrown down so as to detect the tracks of stags, etc. Hence used for the tracks themselves.

<sup>6</sup> Des Marets finds in this an undeniable proof that *Gargantua* was published before the *Pantagruel* of Claude Nourry. He will not allow this to be an allusion to the *Chroniques Gargantuines*.

<sup>7</sup> *doribus*. This occurs in i. 22, *à la barbe doribus*; ii. 22, *notre maître Doribus*, intending an insulting remark for Matthieu Ory, an Inquisitor. The same powder is called *diamerdis* in ii. 30.

<sup>8</sup> *vaultres*, Lat. *vertagus*.

<sup>9</sup> *μεχρι τοῦ βωμοῦ φίλος εἰμί*, in the sense of not committing perjury for a friend. Plutarch, *De vitioso pudore*, c. 6. Bacon, *Adv. of Learn.* vii. 2, uses *usque ad aras* in the same way. Rabelais means that he does not intend to be burnt at the stake for that or any other tenet. Cf. iii. 3, 7 and iv. Prol. Anc.

<sup>10</sup> *Predestinators* appears for the first time in the edition of 1542. This is almost certainly aimed at Calvin. Cf. iv. 32 *fin*.

Very true it is that there are found in some noble Books of high Growth certain hidden Properties, in the number of which Books are held Fesse-pinte,<sup>11</sup> Orlando Furioso, Robert the Devil, Fierabras, William the Fearless, Huon of Bordeaux, Monteville, and Matabrune; but they are not comparable to that of which we speak, and the World hath well known by infallible Experience the great Emolument and Utility which came from the said *Gargantuine Chronicle*; for there have been more of them sold by the Printers in two Months than will be bought of Bibles in nine Years.

I therefore, your humble Slave, wishing still more to increase your Recreations, offer you at this time another Book of the same Stamp, except that it is a little more reasonable and worthy of Credit than the other was; for do not think (unless you wilfully err against your Knowledge) that I speak of it as the Jews do of the Law.<sup>12</sup>

I was not born under such a Planet, neither did it ever befall me to lie or maintain a Thing which was not true—I do not speak thereof like a lusty *Onocrotarie*<sup>13</sup>—no, I mean *Crotenotary*—of martyrised Lovers and Crocquenotary of Love.<sup>14</sup> <sup>c</sup> *Quod vidimus testamur*. It is of the horrible Feats and Prowesses of Pantagruel, whom I have served for Wages since I was out of my Page-hood till this present Time, when by his Leave I have come to visit my Cow-country<sup>15</sup> and to know if any of my Kindred be there alive. • Joh. iii. xi.

Wherefore to make an end of this Prologue, even as I give myself to a hundred thousand Panniers full of fine Devils, Body and Soul, Tripe and Bowels, in case I lie so much as a single Word in the whole History, just so in like manner may St. Antony's Fire burn you, Epilepsy turn you, Quinsy and Murrain tease you, and Dysentery seize you,

May the burning teasing Stitch,  
Finer than the cowhair Itch,  
Aided by Quicksilver's Pain,  
Enter in your Soul amain,

and like Sodom and Gomorrah may you fall into Sulphur, into Fire and into the Bottomless Pit, in case you do not firmly believe all that I shall relate to you in this present Chronicle.

<sup>11</sup> *Fesse-pinte* is mentioned in the Prologue to the First Book. The others are well-known romances of chivalry.

<sup>12</sup> *i.e.* as of something they know nothing about.

<sup>13</sup> *Onocrotaris*. Punning on *Onocrotalus*, the Greek for a pelican. Rabelais repeats the pun in v. 8, 30.

<sup>14</sup> Instead of this passage the earliest editions read: "*Agentes et consentientes, c'est-à-dire qui n'a conscience n'a rien; je parle comme saint Jean de l'Apocalypse.*" In iv. 16 Friar John says: "*Vous en parlez comme saint Jean de la Palisse.*"

<sup>15</sup> *Cow-country*, *i.e.* one's native land. Cf. iv. 18, *le planchier des vaches*.



DIZAIN <sup>1</sup> LATELY COMPOSED IN HONOUR OF THE  
JOVIAL SPIRIT OF THE AUTHOR

DIZAINS five hundred, Virelais  
A thousand—Tricks the Rhymes to tease—  
The quaintest and the gentlest these  
Of Marot, or of Saint-Gelais,  
Paid down at once, without Delay,  
In presence of th' Oreades,  
The Hymnides <sup>2</sup> and Dryades,  
Were not enough ; nor Pontalais <sup>3</sup>  
With Bales of Ballads made to please,  
For gentle learned Rabelais.

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<sup>1</sup> The writer of this dizain is unknown.

<sup>2</sup> *Hymnides* occurs also in Bouchet's letter to Rabelais. *Limnides* (nymphs of the lakes) has been suggested.

<sup>3</sup> *Pontalais* was a humorous poet and actor under Louis XII. and Francis I. His forte was Farces, Mysteries and Moralities. Cf. i. 20, n. 3.



## CONTENTS OF THE SECOND BOOK

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## CHAPTER I

### *Of the Origin and Antiquity of the great Pantagrue*

It will be a Matter not unprofitable or idle, seeing we are at leisure, to put you in mind of the Fountain-head and Origin from which was born to us the good Pantagrue ; for I see that all good Historiographers have thus handled their Chronicles, not only the Arabians, Barbarians and Latins, but the gentle Greeks, who were everlasting Drinkers.<sup>1</sup>

It is fitting then for you to note that at the Beginning of the World (I am speaking of a distant Date, more than forty Quarantaines of Nights ago, to count in the fashion of the ancient Druids<sup>a</sup>), a little after Abel was killed by his Brother Cain, the Earth, imbrued with the Blood of the Righteous, was one Year

<sup>a</sup> Caesar, *B.G.*  
vi. 18, § 2.

So mighty fertile in all Fruit,  
That from her Loins for us do shoot,

and particularly in Medlars, that in all recorded Time it has been called the Year of great Medlars, for three of them made up a Bushel.

In this Year the Calends were found by the Greek Breviaries.<sup>2</sup> The month of March did not fall at all in Lent,<sup>3</sup> and mid-August fell in May. In the month of October, I believe, or perhaps September—not to fall into Error, for from that I wish carefully to guard myself—was the Week so famous in the Annals, called “the Week of the three Thursdays,” for it had three of them, on account of the irregular Bissextile<sup>4</sup> caused by the Sun, who swerved a little, like

<sup>1</sup> The original reading was : “Not only the Greeks, the Arabs and the Gentiles, but also the Authors of the Holy Writ, for instance, Monseigneur Saint Luke and Saint Matthew.” From *grascari*, *pergrascari* = to revel, we get the phrase *as merry as a grig*.

<sup>2</sup> Another form of citing the Greek calends. Cf. i. 20, n. 12.

<sup>3</sup> Cf. *Je n'y fauldray—si Mars ne faillloit en-Caresme*, iii. Prol.

<sup>4</sup> *Bissextile*. So called because in leap year the *sexta ante Calendas Martias* was reckoned twice to give February 29 days.

*debitoribus*,<sup>5</sup> to the Left, and the Moon varied from her Course more than five Fathoms, and there was manifestly seen the Movement of *Trepidation*,<sup>6</sup> in the Firmament called *Aplanes*, so that the middle Pleiad leaving her Companions declined towards the Equinoctial, and the Star named Spica left the Virgin, withdrawing itself towards the Balance; which are Cases very terrible, and Matters so hard and difficult that the Astrologers cannot get their Teeth into them; besides, their Teeth would have been pretty long if they had been able to reach so far.

Put it down then in your Account that the World willingly ate the said Medlars, for they were pleasant to the Eye and delicious to the Taste.<sup>7</sup> But, just as Noah,<sup>8</sup> that holy Man, to whom we are so much obliged and beholden, for that he planted for us the Vine, from which comes to us that nectarian, delicious, precious, heavenly, joyous and deific Liquor, which is called DRINK,<sup>9</sup> was deceived in drinking it (for he was ignorant of the great Virtue and Power thereof), so likewise the Men and Women of that Time ate with Delight that fair great Fruit.

But from it there befell them very different Accidents; for upon all there fell in the Body a very horrible Swelling, but not to all in the same Place; for some swelled in the Belly and it became to them convex like a great Tun; of whom it is written <sup>b</sup>*ventrem omnipotentem*: who were all honest Men and merry Blades; and of this Race was born St. Fat-paunch and Shrove-Tuesday.

Others swelled in the Shoulders and were so bunch-backed that they were called *Montifers*, as much as to say *Hill-carriers*, of whom you still see some in the World of divers Sexes and Dignities: of this Race came Esopet,<sup>10</sup> whose excellent Deeds and Sayings you have in writing.

Others did swell in Length of that Limb, which is called the Labourer of Nature; in such sort that they had it marvellously long, great, plump, big, flourishing and crested in the antique fashion, so much that they used it for a Girdle, winding it five or six times round their Body; and if it chanced that it was in good case, with the Wind astern, then to see them, you would have said they were Champions with their Lance in rest

<sup>b</sup> Cf. Eur. *Cycl.*  
334-5. Cf. iv. 58.

<sup>5</sup> *debitoribus*, i.e. the sun swerved a little, "as we forgive our debtors", (*sicut et nos dimittimus debitoribus nostris*), iii. 47.

<sup>6</sup> This trepidation of the firmament was taught in the 9th century by the celebrated Arabian astronomer, Tebith ben Koreth. Cf. the Excursus at the end of this chapter.

<sup>7</sup> The Vulgate has: "Pulchrum oculis aspectuque delectabile" (Gen. iii. 6).

<sup>8</sup> Noah. Sir T. Browne has: "Religion excuseth the fact of Noah, in the aged surprisal of six hundred years" (*Pseud. Epid.* v. 22).

<sup>9</sup> *Piot*, from Greek *πίον*.

<sup>10</sup> Aesop is often designated in the Middle Ages under the names of *Esopet* or *Ysopet*. Cervantes styles him *Guisopete*, *Don Q. i.* 24. He was represented as hunch-backed and deformed (M.)

to joust at the Quintain. Of these the Race is extinct, as the Women say ; for they do lament continually that

There be none of those big, etc.,

you know the rest of the Song.

Others grew in the matter of Cods so enormously that three well filled a Hogshead. From these are descended the Cods of Lorraine, which never dwell in Cod-pieces, but always fall to the Bottom of the Breeches.

Others grew in their Legs, and, to see them, you would have said they were Cranes or Flamingoes, or perhaps people walking on Stilts, and the little Schoolboys call them in Grammar, Jambicks (*Jambus*).

In others, their Nose grew so much that it looked like the Beak of a Limbeck, diapered all over, all starred with Bubucles, budding forth, empurpled, pimpled, enamelled, studded and embroidered Gules.<sup>11</sup> And such you have seen in the Canon of Panzoult, and Club-foot the Physician of Angers ; of which Race were those who love their *ptisane*, but were all fond of the septembral Juice. Naso and Ovid<sup>12</sup> took their Origin from thence, as did all those of whom it was written *Ne reminiscaris*.<sup>13</sup>

Others grew in their Ears, and had them so great that of one you could have made a Doublet, a pair of Breeches and a Jacket, and with the other covered yourself as with a Spanish Cape ; and it is said that in Bourbonnais this Race remains to this day, whence we get the saying *Bourbon Ears*.<sup>14</sup>

The others grew in Length of Body ; and of them came the Giants, and by them Pantagruel.

The first was Chalbroth,

Who begat Sarabroth,

Who begat Faribroth,

Who begat Hurtaly, that was a rare Eater of Potage and reigned in the time of the Flood ;

Who begat Nembroth (Nimrod),

Who begat Atlas, who with his Shoulders kept the Sky from falling ;

<sup>11</sup> "Her nose all o'er embellished with rubies, carbuncles, sapphires" (*Com. of Errors*, iii. 2, 138).

<sup>12</sup> *Naso and Ovid*. A grotesque way of speaking of P. Ovidius Naso, with a view to bring the "Nosy" one into prominence.

<sup>13</sup> "Ne reminiscaris delicta mea vel parentum meorum" (Tob. iii. 3). Chanted before and after the seven penitential

Psalms (Duchat). There is also an equivocal on *ne* and *nes*.

<sup>14</sup> Pomponius Mela (iii. § 56) and Pliny (iv. 13, § 28) say much the same of certain people called *Παυέριοι*. Montaigne speaks also of great ears being in esteem in Peru, ii. 12. Cf. "Ès pais de Bourbonnois où croissent mes belles oreilles" (Des Periers, *Nov.* 94).

o Virg. *Aen.*  
viii. 194.

Who begat Goliath,  
 Who begat Eryx,<sup>15</sup> who was the Inventor of the Tricks of Thimble-rigging;  
 Who begat Tityus,  
 Who begat Eryon,  
 Who begat Polyphemus,  
 Who begat Cacus,<sup>c</sup>  
 Who begat Etion, who was the first to have the Pox for not drinking  
 fresh in Summer, as Bartachin<sup>16</sup> testifieth;  
 Who begat Enceladus,  
 Who begat Ceus,  
 Who begat Typhoeus,  
 Who begat Aloeus,  
 Who begat Otus,  
 Who begat Aegeon,  
 Who begat Briareus, that had a hundred Hands;  
 Who begat Porphyrio,  
 Who begat Adamastor,  
 Who begat Antaeus,  
 Who begat Agatho,  
 Who begat Porus, against whom fought Alexander the Great;  
 Who begat Aranthas,  
 Who begat Gabbara,<sup>17</sup> who was the first Inventor of drinking Healths;  
 Who begat Goliath of Secundilla,<sup>18</sup>  
 Who begat Offot, who had a terrible fine Nose from drinking at the Cask;  
 Who begat Artachaeus,<sup>19</sup>  
 Who begat Oromedon,  
 Who begat Gemmagog,<sup>20</sup> who was the Inventor of peaked Shoes;<sup>21</sup>

<sup>15</sup> *Eryx* was the Sicilian giant killed by Hercules; he left his boxing-gloves to Entellus (Virg. *Aen.* v. 401-416). Mt. Eryx in Sicily is now St. Julian.

<sup>16</sup> Jean Bertachin was a grave juriconsult of Fremo, near Ancona, towards the end of the 15th century, the last person to write on such a subject (Duchat).

<sup>17</sup> *Gabbara*, the tallest man under Claudius, brought from Africa. He was 9 ft. 9 in. (Plin. vii. 16, § 16).

<sup>18</sup> *Secundilla* was a giant under the reign of Augustus, half a foot taller than Gabbara (Plin. vii. 16, § 16).

<sup>19</sup> *Artachaeus* was the overseer of the digging of Xerxes' canal. He was nearly

5 royal cubits (about 7 ft. 3 in.) tall (Herod. vii. 117).

<sup>20</sup> *Gemmagog*, probably a corruption of Gog and Magog in Revelation. Spenser (*F.Q.* iii. 9, 50) has a giant Goemagot inhabiting Britain, slain by Corineus.

<sup>21</sup> *souliers à poulaine* (ii. 34, iv. 31, v. 46, *ventres à poulaine*), *Calcei repandi*, *rostrati*, *lunati*, *cornuti*, peaked shoes of enormous length which were in fashion in various European courts. They were said to have been invented by Henry II. of England to conceal the deformity of one undeveloped foot. *Poulaine* is for Pologne. Coquillart has in his *Plaidoyer*:

Saintures, chapperons de migraynes,  
 Chausses et souliers à poulaines.

Who begat Sisyphus,  
 Who begat the Titans, from whom sprang Hercules ;  
 Who begat Enay, who was very expert in taking the little Worms out of  
 the Hands ;  
 Who begat Fierabras, who was conquered by Oliver, Peer of France,  
 Companion of Roland ;  
 Who begat Morgan, who was the first in this World who played at Dice  
 with Spectacles ;  
 Who begat Fracassus,<sup>22</sup> of whom Merlin Coccai has written, Of whom  
 was born Ferragus ;<sup>23</sup>  
 Who begat Happe-mouche, who was the first to invent drying Neats'  
 Tongues in the Chimney ; for before that people used to salt them as  
 they do Hams ;  
 Who begat Bolivorax,  
 Who begat Longis,  
 Who begat Gayoffe, whose Cods were of Poplar, and his Member of the  
 Service-tree ;  
 Who begat Maschefain,  
 Who begat Bruslefer,  
 Who begat Engoulevent,  
 Who begat Galehault, the Inventor of Flagons ;  
 Who begat Mirelangaut,  
 Who begat Galaffre,  
 Who begat Falourdin,  
 Who begat Roboastre,  
 Who begat Sortibrant of Conimbres,  
 Who begat Brushant of Mommière,  
 Who begat Bruyer, that was overcome by Ogier the Dane, Peer of  
 France ;  
 Who begat Mabrun,  
 Who begat Foutasnon,  
 Who begat Hacquelebac,  
 Who begat Vit-de-grain,  
 Who begat Grandgousier,  
 Who begat Gargantua,

<sup>22</sup> *Fracassus* is a giant companion of Baldus in the Macaronic poem of Merlin Coccai, to whom our author is indebted for some episodes and sundry words and phrases. His real name was Theophilo Folengo (1492-1544), and he was origin-

ally a monk, but he unfrocked himself and passed a roving life. He was the originator of macaronic verse, that is, a mixture of Latin with burlesque Italian.

<sup>23</sup> *Ferragus* is a Saracen giant in Spain mentioned by Boiardo and Ariosto.

Who begat the noble Pantagruel, my Master.<sup>24</sup>

I know well that in reading this Passage you raise within yourselves a Doubt that is very reasonable, and ask how it is possible that it should be so, seeing that at the time of the Flood all the World perished except Noah and seven Persons with him in the Ark, in the Number of which is not placed the aforesaid Hurtaly. Doubtless the Question is well put and seemingly just ; but the Answer will satisfy you, or I have my Wits ill caulked.

And because I was not of that Time so as to tell you anything of my own Fancy, I will bring forward for you the Authority of the Massorites,<sup>25</sup> good sturdy Fellows, and fine Hebraic Bag-pipers,<sup>26</sup> who affirm that verily the said Hurtaly was not in Noah's Ark.

Moreover, he could not get in there, for he was too big ; but he sat astride of it, one Leg on one Side and the other on the other Side, as little Children do on their wooden Horses ; or as the great Bull of Berne,<sup>27</sup> who was killed at Marignan, rode for his Hackney a huge stone-hurling Cannon, without all question a Creature of a fair and pleasant Amble.

In this Fashion, next to God, he saved the said Ark from Danger, for he adjusted its Balance with his Legs, and with his Feet turned it where he would, as one does with the Helm of a Ship. Those who were within sent him Victuals in abundance by a Chimney, as acknowledging the good he did them : and sometimes they did converse together, as did <sup>d</sup> Icaromenippus with Jupiter, according to the Account in Lucian.

Have you thoroughly understood all this ? Drink then a good Draught without Water. For if you do not believe it, "*No 'faith, I do not,*" quoth she.<sup>28</sup>

<sup>24</sup> The editors of the *Variorum* edition make out, not only that the fifty-nine giants here mentioned correspond, in number, to the fifty-nine kings of France from Pharamond to Henry II. (which is very possible), but they go so far as to identify each giant in order with the corresponding king.

<sup>25</sup> *Massorites*, authors of the *Massorah* or commentary of certain Rabbis on the Bible.

<sup>26</sup> "Interpreters of the holy Hebrew Scriptures," editions of 1533.

<sup>27</sup> Motteux discovered in Paul Jovius an account of this gigantic Switzer, whose name was Pontiner, and who was killed by the lansquenets of Francis in the act of taking a cannon on which he was astride. He is mentioned again by Rabelais in iv. 41. The Bull was the Switzer who gave the signal in time of war with a bull's horn. One of the characters in Schiller's *Wilhelm Tell* is *der Stier von Uri*.

<sup>28</sup> A proverbial expression meaning "Neither do I."

<sup>d</sup> Luc. *Icar. c.*  
<sup>23</sup> 499.

## EXCURSUS ON "THE MOVEMENT OF TREPIDATION," ETC.

THE trepidation of the firmament or ἀπλανής, as opposed to the πλανήται, was a subject much discussed by the astronomers of the Middle Ages. Cf. iv. 65: "Nouveau mouvement de titubation et trepidation, tant controversé et débattu entre les folz astrologues"; and Milton, *P.L.* iii. 481:

They pass the planets seven, and pass the fixt,  
And that crystalline sphere whose balance weighs  
The trepidation talk'd, and that first moved;

a passage describing the attempts made by ambitious souls to reach the empyrean from the earth. The Ptolemaic system of the world is here adopted, being an arrangement of the following kind. The Earth is the centre and is surrounded by the five planets, the Sun and Moon, moving in concentric circles in the following order from the Earth:—1, Moon; 2, Mercury; 3, Venus; 4, Sun; 5, Mars; 6, Jupiter; 7, Saturn. Next comes the Caelum Stellatum or the Zodiac, and (9) the Caelum Crystallinum or the Primum mobile. Beyond that is the Caelum Quietum or the "Steadfast" Empyrean (*P.L.* vi. 833). In Tasso (*Ger. Lib.* ix. 60) the Angel Michael descends through these in the reverse order.

The description in Macrobius is as follows (*Somn. Scip.* ii. 4, § 8): "Ergo universi mundani corporis sphaerae novem sunt. prima illa stellifera, quae proprio nomine caelum dicitur et ἀπλανής apud Graecos vocatur, *arcens et continens caeteras*. haec ab oriente semper volvitur in occasum, subjectae septem, quas *vagas* dicimus, ab occidente in orientem feruntur, nona, *terra* sine motu. octo sunt igitur quae moventur, sed septem soni sunt qui concinentiam de volubilitate conficiunt, propterea quia Mercurialis et Venerius orbis pari ambitu comitati solem, viae ejus tamquam satellites obsecuntur, et ideo a nonnullis astronomiae studentibus eandem vim sortiri existimantur, unde ait [Cicero] *illi autem octo cursus in quibus eadem vis est duorum septem efficiunt distinctos intervallis sonos, qui numerus rerum omnium fere nodus est.*"

It is in Plato that we first find this idea of the rotation of the planets moving in different directions, in the *Timæus*, 38 c-39 A (*Archer-Hind's translation*): "So then this was the plan and intent of God for the generation of time; the sun and the moon and five other stars which have the name of planets have been created for defining and preserving the numbers of time. And when God had made their several bodies He set them in the orbits wherein the revolution of the Other was moving, in seven circles seven stars. The moon He placed in that nearest the earth, and in the second above the earth He set the sun; and the morning-star (ἑωσφόρος = Venus) and that which is held sacred to Hermes He assigned to those that moved in an orbit having equal speed with the sun, but having a contrary tendency; wherefore the sun and Hermes and the morning-star in like manner overtake and are overtaken one by another. And as to the rest, were we to set forth all the orbits wherein He put them and the causes wherefore He did so, the account, though only by the way, would lay on us a heavier task than that which was our chief object in giving it. . . .

"But when each of the beings which were to join in creating time had arrived in his proper orbit and had been generated as animate creatures, their bodies secured with living bonds, and had learnt their appointed task; then in the motion of the Other, which was slanting and crossed the motion of the Same and was thereby controlled, whereas one of these planets had a larger, another a smaller circuit, the lesser orbit was completed more swiftly, the larger more slowly: but because of the motion of the Same, those which revolved most swiftly seemed to be overtaken by those that went more slowly, though really they overtook them. For the motion of the Same, twisting all their circles into spirals, because they have a separate and simultaneous motion in the opposite way, being of all the swiftest, displays closest to itself that which departs most slowly from it."

With this may be compared the passage in the *Republic*, x. 616 D-617 A, and Cicero, *de natur. deor.* ii. 20, §§ 51-53, and Mayor's note.

Plato tried by his motion of Same and Other in different directions to account for the retrogression of the planets at various periods, that which was more successfully accomplished by Hipparchus of Nicaea in Bithynia (circa 160-145 B.C.) We know of Hipparchus through Ptolemy (Πτολεμαῖος Κλαύδιος of Alexandria, 150 A.D.) in his learned treatise the *Almagest*. Ptolemy informs us in the 3d Book how Hipparchus made the discovery of the precession of the equinoxes, i.e. a slow retrograde motion of the equinoctial points from east to west, or contrary to the order of the signs. This phenomenon is caused by the combined

action of the sun and moon on the mass of matter accumulated about the earth's equator, and is called the precession of the equinoxes, because they succeed each other in less time than they otherwise would do. When this was discovered by Hipparchus (150 B.C.), the point of the autumnal equinox was about  $6^{\circ}$  to the east of the star called Spica Virginis. In 1750 A.D., *i.e.* 1900 years after, this point was observed to be  $26^{\circ} 21'$  westward of that star. Hence it appears that the equinoctial points will make an entire revolution in about 25,745 years (Ogilvie, *Imp. Dict.*)

The trepidation is a libration of the eighth sphere (the Zodiac), or a motion ascribed to the firmament in the Ptolemaic system to account for the changes and motion in the axis of the world (Ogilvie, *Imp. Dict.*)

On the subject of the varying velocities and directions of the planets, Pliny, following Hipparchus, has a long account, ii. 12-18, §§ 9-16 (53-80).

Rabelais had also in mind here, and especially in iv. 65, the following passage in Cornelius Agrippa *de Vanitate Scientiarum*, c. 30, "De Astronomia": "Sed et de motu octavi orbis ac stellarum fixarum admodum inter se variant; Chaldaei atque Aegyptii illum unica dumtaxat latione ferri affirmant, quibus assentiunt Alpetragus et ex recentioribus Alexander Aquilinus: caeteri autem astronomi ab Hipparcho ad nostra usque tempora, illum pluribus motibus circumagi dicunt: Judaei Talmudistae illi duplicem motum assignant: Azarcheles atque Tebith et Joannes de monte regio motum trepidationis, quem dicunt, accessus et recessus, super parvis circulis circa capita Arietis et Librae illi adscriperunt, sed in hoc a se invicem differentes, quod Azarcheles ait caput mobile a fixo non plus decem partibus distare posse, Tebith autem non plus partibus quattuor, cum decem et novem ferme minutiis, Joannes de regio monte non plus partibus octo, atque idcirco stellas fixas non semper ad eandem mundi partem vergi, sed quandoque reverti unde coeperunt, arbitrantur; sed Ptolemaeus, Albategni, Rab. Levi, Avenazre, Zacutus et inter recentiores Paulus Florentinus et Augustinus Ritus, mihi in Italia summa familiaritate devinctus, stellas juxta signorum successiones, semper et continuo moveri affirmant. Recentiores autem astronomi triplicem octavae sphaerae motum attribuunt, unum proprium, quem trepidationis diximus, qui in septem millibus annis semel compleatur: alterum, quem gyrationis dicunt, a nona sphaera, cujus circumvolutio non minus quam quadraginta novem millibus annis finiatur: tertium a decimo orbe, quem vocant motum primi mobilis, sive motum raptus, sive diurnum, qui intra diem naturalem ad principium suum quotidie revertitur."

## CHAPTER II

### *Of the Nativity of the very redoubted Pantagrue*

GARGANTUA at the Age of four hundred fourscore forty and four Years begat his Son Pantagrue on his Wife, named Badebec, Daughter of the King of the Amaurots<sup>1</sup> in Utopia, who died in Childbirth; for he was so wonderfully big and heavy that it was impossible for him to come into the World without thus suffocating his Mother.

But to understand fully the Cause and Reason for his Name, which was given him at Baptism, you will note that in that Year there was so great a Drought throughout all the Land of Africa that there passed thirty-six Months, three Weeks, four Days, thirteen Hours and some little more without Rain, with the Sun's Heat so vehement that all the Earth was parched up by it; neither was it more burnt up in the Days of <sup>a</sup> Elijah than it was then, for there was no Tree on the Earth that had either Leaf or Flower.

The Grass was without Verdure, the Rivers drained, the Fountains dried up; the poor Fish abandoned by their own Element, straggling and crying horribly along the Ground, the Birds falling from the Air for want of Dew; the Wolves, Foxes, Stags, Boars, Deer, Hares, Conies, Weasels, Martins, Badgers and other Beasts were found in the Fields dead with their Mouths agape.

With respect to Men, the Case was most piteous; you might have seen them lolling out their Tongues like Greyhounds that had run six Hours; many threw themselves into Wells; others put themselves into a Cow's Belly to be in the Shade; these Homer calls *Alibantes*.<sup>2</sup>

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<sup>1</sup> *Amaurots* (ἀμαυρός, dim), dimly seen, invisible = non-existent. There is a city of that name in Sir Thomas More's *Utopia*, published 1516.

<sup>2</sup> This is hardly exact. Homer speaks

(*Od.* vi. 201) of *διεπὸν βροτὸν*, that is, moist, juicy, vigorous men, but not of the opposite, *ἀλβαντες* (ἀ-λβας), dried up. It is a word used by Eustathius in his explanation of *διεπὸν*. But probably Rabelais

All the Country was at a Stand. It was a lamentable Case to see the Toil of Mortals to defend themselves from this horrible Drought; for it was Work enough to save the Holy Water in the Churches so that it should not be dried up; but such Order was given about it by the Advice of my Lords the Cardinals and the Holy Father, that no one dare take more of it than a Lick.<sup>5</sup> Yet when any one came into the Church you might have seen them by Scores, poor thirsty Souls, coming behind the Man who distributed it to any one, with their Throat open to get some little Drop of it, like the <sup>b</sup>Wicked Rich Man, so that nothing should be lost. O how happy was he in that Year who had a cool and well-furnished Cellar!

<sup>b</sup> Luc. xvi. 24.

The Philosopher<sup>4</sup> relates, in starting the Question, *why is it that the Sea-water is salt?* that at the Time when Phoebus gave the Government of his light-giving Chariot to his Son Phaethon, the said Phaethon, ill-instructed in the Art and not knowing how to follow the Ecliptic Line between the two Tropics of the Sun's Orbit, strayed out of his Way and came so near the Earth that he dried up all the subjacent Countries, burning up a large Part of the Heavens, which the Philosophers call *Via Lactea*, and the Huff-snuffs<sup>5</sup> call St. James's Path,<sup>6</sup> although the most high-crested Poets declare that it is the Part where Juno's Milk fell when she suckled Hercules.<sup>7</sup> Then it was that the Earth was so heated that there came upon it an enormous Sweat, so that it sweated out the whole Sea, which by this is salt, for all Sweat is salt; that you will say is true, if you will taste your own, or that of the pocky Patients when they are put into a Sweating; it is all one to me.

owed both his information and his error to Plutarch (*Quaest. Conviv.* viii. 10, 11-12), who first speaks of *διερὸς* as used in Homer, and then proceeds to speak of *ἀλβας*. The word also occurs in Plato, *Rep.* iii. 387 c. Also *ἀμέλει καὶ τοῦς ἀποδανέοντας ἀλβάρτας καλοῦσιν ὡς ἐνδεεῖς λιβάδος, τούτῳτιν ὑγρότητος* (Plut. *Mor.* 956 A).

<sup>3</sup> Fr. *venue*. In the patois of Saintonge *venue* means the smallest sup.

<sup>4</sup> Plutarch (*Plac. Philos.* iii. 16, 897 A) assigns to Empedocles the theory that the sea is the sweat of the earth when it is parched up by the sun, and to the Pythagoreans (*Plac. Philos.* iii. 1, 892 E) the story about Phaethon. For the fable of Phaethon see Ovid, *Met.* ii. 1-366.

<sup>5</sup> Fr. *lifrelofres* (iii. Prol. and 8, *Pant.*

*Progn.* cap. 5, *Chresme Philos.*), a name commonly given to the Germans or Swiss. Here it simply means quacks of philosophy. Urquhart's rendering, adopted in the text, seems very happy.

<sup>6</sup> The *Via Lactea* was called St. James's Path by the Pilgrims to St. James of Compostella. The Jacobins (= Dominicans) were at variance with the Thomists as to the elements of which it was composed. Cf. Dante, *Convito*, ii. 15: "La Galassia, cioè quello biancho cerchio, che il vulgo chiama la via di Santo Jacopo." In Chaucer (*House of Fame*, ii. 939) the Galaxy is called Watling Street. See Skeat's note.

<sup>7</sup> *Juno's Milk*. This story is recorded by Eratosthenes, *Catast.* 44; Hyginus, *Poet. Astron.* ii. 43; Pausan. ix. 25, § 2.

A Case very like occurred this same Year ; for on a certain Friday when all the World was celebrating their Devotions and was making a fine Procession with store of Litanies and fair Chantings, supplicating Almighty God to vouchsafe with His Eye of Mercy to look down upon them in their great Distress, there were manifestly seen great Drops of Water to issue from the Earth, as when some Man sweats copiously.

And the poor People began to rejoice, as if it had been a Thing profitable to them ; for some said that there was not a Drop of Moisture in the Air from which they could hope to have Rain, and that the Earth was supplying the Default thereof.

Other learned People said that it was Rain from the Antipodes, as Seneca<sup>8</sup> narrates in the fourth Book of his *Questiones naturales*, in speaking of the Origin and Source of the River Nile ; but they were deceived. For when the Procession was finished, when every one wished to gather of this Dew and drink from full Bowls, they found that it was only Brine, worse and more brackish than Sea-water.

And because on that very Day Pantagruel was born, his Father gave him that Name (for *Panta* in Greek is as much as to say *All*, and *Gruel* in the Hagarene<sup>9</sup> Language has the same Meaning as *thirsty*), wishing to infer that at the Hour of his Birth all the World was athirst, and also seeing in a Spirit of Prophecy that he would one Day be Ruler of the Thirsty Race ; which was shewn to him at that very Hour by another Sign still more evident.

For when his Mother Badebec was bringing him forth, and the Midwives were in attendance to receive him, there came forth first from her Belly

Sixty-Eight Carters,<sup>10</sup> each drawing by the Halter a Mule heavy-laden with Salt ;

After which came out nine Dromedaries laden with Hams and dried Neats' Tongues ;

Seven Camels laden with salted Eels,<sup>11</sup>

<sup>8</sup> Rabelais does not report quite correctly. Seneca ascribes (*Quaest. Nat.* iv. § 21) to Euthymenes of Marseilles the theory that the Nile was caused to rise by the Etesian winds blowing from the Atlantic Ocean.

<sup>9</sup> *Hagarene*, i.e. Arabic; the Arabs or Saracens claiming descent from Ishmael, the son of Agar (the stranger).

<sup>10</sup> *Carters*, Fr. *tregennier* (Lat. *tragin-aris*).

<sup>11</sup> Fr. *anguilletes*, small eels caught in the autumn in Languedoc and Guienne, and salted against the following Lent. "Idem certum est evenire in permultis Galliae rivulis et fluminibus in quibus turbata aqua autumnalibus pluviis nassis et aliis excipulis innumerabiles capiuntur *Anguillae* quae salitae in proximum quadraginta dierum jejunium servantur" (*Rondelet on River-fish*, cap. 23).

Then twenty-five Cart-loads of Leeks, Garlic, Onions and Chalots ; which mightily frightened the said Midwives.

But some among them said : " Lo, here is good Provision ; we were but drinking lazily, not as Landsmen ;<sup>12</sup> this can only be a good Sign ; these be Whets to Wine."

And as they were cackling with this sort of Gossip among themselves, behold ! out comes Pantagruel, all hairy like a Bear ; whereupon one of them said in a Spirit of Prophecy : " He is born with all his Hair on ; he will perform Prodigies, and if he live, he will be of a goodly Age."

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<sup>12</sup> *Landsmen*, *i.e.* compatriots (Germans).

## CHAPTER III

### *Of the Mourning which Gargantua made at the Death of his Wife Badebec*

WHEN Pantagruel was born, there was none more astonished and perplexed than Gargantua his Father. For seeing on one Side his Wife Badebec dead, and on the other his Son Pantagruel born, so fair and so great, he knew not what to say or what to do; and the Doubt that troubled his Brain was to know whether he ought to weep for the Mourning at his Wife's Death, or to laugh for the Joy at his Son's Birth.

On either side he had sophistical Arguments which choked him; for he framed them very well *in modo et figura*, but he could not solve them, and by this means he remained entangled like a Mouse caught in Pitch<sup>1</sup> or a Kite taken in a Gin.

"Shall I weep?" said he. "Yes. For why? My so good Wife is dead, who was the most this, the most that, that ever was in the World. Never shall I see her, never shall I recover one like her. It is to me a Loss that I cannot price. O my good God, what had I done that thou shouldst thus punish me? Why didst thou not send Death to me before her, for to live without her is to me only to languish? Ah! Badebec, my Minion, my Darling, my little Corner—nevertheless it contained three Acres and two Roods—my Tenderling, my Cod-piece, my Shoe, my Slipper, never shall I see thee more. Ah! poor Pantagruel, thou hast lost thy good Mother, thy sweet Nurse, thy well-beloved Lady. Ah! false Death, how malicious art thou to me, how outrageous, to take from me her, to whom of right Immortality belonged!"

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<sup>1</sup> *souris empeigle* (not *empigle*). Cf. (Erasm. *Adag.* Chil. 2, Cent. 3, No. iii. 37. "Mus in pice deprehensus" 68).

And saying this he cried like a Cow, but all of a sudden he fell a-laughing like a Calf, when Pantagruel came into his Mind.

"Ho, my little Son," said he, "my Codkin, my little Foot, how jolly thou art, and how beholden I am to God for that He hath given me a Son so fair, so sprightly, so laughing, so jolly! Ho, ho, ho, ho! how glad I am! What ho! let us drink and put away all Melancholy. Bring of the best: rinse the Glasses; lay the Cloth; drive out these Dogs; blow the Fire here; light the Candles; shut that Door; cut up these Soup-toasts; send off these Poor folks, give them what they ask; hold my Gown, that I may put myself in my Doublet to entertain the Gossips better."

As he said this, he heard the Litany and the Mementos of the Priests who were carrying his Wife to be buried; whereupon he gave over his cheerful Talk and on a sudden was carried off another way, saying:

"O Lord God, must I needs sadden myself again? This grieves me; I am no longer young; I become old; the Weather is dangerous; I may catch a Fever; then am I undone. Faith of a Gentleman,<sup>2</sup> it is better worth to weep less and drink more. My Wife is dead, well, well; *par Dieu (da jurandi)*,<sup>3</sup> I shall not bring her to Life again by my Tears; she is well, she is in Paradise at the least, if not better; she prayeth God for us, she is happy, she troubleth herself no more for our Miseries and Calamities. The same Fate visibly hangs over us; God keep the rest. I must think to find me another Wife.

"But see here what you must do," said he to the Midwives—"Wise women!<sup>4</sup> Where are they? Good People! I cannot see you.<sup>5</sup>—Go to the Burial of my Wife, and meanwhile I will rock my Son here, for I feel myself very much distempered, and should be in danger of falling sick; but drink some good Draught of Wine before, for you will find yourselves better for it, believe me, on my Honour."

Obedient thereunto, they went to the Interment and the Funeral, and the poor Gargantua remained at Home; and in the meantime he composed the Epitaph to be engraved on her Tomb, in the Manner as followeth:

<sup>2</sup> *Foi de gentil homme* was the common adjuration of Francis I.

<sup>3</sup> *da jurandi*, sc. *veniam*. Also iii. 20, iv. 10.

<sup>4</sup> Rabelais puns on the double meaning of *Sages femmes*.

<sup>5</sup> *Good People! I cannot see you.* This

is repeated in Book iv., Old Prol. and New Prol. *init.* Cf. Aristophanes, *Plut.* 97-99:

XP. *ὡς τοὺς δικαίους δ' ἂν βαδίζαι;*  
ΠΑ. *πάντο μὲν οὔ·*

*πολλοὶ γὰρ αὐτοὺς εὐχόμενοι ἐνὶ χρέοντι.*

XP. *καὶ θαυμάζω· οὐδὲν αὖτ' ἐγὼ γὰρ ὁ βλάπτω.*

She died thereof, the noble Badebec,  
Of Child-birth, she to me so sweet of Face ;  
For she had Visage like a tuned Rebeck,  
A Spanish Figure, and a Switzer's Case.  
Pray God that He to her be full of Grace,  
Pardoning her, if aught she did transgress.  
Here lies her Body having of Vice no Trace.  
She died the Year and Day she did decease.

## CHAPTER IV

### *Of the Infancy of Pantagruel*

I FIND by the ancient Historiographers and Poets that divers have been born into this World after very strange Manners, which would be too long to recount ; for instance, read the seventh Book of Pliny, if you have Leisure. Yet you never heard of a Birth so marvellous as was that of Pantagruel ; for it was a Thing difficult to believe how he grew in Body and Strength in a short Time. What <sup>a</sup> Hercules did was as nothing, when in his Cradle he slew the two Serpents ; for those Serpents were but little and weak, whereas Pantagruel, being yet in his Cradle, did Things that were quite astounding.

<sup>a</sup> Pind. *Nem.*  
l. 39-47 ; Plant.  
*Amph.* 1123-35.

Here I pass by how at each of his Meals he drank down the Milk of four thousand six hundred Cows, and how, to make him a Skillet to boil his Soup in, were employed all the Braziers of Saumur in Anjou, of Ville-dieu in Normandy, and of Bramont in Lorraine, and they gave him his Soup in a great Drinking-trough, which is still existing at Bourges, near the Palace ; but his Teeth were already so well-grown and strong that he broke a great Piece out of the said Trough, as very plainly doth appear.

One day, towards Morning, that they wished him to suck one of his Cows—for of Nurses he never had any other, as History tells us—he got loose one of his Arms from the Swaddling-bands that held him fast in the Cradle, and lays me hold of the said Cow under the Ham and ate up her two Udders and half her Paunch, with the Liver and Kidneys, and would have devoured all of her, if it had not been that she cried out horribly, as though the Wolves held her by the Legs ; at which Noise people came up and took away the said Cow from Pantagruel ; but they could not do it so well but that the Quarter remained in his Hand as he held it ; and he ate it as you would a Sausage, and when they tried to take the Bone from him he swallowed it speedily, as a Cormorant would

a little Fish, and afterwards began to say "Good, good, good!" for as yet he could not speak plainly; wishing to give them to understand that he found it very good, and that he only wanted as much again.

Seeing this, his Attendants bound him with stout Cables, such as are those which are made at Tain<sup>1</sup> for the Transport of Salt to Lyons, or those of the great Ship *Françoise*, which is at Anchor at Havre de Grace in Normandy.

<sup>b</sup> Judges xvi.  
11, 12.

But at a certain time when a great Bear, which his Father kept, escaped and came to lick his Face,—for the Nurses had not properly wiped his Chaps,—he rid himself of the said Cables as easily as <sup>b</sup> Samson did from among the Philistines, and takes me up Mr. the Bear and tore him to Pieces like a Pullet, and made of him a nice warm Tid-bit <sup>2</sup> for that Meal.

<sup>c</sup> Cf. v. 33, n. 2.

Whereupon Gargantua, fearing he would damage himself, had four great iron Chains made to bind him, and strong wooden Girders to his Cradle, well mortised. And of these Chains you have one at La Rochelle which they draw up at Night between the two great <sup>c</sup> Towers of the Harbour, the other is at Lyons, the other at Angers, and the fourth was carried away by the Devils to bind Lucifer, who at that time was breaking his Chains by reason of a Colic that did extraordinarily torment him, for having eaten the Soul of a Serjeant fricasseed for his Breakfast.

<sup>d</sup> Ps. cxxxv. 20.

Therefore you can well believe that which Nicolas de Lyra<sup>3</sup> says on the Passage of the Psalter where it is written: <sup>d</sup> "And Og the King of Basan," namely that the said Og, being still little, was so strong and robustious that they must needs bind him with Chains of Iron in his Cradle. And so he remained quiet and peaceable, for he could not so easily break these Chains, especially as he had no Room in the Cradle to swing his Arms.

But see what happened one Day on a great Festival, when his father Gargantua was giving a sumptuous Banquet to all the Princes of his Court! I am inclined to believe that all the Officers of his Court were so much occupied in the Service of the Feast that nobody gave a thought

<sup>1</sup> Tain, a small town in the department of La Drôme, on the left bank of the Rhone, opposite Tournon. There was a storehouse of salt here, which they put on board and unladed at Lyons.

<sup>2</sup> *gorge chaude*, a term of falconry, a piece of the quarry given to the hawk. So figuratively a tid-bit of food, or gossip.

<sup>3</sup> *de Lyra*, a converted Jew († 1340) who became a Dominican in 1291. He was occupied with an explanation of the Bible (*Biblia sacra cum postillis*), finished in 1320. This was the only commentary in vogue till the Reformation times. Cf. iii. 1.

to poor Pantagruel, and he remained thus *a reculorum*,<sup>4</sup> out in the cold. What did he do?

What did he do, my good People? Listen. He tried to break the Chains of his Cradle with his Arms; but he could not, for they were too strong for him. Then he set up such a Stamping with his Feet that he burst out the End of his Cradle, notwithstanding it was made of a great Beam seven Spans square, and as soon as he had put his Feet without, he slid down the best he could, so that he reached the Ground with his Feet; and then with great Might he raised himself, carrying his Cradle upon his Back bound in this way, just like a Tortoise that crawls up against a Wall; and to look at, it seemed as though he was a great Carack of five hundred Tons burden, on its Beam-ends. Thus accoutred he came into the Hall where they were banqueting, and that boldly, so that he did much affright the Company; but inasmuch as he had his Arms bound within, he could reach nothing to eat, but with great Pain bent himself down, to take some Mouthful with<sup>5</sup> his Tongue.

Seeing this, his Father understood that they had left him without giving him anything to eat, and commanded that he should be loosed from the said Chains, by the advice of the Princes and Lords there present. Besides which, the Physicians of Gargantua said that if they kept him thus in his Cradle, he would be all his Life subject to the Stone.

When he was unchained, they made him sit down, and he fed very heartily. He then knocked his Cradle into more than five hundred thousand Pieces with a Blow of his Fist, which he struck in the midst of it in a Rage, swearing that he would never come into it again.

<sup>4</sup> *a reculorum*. This phrase comes from the University of Paris. Mat. Cordier, p. 433 of his *de Corr. serm. emend.* (ed. 1531), has: "Beneveniatis qui appor-

tatis: et qui nihil apportatis *a reculorum*." The proper form is *ad recutum* (Duchat).

<sup>5</sup> *à tout* is used in old French for *avec* (?=Engl. *withal*).

## CHAPTER V

### *Of the Deeds of the noble Pantagruel in his Youth*<sup>1</sup>

THUS grew Pantagruel from day to day, improving visibly ; at which his Father rejoiced through natural Affection. And he had made for him while he was quite little, a Cross-bow, to take his Pastime in shooting at small Birds ; now it is called the great Cross-bow at Chantelle.<sup>2</sup>

Then he sent him to School to learn, and spend his Youth profitably. And so indeed he came to Poitiers to study, and there profited much ; at this Place, seeing that the Scholars were sometimes at leisure and did not know how to bestow their Time, he took Compassion on them, and one day took from a great Ridge called Passe-Lourdin<sup>3</sup> a huge Rock of about twelve Fathoms square and fourteen Spans thick, and with great Ease put it on four Pillars in the middle of a Field, to the end that the said Scholars, when they had nothing else to do, might pass their Time in getting up on the said Stone and there feasting with store of Flagons, Hams, and Pasties, and carving their Names upon it with a Knife. It is now called *the lifted Stone*.<sup>4</sup> And in Memory of this, no one is entered in the Matriculation Book of the said University of Poitiers, unless he have drunk in the caballine

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<sup>1</sup> M. Rathery most reasonably suggests (taking his cue from a sentence of Antoine Leroy : "Rabelæsus Gallicas omnes scientiarum bonarumque artium academias sub Pantagruelis nomine peragravit") that in this chapter is an account of Rabelais' visits to the French Universities, and that it took place between the time of his leaving Maillezais and Legugé and his arrival at Montpellier in 1530.

<sup>2</sup> *Chantelle* is a little town in the Bourbonnais, on the borders of Auvergne. In the Middle Ages it was an arsenal re-

nowned for the production of huge arbalèsts, mangonels, etc., for siege purposes. There was a castle there, demolished by Francis I. after its occupation by the Constable Charles de Bourbon, who traitorously went over to Charles V.

<sup>3</sup> *Passe-Lourdin*, a rock some distance from Poitiers, where the students of the University made the freshmen walk along a ledge overhanging a precipice, to test their head.

<sup>4</sup> *Pierre levée*, a Druidic stone near Poitiers, 13 feet long and 3 feet thick.

Fountain<sup>6</sup> of Croustelles, passed at Passe-Lourdin, and got up on the Lifted Stone.

Afterwards, on reading the delectable Chronicles of his Ancestors, he found that Geoffry of Lusignan,<sup>6</sup> called Geoffry of the long Tooth, Grandfather of the Cousin-in-law of the eldest Sister of the Aunt of the Son-in-law of the Uncle of the Daughter-in-law of his Step-mother, was buried at Maillezais;<sup>7</sup> wherefore he took *Campos*,<sup>8</sup> to pay him a Visit as a respectable Man should.

And going from Poitiers with some of his Companions, they passed by Legugé,<sup>9</sup> visiting the noble Abbot Ardillon; then by Lusignan, Sansay, Celles, Colonges, Fontenay-le-Comte, saluting the learned Tiraqueau;<sup>10</sup> and from there arrived at Maillezais, where he visited the Tomb of the said Geoffry of the long Tooth, of which he felt a little afraid on seeing his Portrait, for he is there represented as a Man in a towering Rage, drawing his huge Malchus<sup>11</sup> half-way out of the Scabbard.

When he asked the Reason of this, the Canons of the Place told him there was no other Reason save that

Pictoribus atque Poetis, etc.,<sup>12</sup>

that is to say, that Painters and Poets have liberty to paint what they will, after their Fancy.

But he was not satisfied with their Answer, and said: "It is not so painted without Cause, and I doubt that at his Death there was some

<sup>6</sup> *caballine Fountain*. An expression Rabelais is fond of. He borrows it from the first line of Persius' prologue: "Nec fonte labra prolui caballino," *i.e.* Hippocrene. *Croustelles* is a hamlet near Poitiers.

<sup>6</sup> *Geoffry of Lusignan* (ii. 30), half fabulous, half historical. According to the Romance of Melusine, he was son of the Fairy Raymondin and founder of the house of Lusignan.

<sup>7</sup> It was Maillezais of which Geoffroi d'Estissac, one of Rabelais' kindest patrons, was bishop.

<sup>8</sup> *Campos*, a term used by the students to signify a day's outing. Cf. Cl. Marot, *Coq à l'asne* (1535):

Si ceulx que l'on feit desloger  
Hors des villes criaient *Campos*.

<sup>9</sup> *Legugé* was in Lower Poitou, a

priory where Rabelais had for friends and patrons two priors consecutively—(1) Geoffroi d'Estissac, Bishop of Maillezais; and (2) Antoine Ardillon, Abbot of Fontenay-le-Comte (iii. 43).

<sup>10</sup> *André Tiraqueau*, a learned jurisconsult and great friend of Rabelais, whom he released from his persecution by the cordeliers at Fontenay-le-Comte, of which place he was lieutenant-general of the bailiwick. Cf. iv. Prol. Nouv. To him Rabelais dedicated his *Epistolae Medicinales Manardi* in an Epistola Nuncupatoria, which still survives.

<sup>11</sup> *Malchus*. The name of the high priest's servant (Joh. xviii. 10) is used here for the sword that cut off his ear. So used again in ii. 26.

<sup>12</sup> pictoribus atque poetis  
Quidlibet audendi semper fuit aequa potestas.

Hor. A.P. 9.

Wrong done him, for which he required his Kindred to take Vengeance. I will investigate it more fully and will do what is reasonable."<sup>13</sup>

Then he returned, not to Poitiers, but determined to visit the other Universities of France, so passing on to La Rochelle he took Shipping and came to Bordeaux, in which Place he found no great Diversion, excepting the Bargees<sup>14</sup> playing Cockall<sup>15</sup> on the Strand.

Thence he came to Toulouse, where he learnt to dance well, and to play with the two-handed Sword, as is the Custom of the Scholars of that University; but he did not stay there long, when he saw that they caused their Regents<sup>16</sup> to be burned alive like Red-herrings, for he said: "Now God forbid that I should die this Death, for I am by Nature sufficiently dry already, without being further heated."

Next he came to Montpellier, where he found very good Wines of Mirevaux<sup>17</sup> and jovial Company; and he thought to set himself to study Medicine; but he considered that Calling was much too troublesome and melancholy, and that the Physicians did smell of Clysters like old Devils.

Wherefore he would study Law; but seeing that there were only three Scald-pates and one Bald-pate, who were Legists of the said place, he departed thence, and on the Road constructed the Pont du Gard and the Amphitheatre at Nismes in less than three Hours, which, notwithstanding, appears to be a Work rather divine than human; and so he came to Avignon, where he was not three Days before he was in love, for the Women there do willingly play at the close-crupper Game, because it is Papal Territory.<sup>18</sup>

Seeing this, his Tutor Epistemon took him from there and brought him to Valence in Dauphiné; but he saw that there was not much Recreation, and that the Louts of the Town did beat the Scholars, at which he took Offence; and one fine Sunday, when all the World was at the public Dancing, a Scholar wished to take his Place in the Dance but the Bumkins would not allow it. Seeing this, Panta-

<sup>13</sup> In 1232 he had caused to be burnt the Abbey of Maillezais, and been forced to rebuild it by the Pope, and to endow it with more than 3000 livres a year. Hence he was buried there and looked upon as a second founder (Duchat).

<sup>14</sup> Fr. *Gabarriers*, from *gabare*, a lighter or barge.

<sup>15</sup> Fr. *luttas* (not *lottes*, as Urquhart takes it), probably a game played with mussel-shells; mentioned as one of Gargantua's games in i. 22.

<sup>16</sup> This refers to Jean Caturce of Limoux, Professor of Laws at Toulouse, who was burnt for heresy, June 1532. Jean de Boyssone (iii. 29) was prosecuted at the same time. Cf. Christie, *Et. Dolet*, c. 5.

<sup>17</sup> *Mirevaux* is a small town of Lower Languedoc, about 8 miles from Montpellier.

<sup>18</sup> Avignon retained its bad character even from Petrarch's time (R.)

gruel drove them all before him with Blows right to the Banks of the Rhone, and would have made them all drown, but they did skulk underground like Moles, for a good half League under the Rhone. The Hole is still to be seen there.<sup>19</sup>

After that he departed thence, and in three Steps and a Jump came to Angers,<sup>20</sup> where he found himself in good Quarters, and would have stayed there some time, had it not been that the Plague drove them away.

And so he came to Bourges, where he studied a very long time and profited much in the Faculty of the Laws. And he said sometimes that the Law-books seemed to him like a fine Robe of Cloth of Gold, marvellously pompous and precious, but trimmed with Dung ; for, said he, there are no Books in the World so fine, so ornate, so elegant, as the Texts of the Pandects, but the Bordering of them, to wit, the Gloss of Accursius,<sup>21</sup> is so filthy, scandalous and mean, that it is nothing but Dirt and Villainy.

Leaving Bourges, he came to Orleans and there found a lot of clownish Scholars who made him great Entertainment at his Coming ; in a little time he learnt to play Tennis with them, so well that he was a Master at the Game ; for the Students of that Place are good in Practice of it ; and they took him sometimes to the Islands to recreate himself at the Game of Poussavant.<sup>22</sup> And as for breaking his Head overmuch with Study, he would none on't, for fear of his Eyes spoiling ; especially as a certain one of the Regents often said in his Lectures that there was nothing so hurtful to the Sight as Disease of the Eyes.

And one day, when one of the Scholars of his Acquaintance passed as Licentiate in Law, one who in Learning had but little more than the rest of his Set, but, as a Set-off, was well skilled in Dancing and playing Tennis, he thus made the Blazon and Device of the Licentiates in that University :

Tennis-ball in his Placket,  
His Hand on a Racquet,  
A Law in his Tippet,  
At a Jig he would trip it ;  
And there's your Graduate hooded.

<sup>19</sup> There is a cavern beginning in the Abbey of St. Pierre which passes some distance under the river.

<sup>20</sup> to Angers. The jump is over the Rhone, and the three steps take him from the S.E. to the N.W. of France.

<sup>21</sup> Accursius, a Florentine legist († 1260)

and writer of glosses on the Canon Law and Justinian. The lawyers appreciated his expositions, but the scholars, such as Budé, Vivès, etc., exclaimed against his barbarous Latinity.

<sup>22</sup> There is a pun intended between *Pousse avant* (Nine-pins) and *Peu savant*.

## CHAPTER VI

### *How Pantagruel met a Limosin who misused the French Language*

A CERTAIN Day, I know not when, Pantagruel was walking after Supper with his Companions near the Gate, by which one goes to Paris. There he met a Scholar quite spruce, who was coming by that Road, and after they had saluted one another he asked him :

“My Friend, whence comest thou at this Time?”

The Scholar answered him : “From the alme, inclyte and celebrated Academy, which is vocitated Lutetia.”

“What is the Meaning of that?” said Pantagruel to one of his Men.

“It means, from Paris,” he answered.

“You come then from Paris?” said he. “And in what do you pass your Time, you, my Masters, the Students at this same Paris?”

The Scholar answered : “We transfretate the Sequana at the Dilucule and Crepuscule; we deambule by the Compites and the Quadrives of the Urb; we despumate the Latial Verbocination, and like verisimilie Amorabunds we captate the Benevolence of the omni-jugal, omniform, and omnigenous feminine Sex. Upon certain Diecules we invisitate the Lupanars and in Venerian Exstasy we inculcate our Veretres into the penitissim Recesses of the Pudends of these amicablest Meretricules; then we cauponisate in the meritory Taverns of the Pineapple, the Castle, the Magdalene and the Slipper<sup>1</sup> goodly vervecine Spatules perforaminated with Petrosil.<sup>2</sup> And if by fort

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<sup>1</sup> According to du Marsy, these were all well-known inns in Paris; the Castle is most probably alluded to in ii. 17, *cabaret du Chastel*, and iii. 37, *la routiserie du petit Chastelet*.

The first sentence of this Franco-Latin jargon is found in the *Chamfleury* of Geoffroi Tory, printed not later than 1529 (M.)

<sup>2</sup> Slices of mutton with parsley sauce.

Fortune<sup>3</sup> there is Rarity or Penury of Pecune in our Marsupies, and they are exhausted of ferrugineous Metal, for the Scot we do dimit our Codices and oppignerated Vestments, prestolating the Tabellaries to come from the Penates and patriotic Lares."

To this Pantagruel said: "What a Devil of a Language is this? By the Lord, thou art some Heretic."

"My Lord, no," said the Scholar, "for libentissimally, as soon as it illucesceth any minutule Slice of the Day, I demigrate into some one of those so well architected Minsters, and there, irrorating myself with fair lustral Water, I mumble off a Parcel of some Missick Precation of our Sacrificules, and submurmuring my horary Precules, I elave and absterge my Anime from its nocturnal Inquinaments. I revere the Olympicoles, I latrially venerate the supernal Astripotent; I dilige and redame my Proxims, I observe the Decalogical Precepts; and, according to the Facultatule of my Vires, I do not discede the Breadth of an Unguicule therefrom. Nevertheless, it is veriform that, because Mammon doth not supergurgitate a Drop in my Locules, I am somewhat rare and lent to supererogate the Eleemosynes to those Egents that ostially queritate their Stipe."

"Muck, muck," said Pantagruel, "what is it this Fool means? I believe he is forging for us here some Diabolical Language, and that he is charming us like some Enchanter."

At which one of his people said: "My Lord, without doubt this Fellow would counterfeit the Language of the Parisians, but he doth only flay the Latin, and thinketh thus to pindarise, and he fancieth that he is some great Orator in French because he disdaineth the common Use of Speech."

To which Pantagruel said: "Is that true?"

The Scholar answered: "My Lord, Sir, my Genius is not apt nate, as this flagitious Nebulon asserteth, to excoriate the Cuticle of our vernacular Gallic; but viceversally I gnave opere, and by Veles and Remes I enite to locupletate it from the Latinicome Redundance."

"By the Lord," said Pantagruel, "I will teach thee to talk; but first, answer me, whence art thou?"

To this the Scholar said: "The primeval Origin of my Aves and Ataves was indigenous to the Lemovick Regions where requiesceth the Corpor of the hagiostat Saint Martial."

"I understand right well," said Pantagruel; "when all is said and done,<sup>4</sup> thou art a Limosin, and thou wilt here counterfeit the Parisian.

<sup>3</sup> *par forte Fortune* = Lat. *forte Fortuna*.

<sup>4</sup> *Fr. pour tout polage*.

Well then, come hither, that I may give thee a Turn of the Curry-comb."

Then he took him by the Throat, saying to him: "Thou flayest the Latin; by St. John, I will make thee flay the Fox, for I will flay thee alive."

Upon this the poor Limosin began to cry: "Haw, gwid Maaster! Ho! Sant Marshaw<sup>6</sup> halp me. Ho, ho, let me bide, in the Lard's name, and dinna bang ma."

Whereupon Pantagruel said: "Now thou speakest naturally."

And so he left him, for the poor Limosin bewrayed his Breeches throughout, which were made Cod-fish-tail fashion,<sup>6</sup> and not full-bottomed; whereat Pantagruel said: "Saint Alipentin,<sup>7</sup> blow up below, what Civet! Devil take this Turnip-eater,<sup>8</sup> how he stinks!" And so he let him go.

But this was to him such a Terror all his Life, and he had such a Thirst upon him, that he often said that Pantagruel held him by the Throat; and after some Years he died a Roland's Death,<sup>9</sup> a Work of divine Vengeance, showing us that which is said by the Philosopher and Aulus Gellius,<sup>10</sup> that it becometh us to speak according to the Language in common Use, and, as Caesar<sup>11</sup> used to say, that we ought to shun all strange Words with as much Diligence as Pilots of Ships shun Rocks in the Sea.

<sup>6</sup> *St. Martial* was the patron saint of the Limosins.

<sup>6</sup> *à queue de morlue*; i. 8, 20.

<sup>7</sup> *Saint Alipentin*, a saint of Rabelais' invention.

<sup>8</sup> *turnip-eater*, *Fr. masche-rabe*. This was a standing gibe against the Limosins. Cf. Brantôme, *Henry II.* vol. iii. p. 286 (ed. Lalanne): "Deux aussi sçavans Lymozins qui jamais mangearent et crocquarent raves."

<sup>9</sup> *Roland's death*. Roland is said to have died of thirst at Roncevalles. "Inde nostri intolerabili siti et immitti volentes significare se torqueri, facete aiunt *Rolandi*

*morte se perire*" (Champier, *de re cibaria*, lib. 16, c. 5).

<sup>10</sup> Aulus Gellius, i. 10: "Favorinus philosophus adulescenti veterum verborum cupidissimo. . . . 'Vive ergo moribus praeteritis, loquere verbis praesentibus, atque id quod a C. Caesare . . . scriptum est habe semper in memoria atque in pectore, ut tamquam scopulum sic fugias inauditum atque insolens verbum.'"

<sup>11</sup> *Caesar* is the reading of the first edition, and is evidently the right one. Later editions substitute *Octavian Augustus*. M. des Marets is here followed in retaining the earliest reading.

## CHAPTER VII

### *How Pantagruel came to Paris ; and of the choice Books in the Library of Saint Victor*

AFTER that Pantagruel had thoroughly studied at Orleans, he determined to visit the great University of Paris. But before his Departure, he was informed that there was an enormous big Bell<sup>1</sup> at St. Aignan in the said Town of Orleans, that had lain on the Ground the last two hundred and fourteen Years, for it was so huge that by no Device could they even raise it from the Ground, although they had applied all the means that are put down in Vitruvius *de Architectura*, Albertus *de Re aedificatoria*,<sup>2</sup> Euclides, Theon,<sup>3</sup> Archimedes and Hero *de Ingeniis* ;<sup>4</sup> for all that served for no Purpose.

Wherefore, condescending willingly to the humble Request of the Citizens and Inhabitants of the said Town, he determined to carry the Bell to the Tower destined for this Purpose. And so he came to the Place where it was, and lifted it from the Earth with his little Finger, as easily as you would a Hawk's Bell.

But before carrying it to the Bell-tower, Pantagruel wished to give

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<sup>1</sup> The annalists of Orléans record that two large bells were given to the Church of Saint Aignan, one weighing 11,600 pounds, given in 1039 by King Robert, and the other in 1466 by Louis XI. (M.)

<sup>2</sup> *Albertus*. Leon Baptista de Albertis is here meant. He was a Florentine architect († 1472), and a well-known writer on his subject (Regis).

<sup>3</sup> *Theon*. There were two mathematicians of this name, who might be alluded to here. The first is Theon the elder, known as an arithmetician in the time of Hadrian. The second is Theon the

younger of Alexandria, the father of Hypatia, who is most probably here meant, as he brought out an edition of Euclid, and moreover his scholia on Aratus were published among the *Scriptores Astronomici Veteres* by the Aldine Press in 1499.

<sup>4</sup> *Hero* must be Hero the younger of Alexandria, who lived 284-221 B.C., and wrote *de Machinis Bellicis* as it was published in Latin. *Ingeniis* is used in the modern English sense of "engines," *engin* being often used in Rabelais with the meaning of "device."

them a Serenade with it through the City, and to ring it through all the Streets as he carried it in his Hand, at which every one greatly rejoiced ; but there came from it one very great Inconvenience, namely, that as he thus carried and rang it through the Streets, all the good Wine of Orleans turned <sup>6</sup> and was spoiled.

The people did not perceive this till the Night following, for every man found himself so thirsty from having drunk of these turned Wines, that they did nothing but spit as white as Maltese Cotton,<sup>6</sup> saying : " We  
<sup>a</sup> Cf. ii. 2, n. 9. have got the <sup>a</sup> Pantagruel, and have our Throats salted."

This done, he came to Paris with his People, and at his Entry all the World came out to see him, as you know well that the People of Paris is foolish by Nature, B sharp and B flat,<sup>7</sup> and they looked upon him in great Astonishment, and not without great Fear, lest he should carry off  
<sup>b</sup> Cf. i. 17. the Palace elsewhere into some far-distant<sup>8</sup> Country, as his <sup>b</sup> Father had carried away the Bells of Notre-Dame to fasten on the Neck of his Mare.

And after some space of Time that he had remained there, and studied very well in the Seven Liberal Arts, he said it was a good City to live in but not to die in, for the Graveyard Loiterers of <sup>c</sup> St. Innocent used to warm their Rumps with the Bones of the Dead.  
<sup>c</sup> Cf. i. 37, n. 4.

And there he found the Library of Saint Victor,<sup>9</sup> very magnificent, especially in some Books which he discovered there, of which followeth the Catalogue ; and *primo*

The Two-horsed Tackling of Salvation.<sup>10</sup>

The Cod-piece of Law.

The Slipper of the Decretals.

The Pomegranate of Vices.

The Clew of Theology.

<sup>6</sup> Fr. *poulsa*. *Poussé* is still used of wine that has fermented out of season through shaking and heat (M.)

<sup>6</sup> *white as Cotton*.

Je congnoys approcher ma soef :  
Je crache blanc comme cotton.

Villon, *Gd. Test.* 62.

Falstaff says (*2 Hen. IV.* i. 2, 237) : " If it be a hot day, and I brandish anything but a bottle, I would I might never spit white again."

<sup>7</sup> *par bequarre et bemol* (Des Periers, *Nov.* 68). Cf. i. 17.

<sup>8</sup> Lat. *a remotis*.

<sup>9</sup> Cf. *Epistola Passavanti* (p. 121, ed. Liseux) to Peter Lizet, Abbot of Saint Victor : " Denique quod allegatis Damascenum Alexandrum de Halles, Thomam, Bonaventuram et Scotum : ipsi dicunt quod tu es bene dignus cum Monachis tuis, qui consumas vitam tuam in istis foetidissimis latrinis, quibus est plena Bibliotheca Sancti Victoris, sicut porcus in luto, quod tu es."

<sup>10</sup> *Sermones dominicales a quodam fratre hungaro, biga salutis intitulati* (Hagenau 1498). Rabelais purposely writes *bigua* for *biga*, *bigues* being props, etc., of a ship in dry dock.

The Long Broom of Preachers, composed by Turlupin (Pepin, *ed.* 1533).

The elephantine Cod of the Valiant.

The Henbane of the Bishops.

*Marmotretus De Baboonis et Apis, cum commento de Orbellis.*<sup>11</sup>

*Decretum Universitatis Parisiensis super gorgiasitate*<sup>12</sup> *Muliercularum ad placitum.*

The Apparition of St. Geltrude<sup>13</sup> to a Nun of Poissy, being in Labour with Child.

*Ars honeste petandi in societate per M. Ortuinum.*<sup>14</sup>

The Mustard-pot<sup>15</sup> of Penitence.

The Gaiters, *alias* the Boots, of Patience.

*Formicarium Artium.*<sup>16</sup>

*De Brodiorum usu et honestate chopinandi, per Sylvestrem Prieratem Jacobinum.*<sup>17</sup>

The Cuckold in Court.

The Basket of the Notaries.

The Packet of Marriage.

The Crucible of Contemplation.

The Quillets of Law.

The Goad of Wine.

The Spur of Cheese.

*Decrotatorium Scholarium.*<sup>18</sup>

*Tartaretus de modo cacandi.*<sup>19</sup>

<sup>11</sup> *Marmotretus* (i. 14), a book of moral maxims for children. Nicolas d'Orbelles, a commentator on Petrus Lombardus.

<sup>12</sup> *gorgiasitate*, from Fr. *gorge* (cf. ii. 17). Cf. Charles d'Orléans, *Rondeau* 13:

Laisies aler ces gorgias  
Chascun yver à la pipée,  
Vous verrez comme la gelée  
Reverdira leurs estomas.

<sup>13</sup> *Geltrude*, burlesque for Gertrude. The nuns of Poissy had a sinister reputation in the respect here mentioned.

<sup>14</sup> Cf. *Epist. Obsc. Virorum* (i. 40). Cf. iii. 16. This book, which appeared in 1516, written by Ulric van Hutten, is a collection of pseudo-epistles in barbarous monkish Latin, purporting to be addressed to Magister Ortuinus Gratius (Hardouin de Graetz), a doctor of Cologne, who was a violent opponent of the Humanists Erasmus, Reuchlin, etc. In it stand

revealed the ignorance and debauchery of the monks. So excellent was the imitation of style that for some time the monks believed the letters to be genuine.

<sup>15</sup> *Mustard-pot*, Fr. *monstardier* (*moult tarde*) *de penitence*.

<sup>16</sup> Quoted by Bacon, *De Augmentis Sci.* vi. 1 *init.* *Formicarium* is a book holding up the ant as an example to Christians.

<sup>17</sup> Sylvester of Prierio, near Savona, defended indulgences against Luther in 1518. He wrote a treatise on fasts called *Summa Silvestrina*; so Rabelais credits him with a treatise on the use of brewis and the propriety of hobnobbing.

<sup>18</sup> *Decrotatorium Scholarium*. A gibe at the uncleanness of the regents and scholars. Cf. i. 18.

<sup>19</sup> *Tartaretus* was a Sorbonist doctor mentioned in Etienne's *Apologie pour Hérodote*, c. 39, and the *Contes d'Eutrapel*, c. 26, as an ignorant fanatic.

The Flourishes of Rome.

*Bricot De differentiis soupparum.*<sup>20</sup>

The Tail-piece of Discipline.

The Sandal of Humility.

The Trivet of Good Thoughts.

The Kettle of Magnanimity.

The Puzzles of Confessors.

The Vicars' Rap o' the Knuckles.

*Reverendi Patris, Fratris Lubini,*<sup>21</sup> *Provincialis Bavardiae, De croquendis lardonibus libri tres.*

*Pasquilli,*<sup>22</sup> *Doctoris Marmorei, De Capreolis cum chardoneta comedendis tempore Papali ab Ecclesia interdicto.*

The Invention of the Holy Cross,<sup>23</sup> with six Actors, played by the Clerks of Chicanery.

The Spectacles of the Rome-seekers.

*Majoris*<sup>24</sup> *De modo faciendi boudinos.*

The Bag-pipe of the Prelates.

*Beda*<sup>25</sup> *De optimitate triparum.*

The Complaint of the Advocates on the Reformation of their Sweetmeats.<sup>26</sup>

The Furred Cat of the Attorneys.<sup>27</sup>

<sup>d</sup> Cf. i. Prol. Of <sup>d</sup> Peas and Bacon *cum Commento.*

The Small Fees of Indulgences.<sup>28</sup>

*Praeclarissimi Juris Utriusque Doctoris Magistri Pilloti Rauque-denarii, De bobelinandis Glossae Accursianae bagenaudis Repetitio enuculidissima.*<sup>29</sup>

<sup>20</sup> *Bricot* is probably Guillaume Bricot of *Epist. Obsc. Vir.*, with an allusion to his name = *bouillon cuit*.

<sup>21</sup> *Frères Lubins* was the name given by the Protestants to the Mendicants, from their voracity. *Lubin* = sea-wolf.

<sup>22</sup> *Pasquin*, the celebrated torso in Rome on which pasquinades were affixed. It is mentioned in Rabelais' third letter from Rome to the Bishop of Maillezais. The subject is "On eating Venison with Artichokes in Lent." Cf. Cl. Marot, *Coq à l'asne* (1535):

Mais Romme tandis bouffera  
Des chevreaux à la chardonnette.

<sup>23</sup> Most coins were stamped on one side with a cross; the allusion, therefore, is to the sharpness of certain lawyers at finding money.

<sup>24</sup> *Majoris*. Jean Major, professor at Montagu College, a theologian of the beginning of the 16th century.

<sup>25</sup> *Noel Beda*, principal of Montagu College, a fat doctor of the Sorbonne, opponent of the Humanists.

<sup>26</sup> *Sweetmeats* (Fr. *dragées*). This refers to the changing of presents in kind to the lawyers into certain money-fees.

<sup>27</sup> *Chat-fourré*, from *chaffourer* = *barbouiller* (blotting) *du papier*. Cf. v. 15.

<sup>28</sup> Fr. *profiterolle*, i.e. the cake baked under the ashes (allusion to Ash-Wednesday) rolling up into profit during Lent.

<sup>29</sup> Trans. *A most lucidly unravelled Repetition on pricking the bladders of the Glosses of Accursius, by the most illustrious Doctor of Laws, Master Pilferer Catch-penny.*

*Stratagemata Franc-Archieri* de Baignolet.<sup>80</sup>

*Franc-Topinus De re militari cum figuris Tevoti*.<sup>81</sup>

*De usu et utilitate escorchandi equos et equas, authore M. nostro de Quebecu*.<sup>82</sup>

The Clownishness of the Village Judges.

*M. N. Rosto-costo-jambe-d'anesse De moustarda post prandium servienda lib. quatuordecim, apostilati per M. Vaurrillonnis*.<sup>83</sup>

The Wedding-fees of the Procurators.<sup>84</sup>

*Jabolenus de Cosmographia Purgatorii*.

*Quaestio subtilissima, utrum Chimaera in Vacuo bombinans possit comedere Secundas Intentiones, et fuit debatuta per decem hebdomadas in Concilio Constantiensi*.

The Voracity of the Advocates.

*Barbouillamenta Scoti*.<sup>85</sup>

The batwing Hats of the Cardinals.

*De calcaribus removendis decades undecim per M. Albericum de Rosata*.<sup>86</sup>

*Ejusdem, De castrametandis crinibus lib. tres*.

The Entry of Antony de Leive into the Lands of Bresil.<sup>87</sup>

*Marforii*,<sup>88</sup> *Bacalaurii cubantis Romae, de pelandis mascarandisque Cardinalium mulis*.

Apology of the said Author, against those who say that the Pope's Mule<sup>89</sup> doth not eat but at his Hours.

The glosses of Innerius of Bologna, who was succeeded by Accursius of Florence, were brief explanations of terms or sentences in the Roman or Civil Law. Cf. Mullinger, *Hist. Univ. Camb.* i. p. 37.

<sup>80</sup> *Le Franc-Archier de Baignolet* is a poem sometimes attributed to Villon, and quoted more than once by Rabelais. The hero is represented as a ludicrous coward. Cf. ii. 14, n. 13.

<sup>81</sup> *Franc-Topinus*. Cf. i. 35. *Tevot* occurs again in iii. 8.

<sup>82</sup> *Quebecu*. An allusion to Guillaume du Chesne (de Quercu), a commentator on St. Gregory. Erasmus has made the same pun in his *Colloquia*, "Quercus concionatur," etc. (Lacroix).

<sup>83</sup> The allusion here is made to the commentaries of *Angelo de Gambellione of Aresso* on Roman law; also to a commentary of the *Sentences* by *W. Vorilonge* of Lyons (1484) (Lacroix).

<sup>84</sup> *Couillage*, according to Du Cange

= *culagium* from *colligere*, and consisting of wedding presents given by the newly-married. There may be also an oblique allusion to the *Droit du Seigneur*.

<sup>85</sup> i.e. the scrawlings of Duns Scotus.

<sup>86</sup> The Decretals have the following order for clerics: "Calcaribus deauratis non utantur." Alberic de Rosata of Bergamo had written a commentary on the Decretals.

<sup>87</sup> Antoine de Leyva, born at Navarre, one of the best generals of Charles V. He drove away Bonnivet from Milan, and won Pavia. He perished at the siege of Marseilles in 1536. This article does not appear in the editions prior to that date. In some editions *les terres des Grecs* is read, alluding to the Greek colonists who founded Marseilles. *Bresil* means "burnt up," referring to the ravaging of Provence.

<sup>88</sup> Marforio was, like Pasquin, a statue in Rome, on which lampoons were affixed.

<sup>89</sup> *the Pope's Mule*. Cf. i. 5, v. 8.

- Cf. I. 20, n. 3. *Pronosticatio quae incipit, Sylvii Triqueville, balata per M. n. Songecrusion. Boudarini, episcopi, De Emulgentiarum projectibus enneades novem, cum privilegio Papali ad triennium, et postea non.*

The Airs and Graces of young Girls.

The bald Pate of the Widows.

The Wheeziness of the Monks.

The Brimborium or Mumblings of the Celestine Fathers.

The Passage-toll of the Manducants.<sup>40</sup>

The Teeth-clatter of the Fat Chuffs.

The Rat-trap of the Theologians.

The Boot-trees of the Masters of Arts.

The Scullions of Occam with single Tonsure.<sup>41</sup>

*Magistri N. Fripsaulcetis de Grabellationibus*<sup>42</sup> *Horarum Canoniarum lib. quadraginta.*

*Cullebutatorium*<sup>43</sup> *Confratariarum incerto auctore.*

The Hood of the Gulligut Novices.

The Goatish Smell of the Spaniards supercoquelicantiqued by Friar Inigo.<sup>44</sup>

The Wormwood of Pitiful Wretches.

*Poltronismus rerum Italicarum, auctore magistro Bruslefer.*<sup>45</sup>

*R. Lullius de batifolagiis principum.*<sup>46</sup>

*Callibistratorium Caffardiae auctore M. Jacobo Hocstraten, haeretico-metra.*<sup>47</sup>

*Chautcouillonis de Magistro-nostrandorum Magistro nostratorumque beu-vetis lib. octo galantissimi.*<sup>48</sup>

<sup>40</sup> A pun is intended between *Manducity* and *Mendicity*, referring to the gluttony and rapacity of the Mendicant Friars.

<sup>41</sup> William of Occam (*doctor singularis*), an English Franciscan in the beginning of the 14th century, asserted the true value of Nominalism, as Deduction leading to Induction. Cf. Mullinger, *Hist. Univ. Camb.* i. p. 189.

<sup>42</sup> *Grabellatio*, from Fr. *grabeler*, to examine carefully.

<sup>43</sup> *i.e.* the overthrow (*culbus*) of the Brotherhoods.

<sup>44</sup> Frai Inigo means Ignatius Loyola, who was first known in Paris in 1528 with a following of unkempt Spaniards.

<sup>45</sup> Etienne Bruslefer, a Franciscan of the time of Louis XI., who maintained that neither Pope nor Councils nor the

Church could establish a new article of faith (Lacroix).

<sup>46</sup> Raymond Lullius, a *doctor illuminatus*, born in Majorca 1234, author of the *Ars magna*. His pupils set up the quackery of alchemy and the philosopher's stone, which it was the *batifolage* or foolish quest of princes to rediscover. He died in 1315. Cf. ii. 8, n. 11.

<sup>47</sup> Trans. *The Calibration of Hypocrisy* by James Hocstraten, *she-heretic-gauger*. J. Hocstraten was a furious Dominican at Cologne. Cf. *Epist. Obsc. Virorum*.

<sup>48</sup> Cf. *Epist. Obsc. Vir.* i. 1: "Et unus quesivit utrum dicendum 'magister nostrandus' vel 'noster magistrandus' pro persona apta nata ad fiendum doctor in theologia." *Bewvetis* = Fr. *buvettes*, drinking-shops.

The Corrections of the Bullists, Copyists, Scriveners, Abbreviators,

Notaries and Reporters, compiled by Regis.<sup>49</sup>

Perpetual Almanack for those that have the Gout and the Pox.

*Maneries ramonandi fournello per M. Eccium.*<sup>50</sup>

The Packthread of Shopkeepers.

The Comforts of the Monkish Life.

The Galimaufry of Bigots.

The History of the Hobgoblins.<sup>51</sup>

The Ragamuffinism of Old Pensioners.

The Gulling Fibs of Commissaries.

The Gold-beaters'-skin of the Treasurers.

*Badinatorium Sophistarum.*<sup>52</sup>

*Anti-peri-cata-met-ana-par-beuge-d'amphi-cribrationes Merdicantium.*

The Rigmarole of Ballad-mongers.

The Bellows of the Alchymists.

The Nick-nock (conjuring tricks) of the Questing Friars, pocket-walleted  
by Friar Holdfast.

The Shackles of Religion.

The Grill of the lecherous Monks.<sup>53</sup>

The Elbow-prop of Old-age.

The Muzzle of Nobility.

The Apes' Paternoster.

The Handcuffs of Devotion.

The Pitiful Phiz of the Four Seasons (Ember weeks).

The Mortifying-cap of Political Life.

The Fly-flap of the Hermits.

<sup>49</sup> *Petarrades*, according to Duchat, means here the alterations slipped into documents by copyists and others. *Bullists*, etc., are officers of the Chancery of the Court of Rome. *Pierre Regis* was a native of Montpellier, a great preacher and zealot of the 16th century.

<sup>50</sup> *Maneries* (Low Lat. = *Modus*. Cf. Du Cange). Tr. *The manner of sweeping Flues*. *Eccius* was a German theologian who vigorously maintained the "purgatory fires" against Luther.

<sup>51</sup> This refers to the knavery of the Franciscans at Orléans. Cf. iii. 23. It occurred in 1533, and therefore is not in the list of the first edition of *Pantagruel*.

<sup>52</sup> Trans. *The Tomfooleries of the Sophists*. In the first editions, instead of *Sophistarum*, *Sorboniformium* was read.

<sup>53</sup> Fr. *La Racquette des Brimballeurs*. Duchat, followed by Lacroix, takes it to mean the grill or lattice in a convent which separates the monks from the nuns. *Racquet* not improbably signified the framework of the hand or foot (*carpus*, *tarsus*), and was used first for the hand, with which the *jeu de paume* or tennis was played, and afterwards for the stringed instrument that took its place. In the present connexion then it would mean any latticed opening.

The Head-gear<sup>54</sup> of the Penitentiaries.

The Back-gammon of the Knocking Friars.

*Lourdaudus De vita et honestate Braguardorum.*

*Liripipii Sorbonici Moralisationes, per M. Lupoldum.*<sup>55</sup>

Travellers' Knick-knacks.

The Topings of the tipping Bishops.

*Tarraballationes Doctorum Colonensium adversus Reuchlin.*<sup>56</sup>

The Cymbals of the Ladies.

The Martingale of the Dungers.

*Virevoustorium Naquettorum per F. Pedebilletis.*<sup>57</sup>

The Cobbler's Cries of a Stout heart.

The Mummery of the Robin-goodfellows.

*Gerson De auferibilitate Papae ab Ecclesia.*<sup>58</sup>

The Glissade of the Nominees and Graduates.

*Jo. Dytenbrodii De terribilitate Excommunicationum libellulus acephalus.*

*Ingeniositas invocandi Diabolos et Diabolas per M. Guingulphum.*<sup>59</sup>

The Hodge-podge of the perpetual Mendicants.

The Morisco-dance of the Heretics.<sup>60</sup>

The Old wives' Fables of Gaietanus.<sup>61</sup>

*Moillegroin doctoris Cherubici De origine Patepelutarum et Torticollorum ritibus lib. septem.*<sup>62</sup>

Sixty-nine fat Breviaries.

<sup>54</sup> *Barbute*, a sort of hood covering the face, pierced with holes for the eyes. They are often to be seen in processions in Rome and elsewhere.

<sup>55</sup> *Liripipium* (i. 18) is properly the pig-tail of a graduate's hood, here moralised upon—as were Homer and Ovid, and even the parts of a priest's dress, such as the stole, chasuble, etc.—by Lupoldus, a doctor in theology at Cologne.

<sup>56</sup> John Reuchlin (Grecised into Capnion) was one of the Humanists so strongly opposed by the Cologne doctors. Cf. *Epist. Obs. Vir., passim*, 1509-1516. A converted Jew named Pfefferkorn tried to persuade the magistrates to deprive the Jews of all Hebrew books except the Bible. Reuchlin opposed this (Lacroix).

<sup>57</sup> Trans. *The Tectotum of the Tennis-Markers by Friar Whirligig.*

<sup>58</sup> Jean Gerson, a Celestine, doctor of the Sorbonne and Chancellor of the Uni-

versity of Paris, was deputed in 1414 to the Council of Constance. On the occasion of the squabble of the Anti-Popes Gregory and Benedict XIII. against John XXII., he published the treatise here mentioned.

<sup>59</sup> *Gingulfus* is the name of a Breton saint. Naudaeus mentions a German of that name who wrote theological works.

<sup>60</sup> *Morisco-dance* here means the strap-pado used in the case of the Lutherans, who were jerked up on a rope and then let fall into the fire.

<sup>61</sup> *Henilles* = *Anillia* (Duchât). *Gaietanus*, a cardinal, author of a treatise *De auctoritate Papae et Concilii*.

<sup>62</sup> The *Cherubic* doctors, in allusion to the sanctity and great understanding of certain divines, also to their fiery faces. The *Pate-pelues* and *Torticollis* (cf. i. 54) are the Hairy-handed Jacobs and Wry-necked impostors, the Franciscans.

The Gaude Maria<sup>68</sup> of the Five Orders of Mendicants.

The Skin of the Tirelupins (Heretics) extracted from the yellow Boot incornifistibulated in the *Summa Angelica*.<sup>64</sup>

The Doter in Cases of Conscience.

The Fat Paunch of the Presidents.

The Jobbernowl of the Abbots.

*Sutoris*<sup>65</sup> *adversus quemdam qui vocaverat eum friponnatorem, et quod friponnatores non sunt damnati ab Ecclesia.*

*Cacatorium Medicorum.*

The Chimney-sweeper of Astrology.

*Campi Clysteriorum per S. C.*<sup>66</sup>

The Wind-drawer of the Apothecaries.

The Kiss-breech of Surgery.

*Justinianus De cagotis tollendis.*<sup>67</sup>

*Antidotarium Animae.*<sup>68</sup>

*Merlinus Coccaius de Patria Diabolorum.*<sup>69</sup>

Of these Books, some are already printed, and the others are now being printed in this noble City of Tübingen.<sup>70</sup>

<sup>68</sup> *Gaude Maria*, an anthem chanted before or after meat; it may mean the paunches of the monks, or again *gode-mare* = *cauchemar*, nightmare.

<sup>64</sup> This refers to the punishment of putting the legs of heretics in parchment boots, which, being brought near the fire, took off the skin with excruciating pain. *Summa Angelica* are the writings of St. Thomas Aquinas, the Doctor Angelicus.—*Incornifistibulated*. *Disincornifistibulated* occurs in iv. 15.

<sup>65</sup> *Sutor* = Pierre Couturier, a Carthusian, whom Erasmus had accused of *friponnerie* (rascality).

<sup>66</sup> S. C. = Symphorien Champier, phy-

sician to Antoine, Duke of Lorraine, who had written a treatise bearing this title.

<sup>67</sup> A parody of the title *de caducis tollendis* (Cod. vi. tit. 51), and also an allusion to a law of Justinian, *de mendicantibus validis* (Cod. xi. tit. 25).

<sup>68</sup> A book of prayers by Nicholas Saliceti, an abbé in the diocese of Strassburg. Antwerp 1490.

<sup>69</sup> Theophilo Folengo (Merlin Coccai) does actually describe the lower world in his last three *Macaronics* (23-25). Cf. iii. 11.

<sup>70</sup> At Tübingen were printed Lutheran books and others that were forbidden in France.

## CHAPTER VIII

### *How Pantagruel, being at Paris, received a Letter from his Father Gargantua, and the Copy thereof*

PANTAGRUEL studied very hard, as you may well understand, and profited accordingly; for he had an Understanding of a double Capacity,<sup>1</sup> and a Retentiveness of Memory equal to the Measure of twelve Bags<sup>2</sup> and Butts of Oil. While he was thus abiding there, he received one day a Letter<sup>3</sup> from his Father after the manner that here followeth:

"MOST DEAR SON,

"Among the Gifts, Graces and Prerogatives, with which the sovereign Creator,<sup>4</sup> God almighty, has endowed and adorned Human Nature at its Commencement, that one appears to me singular and excelling, by which we can in our mortal Estate acquire a kind of Immortality, and in the Course of this transitory Life perpetuate our Name and Stock; which is done by Lineage from us issuing in lawful Wedlock.<sup>5</sup> Whereby in a way is renewed over again to us that which was taken from us by the Sin of our first Parents; to whom it was said that, because they had not been obedient to the Commandment of God the Creator, they should die, and that by Death should be brought to Nought that stately Form in which Man had been created.

"But by this means of seminal Propagation, there continueth in

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<sup>1</sup> Fr. *à double rebras* (iv. 4, *festoyé et accolé à d. r.*). *Rebras* was the part of a sleeve or garment that was turned back.

<sup>2</sup> Fr. *oyres* = *ouïre* (Lat. *uter*).

<sup>3</sup> Fr. *lettres* = Lat. *litteras* = a letter.

<sup>4</sup> Fr. *plasmateur* (Gr. *πλάσμα*).

<sup>5</sup> Cf. Hooker, *Eccl. Pol.* I. v. 2: "The first degree of goodness is that general

perfection which all things do seek in desiring the continuance of their being. All things therefore coveting as much as may be to be like unto God in being ever, that which cannot hereunto attain personally doth seek to continue itself another way, that is by offspring and propagation."

the Children that which had been lost to the Parents, and to the Grandchildren<sup>6</sup> that which perished in the Children, and so on successively till the Hour of the last Judgment, when Jesus Christ shall have rendered up to God the Father His Kingdom in Peace, out of all Danger and Contamination of Sin; for then shall cease all Generations and Corruptions, and the Elements shall be free from their continuous Transmutations, seeing that the Peace so much desired shall be consummated and perfected, and that all Things shall be brought to their End and Period.

"And therefore, not without just and reasonable Cause, do I return Thanks to God my Preserver, for that He hath enabled me to see my hoary<sup>7</sup> Eld flourish again in thy Youth; for when, by His good Pleasure, who rules and governs Everything, my Soul shall leave this mortal Habitation, I shall not account myself wholly to die, but to pass from one Place to another; considering that in thee and by thee I abide in my visible Likeness in this World, living, seeing and conversing with People of Honour and my Friends, as I was wont to do. Which Conversation of mine has been, by means of the Help and Grace of God, not without Sin, I confess—for we all sin and continually beseech God to blot out our Sins—but without Reproach.

"Wherefore, if, as in thee abideth the Likeness of my Body, the Qualities of the Soul did not in like manner shine forth, men would not consider thee to be the Guardian and Treasure-house of the Immortality of our Name; and small would be the Pleasure I should take in seeing this, when I considered that the lesser Part of me, which is the Body, would abide, and the better Part, which is the Soul, and that by which our Name continues blessed amongst Men, would be degenerate and bastardised. And this I say, not from any Distrust I have of thy Virtue, which hath been already before approved by me, but to encourage thee still more earnestly to proceed from good to better. And that I write to thee at this present, is not so much to the end that thou mayest live in this virtuous Course, as that in so living and having lived thou shouldest rejoice, and strengthen thyself in like Resolution for the Time to come.

"For the Perfecting and Consummation of this Enterprise, thou mayest easily remember how that I have spared nothing, but so have helped thee thereunto, as though I had had no other Treasure in this World but to see thee once in my Life finished and perfect, in Virtue, Honour and Valour, as well as in every liberal and honourable Know-

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<sup>6</sup> Fr. *nepveux* = Lat. *nepotes*.

<sup>7</sup> Fr. *chanue* = Lat. *canuta* (Du Cange).

ledge, and to leave thee after my Death as a Mirror representing the Person of me thy Father, and if not as excellent and such in Deed as I do wish thee, yet certainly such in my Desire.

"But although my deceased Father, Grandgousier, of happy Memory, had devoted all his Efforts to make me profit in all Perfection of political Knowledge, and although my Labour and Study was well corresponding to, nay even went beyond his Desire; nevertheless, as thou mayest well understand, the Times were not so fit and proper for Learning as they now are, and I had no Supply<sup>a</sup> of such Preceptors as thou hast had.

"That Time was darksome and savouring of the Misery and Calamity wrought by the Goths, who had entirely destroyed all good Literature; but by Divine Goodness, its own Light and Dignity has been in my Lifetime restored to Letters, and I see such Amendment therein, that at present I should hardly be admitted into the first Class of the little Grammar-boys, although in my youthful Days I was reputed, not without Reason, as the most learned of that Age. And this I say not from any Vain-boasting, although it might be commendable to do so in writing to thee—for thou hast the Authority of <sup>a</sup> Marcus Tullius in his Book on Old-Age, and the Judgment of <sup>b</sup> Plutarch in the Book entitled: "How a man may praise himself without Reproach"—but to inspire thee with Emulation to strive still higher.

"But now all Methods of Teaching are restored; the Study of the Languages renewed—Greek (without which it is a Disgrace for a man to style himself a Scholar), Hebrew, Chaldean, Latin; Impressions of Books most elegant and correct are in use through Printing, which has been invented in my time by Divine Inspiration, as on the other side, Artillery has been invented by Devilish Suggestion.<sup>9</sup>

"All the World is full of knowing Folk, of most learned Preceptors, of most extensive Libraries, so that I am of Opinion that neither in the time of Plato nor Cicero nor Papinian<sup>10</sup> was there ever such Conveniency for Study as is seen at this time. Nor must any hereafter adventure himself in Public or in any Company, who shall not have been well polished in the Workshop of Minerva. I do see Robbers, Hangmen, Freebooters, Grooms, of the present Age more learned than the Doctors and Preachers of my Time.

<sup>a</sup> Fr. *copie* = Lat. *copia*.

<sup>9</sup> Cf. Milton, *P.L.* vi. 470-522; Ariosto, *Orl. Fur.* ix. st. 91; *Don Quix.* i. 38.

<sup>10</sup> *Papinian* (140-212 A.D.), an eminent Roman jurist in the times of Antoninus Pius and Septimius Severus, put to death by Caracalla. He was *Advo-*

*catus fisci* under Antoninus and Severus, and afterwards *libellorum magister* and *praefectus praetorio*. There are many excerpts from Papinian's writings in the *Digest*. He is also cited by Paulus and Ulpian, and his *Quaestiones*, *Responsa*, *Definitiones*, etc., were edited by Cujas.

<sup>a</sup> Cic. *Cato May.*  
9, 20, §§ 30, 32.  
<sup>b</sup> Plut. *Mor.*  
544 D.

"What shall I say? Women and young Girls have aspired to this Praise and celestial Manna of good Learning. So much is this the case, that at my present Age I have been constrained to learn the Greek Tongue, which I had not contemned like <sup>c</sup>Cato, but which I had not had Leisure to learn in my Youth; and I do willingly delight myself in reading the Morals of Plutarch, the fine Dialogues of Plato, the Monuments of Pausanias and the Antiquities of Athenaeus, whilst I wait for the Hour when it shall please God, my Creator, to call me and command me to depart from this Earth.

<sup>c</sup> Plut. *Cat. Maj.* c. 23.

"Wherefore, my Son, I admonish thee to employ thy Youth in making good Progress in thy Studies and in Virtue. Thou art at Paris, and thou hast Epistemon to thy Preceptor, so that the one can indoctrinate thee by lively and oral Instruction, the other by praiseworthy Examples.

"It is my Intention and Desire that thou learn the Languages perfectly; first the Greek, as <sup>d</sup>Quintilian will have it, secondly the Latin, and then the Hebrew, for the sake of the Holy Writings, and the Chaldaic and Arabic likewise; and that thou form thy Style, as to the Greek, in imitation of Plato, and as to the Latin, of Cicero. Let there be no History which thou hast not ready in thy Memory, whereunto shall aid thee the Cosmography of those who have written thereon.

<sup>d</sup> Quint. *Instit. Or.* l. 1, § 12.

"Of the liberal Arts, Geometry, Arithmetic and Music, I gave thee some Taste when thou wert yet little, of the Age of five or six Years; proceed to learn what remains, and of Astronomy learn all the Rules; but leave, I pray you, divining Astrology and the Art of Lullius,<sup>11</sup> as being Cheats and Vanities.

"Of Civil Law, I would have thee know by Heart the admirable Texts, and compare them with Philosophy.

"And as to the Knowledge of the Works of Nature, I would have thee devote thyself to its exact Study; so that there be no Sea, River nor Fountain, of which thou dost not know the Fishes; all the Fowls of the Air, all the Trees, Shrubs and Evergreens of the Forests, all the Herbs of the Earth, all the Metals hidden in the Womb of the Abysses, the precious Stones throughout the East and the South—let nothing be unknown to thee.

"Then carefully go over again the Books of the Greek, Arabian and Latin Physicians, not despising the Talmudists and Cabalists; and by frequent Dissections get thee the perfect Knowledge of the

<sup>11</sup> *Lullius*. Cf. ii. 7, n. 46. C. Agrippa 9th) of his *de Vanitate Scientiarum* to of Nettesheim devotes a short chapter (the disparaging Lullius (*de arte Lullii*).

other World,<sup>12</sup> which is Man. And at some Hours of the Day begin to attend to the Holy Scriptures ; first in Greek, the New Testament and the Letters of the Apostles, and then the Old Testament in Hebrew.

"In brief, let me see thee an Abyss of Knowledge ; for hereafter, when thou becomest a Man and growest great, thou must needs come forth from this Tranquillity and Repose of Study ; thou must learn Chivalry and Warfare, to defend my House, and succour our Friends in all their Needs, against the Assaults of Evil-doers.

"Moreover, I wish that shortly thou make Trial how much thou hast profited, which thou canst not better do than by trying Conclusions in all Knowledge, publicly with all and against all,<sup>13</sup> and by frequenting the Company of Learned men who are at Paris, as well as elsewhere.

• Wisdom of  
Sol. i. 4.

"But, because (according to the wise °Solomon) Wisdom entereth not into a malicious Soul, and Science without Conscience is but the Ruin of the Soul, it behoveth thee to serve, love and fear God, and in Him to put all thy Thoughts and all thy Hope, and to cleave to Him by Faith formed of Charity, so that thou mayest never be separated from Him by Sin.

"Hold in Suspicion the Deceits of the World. Set not thy Heart on Vanity ; for this Life passeth away, but the Word of the Lord endureth for ever. Be serviceable to all thy Neighbours and love them as thyself. Revere thy Preceptors. Flee from the Company of those whom thou wouldest not resemble, and receive not in vain the Graces which God hath given thee.

"And when thou shalt perceive that thou hast attained unto all the Knowledge that is acquired in those parts, return unto me, that I may see thee and give thee my Blessing before I die.

"My Son, the Peace and Grace of Our Lord be with thee. Amen.

"From Utopia this seventeenth day  
of the month of March.

"Thy Father,

"GARGANTUA."

This Letter having been received and read, Pantagruel took fresh Courage, and was inflamed with a Desire to profit more than ever ; insomuch that, had you seen him study and progress, you would have said that his Spirit among his Books was like Fire among Heather ; so indefatigable was it and ardent.

<sup>12</sup> *other World*, i.e. the Microcosm.

and made a great stir in the time of

<sup>13</sup> The famous Picus de Mirandola thus maintained theses *de omni scibili*

Rabelais. Cf. also ii. 10, and the Appendix.

## CHAPTER IX

### *How Pantagruel found Panurge,<sup>1</sup> whom he loved all his Life*

ONE day, as Pantagruel was taking a Walk without the City towards the Abbey of St. Antony,<sup>2</sup> discoursing and philosophising with his People and some Scholars, he met a Man of a handsome Figure and elegant in all the Lineaments of his Body, but pitiably wounded in divers Places, and in such Disarray that he seemed to have escaped from the Dogs ; or rather he resembled an <sup>a</sup>Apple-gatherer of the Country of Perche.

<sup>a</sup> Cf. iii. Prol.

As far off as he could see him, Pantagruel said to his Companions : " Do you see that Man, who is coming along the Road from the <sup>b</sup>Charenton Bridge ? By my Faith, he is only poor in Fortune, for I assure you that, by his Physiognomy, Nature hath produced him from some rich and noble Stock, but the Adventures that do befall People given to Research have reduced him to his present Penury and Indigence."

<sup>b</sup> Cf. i. 24, n. 8.

And so, as he came right upon them, he asked him : " My Friend, I beg you to be good enough to stay here a little and answer me what I shall ask you, and I am sure you will not repent it ; I have a very great Desire to give you Aid to the best of my Power in the Calamity in which I see you ; for you move me to great Pity. Wherefore, my Friend, tell me Who you are ? Whence you come ? Whither are you going ? What you seek ? and What is your Name ?

The Companion answered him in the German Tongue : <sup>3</sup>

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<sup>1</sup> *Panurge*, like nearly all Rabelais' characters, is from the Greek, in conformity with his Hellenistic tendencies. The actual name Panurgus occurs in Cicero (*pro Rosc. Com.* c. 10, § 27), and is well deserved here by the bearer, who proves sly and unscrupulous to a degree, but almost as diverting as Falstaff, some of whose characteristics he shares.

<sup>2</sup> The Abbey of St. Antoine was founded in 1198, and is now replaced by the hospital of the same name. The Court in the time of Rabelais was in the Palace des Tournelles ; a walk in this quarter would be very natural.

<sup>3</sup> The thirteen speeches made by Panurge in German, Unknown language, Italian, English, Basque, Lantern-lan-

"Junker, Gott gib euch Glück und Heil zuvor. Lieber Junker, ich lass euch wissen dass da ihr von mir fragt, ist ein arm und erbärmlich Ding, und wer hat viel davon zu sagen, welches euch verdrüsslich zu hören und mir zu erzählen wäre, wiewohl die Poeten und Oratoren vorzeiten haben gesagt in ihren Sprüchen und Sentenzen, dass die Gedächtniss des Elends und Armuth vorlängst erlitten ist eine grosse Lust."

To this answered Pantagruel: "My Friend, I do not understand this Jargon: wherefore, if you wish to be understood, speak another Language."

Then the Companion answered him:

"Albarildim gotfano dech min brin alabo dordin falbroth ringuam albaras. Nin porth zadikim almucathin milko prin al elmin enthoth dal heben ensouim; kùthim al dum alkatim nim broth dechoth porth min michais im endoth, pruch dal maisoulüm hol moth dansrilrim lupaldas im voldemoth. Nin hur diavosth mnarbotim dal gousch pal frapin duch im scoth pruch galeth dal Chinon min foulchrich al conin butathen doth dal prim."<sup>4</sup>

"Do you understand anything there?" said Pantagruel to the Company. To this Epistemon said: "I believe it is the Language of the Antipodes, and the Devil himself could not get his Teeth into it." Then said Pantagruel: "Gossip, I know not whether the Walls will understand you, but of us not a Soul understands a Syllable."

Then said the Companion:

"Signor mio, voi vedete per essemplio che la cornamusa non suona mai s'ella non ha il ventre pieno: così io parimente non vi saprei contare le mie fortune, se prima il tribulato ventre non ha la solita refettione. Al quale è avviso che le mani e li denti abbiano perso il loro ordine naturale e [sono] del tutto annichillati."

To this answered Epistemon: "As much of the one as of the other."

Then said Panurge:

"My Lord, if you be as virtuous of Intelligence as you are naturally relieved to the Body, you should have Pity on me: for Nature hath made us equal, but Fortune hath some exalted and some deprived; nevertheless

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guage, Dutch, Spanish, old Danish, Hebrew, Greek, French patois, Latin, all amount to much the same, namely, an urgent request for food. This incident in Panurge's life has been worked up into a story and attributed to Rabelais himself,

without much probability. Several pseudo- anecdotes about Rabelais have been furbished up from a similar source.

<sup>4</sup> This is undecipherable. Some commentators have supposed that it is Arabic, but wrongly.

*Virtue is often despised and Virtuous men depressed: for before the last End none is good.*"<sup>5</sup>

"Still less," replied Pantagruel.

Then said Panurge:

*"Jona andie, guaussa goussy etan behar da erremedio beharde, versela ysser lan da. Anbates, ottoyys nausu, eyn essassu gourr ay proposian ordine den. Non yssena bayta fascheria egabe, gen herassy badia sadassu nouira assia. Aran hondovan gualde eydassu nay dassuna. Estou oussyc eguinan soury hin er darstura eguy harm. Genicoa plasar vadu."*<sup>6</sup>

"Are you there," answered Eudemon, "Genicoa?" (Je n'y sois).

At this said Carpalim: "Saint Treignan, thou beest Scotchy, or I failed to understand."

Then answered Panurge:

*"Prug frest frinst sorgdmand strochdt drhds pag brlelang Gravot Chavygny Pomardiere rusth phallhdrag Deviniere pres Nays, Seuillé Kalmuc monach drupp del meupplis trincq drlnd dodelb up drent loch minc strincq jald de vins ders cordelis bur jocst stzampenards."*<sup>7</sup>

To this said Epistemon: "Do you speak Christian, my Friend, or Patelin Language? No, it is Lantern Language."

Then said Panurge:

*"Heere, ik en spreek anders geen tale dan kersten taale; my dunkt nochtans al en zeg ik u niet een woord mijnen nood verklaart genoeg wat ik begeere: geef my uit bermhertigheid net waar van ik gevoed mag zijn."*

To this answered Pantagruel: "As much of that."

Then said Panurge:

*"Señor, de tanto hablar yo son cansado. Por que suplico a Vuestra Reverentia que mire a los preceptos Evangelicos, para que ellos muevan Vuestra Reverentia a lo que es de conscientia, y, si ellos non bastaren, para mover Vuestra Reverencia a piedad, suplico que mire a la piedad natural, la qual yo creo que le movera como es de rason: y con esto non digo mas."*

To this replied Pantagruel: "Verily, my friend, I make no manner of Doubt that you know well how to speak divers Languages, but tell us what you wish in some Language that we can understand."

Then saith the Companion:

<sup>5</sup> The actual text in the edition of 1542 is as follows: "Lard, ghest tholb be sua virtiuss be Intelligence as yi Body schall biss be naturall relvtht, tholb suld of me pety have, for Nature hass ulss egually maide; bot Fortune sum exaltit hess and oyis deprevit. Non ye less viois mou virtius deprevit and virtiuss men

descrivis; for anen ye lad end iss non good."

<sup>6</sup> This has been shown to be Basque.

<sup>7</sup> This seems to be an assemblage of words invented by Rabelais. There is a stanza of Lantern-language at the end of iii. 48 in which the words bear some sort of resemblance to this.

"Myn Herre, endog jeg med ingen tunge taledé, ligeson born, oc uskel-  
lige creature : Mine Kloedebon, oc mit legoms magerhed udviser alligevel  
klarlig hvad ting mig best behof gioris, som er sandelig mad oc dricke :  
Hvorfor forbarme dig over mig oc befal at gíve mig noguet af hvilcket jig  
hand styre min gioendis mage, ligerviis som man Cerbero en suppe forsetter.  
Saa skal du lefve loenge oc lycsalig."<sup>8</sup>

"I believe," said Eusthenes, "that this is the way the Goths spoke,  
and, if God so pleased, we should thus speak if we spoke backwards."

Then said the Companion :

"Adoni scholom lecha : im ischar harob hal habdeca bemeherah thithen  
li kikar lehem cham cathub. Laah al Adonai cho nen ral."<sup>9</sup>

To this answered Epistemon : "Now, I understand very well, for it  
is the Hebrew tongue most rhetorically pronounced."

Then said the Companion :

"Despota toinun panagathe dioti su moi ouk artodatis ? Horas gar  
limo analiscomenon eme athlion kai en to metaxu eme ouk eleis oudamos  
zetis de par emou ha ou chre. Kai homos philologoi pantes homologousi  
tote logous te kai rhemata peritta huparchein hopote pragma auto pasi  
delon esti. Entha gar anankei monon logoi eisin hina pragmata (hon  
peri amphibetoumen) me prospheoros epiphanetai."

"Why," said Carpalim, Pantagruel's Lacquey, "it's Greek ; I under-  
stood it."—— "How ? Hast thou lived in Greece ?"

Then said the Companion :

"Agonou dont oussoys vou denaguez algarou : nou den farou zamist  
vous mariston ulbrou, fousquez vou brol tam bredaguez moupregon den  
goul houst, daguez daguez nou croupys fost bardounnoflist nou grou.  
Agou paston tol nalprissys hourtou los ecbatanous prou dhonguys brol  
panygou den basrou noudous caguons goulfren goul oust trop passou."<sup>10</sup>

"I fancy I understand it," said Pantagruel ; "for it is either the  
Language of my Country Utopia, or certainly it resembles it in Sound."  
And, as he was about to begin some Discourse, the Companion said :

"Jam toties vos per Sacra perque Deos Deasque omnes obtestatus sum, ut  
si qua vos pietas permovet, egestatem meam solaremini, nec hilum proficio  
clamans et ejulans. Sinite, quaeso, sinite viri impii, quo me Fata vocant  
abire, nec ultra vanis interpellationibus obtundatis, memores veteris illius  
adagii quo Venter famelicus auriculis carere dicitur."<sup>11</sup>

"But really, my Friend," said Pantagruel, "cannot you speak French ?"

<sup>8</sup> This is old Danish.

<sup>9</sup> This is very nearly Hebrew.

<sup>10</sup> This is uncertain, possibly some  
French patois.

<sup>11</sup> Venter famelicus. Plut. Cato Maj.

c. 8 : χαλεπὸν πρὸς γαστέρα λέγειν ὅτι  
οὐκ ἔχουσιν. Cf. ii. 15, iv. 63.

"That I can do very well, sir," answered the Companion, "Heaven be praised. It is my natural Language and Mother-tongue, for I was born and bred in my young Days in the Garden of France, Touraine."

"Then," said Pantagruel, "tell us what is your Name and where you come from, for, by my Faith, I have taken so great an Affection for you that if you will hearken unto my Will, you shall never stir from my Side, and you and I will make a new Pair of Friends, such as were Aeneas and Achates."

"Sir," said the Companion, "my true and proper Name of Baptism is Panurge, and at present I come from Turkey, where I was taken Prisoner, when they went to Mitylene<sup>12</sup> in an evil Hour, and I will relate to you most willingly my Fortunes, which are more marvellous than those of Ulysses; but since it is your Pleasure to retain me with you—and I do most heartily accept the Offer, protesting never to leave you, even should you go to all the Devils in Hell—we shall have, at some other more convenient Season, Leisure enough to give Account of them; for at this present I have a very urgent Necessity to feed. Whetted Teeth, empty Belly, parched Throat, ravenous Appetite, all are set upon it. If you will only set me to work, it will be a Treat to you to see me tuck in. In Heaven's name, give Order for it."

Then Pantagruel commanded that they should take him home and set before him good Store of Victuals. This was done, and he ate right well that Evening, and went to bed like a Capon,<sup>13</sup> and slept till Dinner-time the next Day, so that he only made three Steps and a Jump from Bed to Table.

<sup>12</sup> *Mitylene*. In 1502, being a jubilee year, a papal bull ordered a crusade against the Turks, whose fleet had appeared before Venice. The French besieged Mitylene, but were betrayed by the Venetians and defeated by the

Turks, who took thirty-two prisoners (among whom Panurge represents himself) and forced them to raise the siege (Duchat).

<sup>13</sup> *en chapon*, i.e. quite early, immediately after supper.

## CHAPTER X

*How Pantagrue! equitably decided a Controversy that was  
marvellously obscure and difficult, so justly that his  
Judgment was styled most admirable \**

PANTAGRUEL, well remembering his Father's Letter and Admonitions, wished one day to make Trial of his Knowledge.

Accordingly in all the Crossways of the City he put up *Conclusions* to the Number of nine thousand seven hundred and sixty-four<sup>1</sup> in all manner of Knowledge, touching in them on the most debated Points in all Sciences.

And first of all in Litter-street,<sup>2</sup> he held Dispute against all the Regents, Students in Arts, and Orators, and put them all on their Beam-ends. Afterwards in the Sorbonne, he disputed against all the Theologians for the space of six Weeks, from four o'Clock in the Morning till six in the Evening; except two hours' Interval to take his Repast and to refresh himself.†

And at this were present the greatest part of the Lords of the Court, Masters of Requests, Presidents, Counsellors, those of the Accounts, Secretaries, Advocates and others; together with the Sheriffs of the said City, with the Physicians and Professors of the Canon-law. And note that of these the greater part took the Bit in their Teeth; but, not-

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\* ABC read *plus admirable que celui de Salomon*.

† AB add *non qu'il engardast lesdits Theologiens et Sorboniques de chopiner et se rafraichir à leur buvettes accoustumées*; and throughout the chapter *Sorbonne* and *theologiens* have been replaced by *sophists*.

<sup>1</sup> Pico della Mirandola in the winter of 1486-7 offered to maintain at Rome 900 theses *de omni scibili*; ii. 18.

<sup>2</sup> *rue de la Fourre* (near the Place Maubert) was the street in Paris where the poorer students used to lodge. It got

its name because straw served them for beds and furniture. Dante says in *Par. x.* 137:

La luce eterna di Sigieri,  
Che, leggendo nel vico degli strami,  
Sillogezzò invidiosi veri.

withstanding their *ergoes* and Fallacies, he put them all to Confusion,<sup>8</sup> and showed them visibly that they were nothing but Calves in Petticoats.

Hereupon all the World began to noise it abroad, and to speak of his so marvellous Knowledge, even the good Women, Laundresses, Brokers, Roast-meat-sellers, Penknife-sellers, and others, who, when he passed along the Streets, would say: "That is He";<sup>4</sup> at which he took Pleasure, as did <sup>a</sup> Demosthenes, the Prince of the Greek Orators, when a crooked old Woman, pointing him out with her Finger, said: "That is the Man."

<sup>a</sup> Cic. *Tusc. D.*  
v. § 103.

Now at this very time, there was a Suit pending in the Court between two great Lords, of whom one was called my Lord Kissbreech, Plaintiff on the one Part, the other my Lord Suckfizzle, Defendant on the other Part; whose Controversy was so high and difficult in Law, that the Court of Parliament understood therein no more than High Dutch.

Wherefore, by the Command of the King were assembled four of the most learned and fattest from all the Parliaments in France, and all the principal Regents of the Universities, not only of France but also of England and Italy, such as Jason,<sup>5</sup> Philippus Decius,<sup>6</sup> Petrus de Petronibus and a Rabble of other old Rabanists.<sup>7</sup> Thus assembled for the space of forty-six Weeks, they had not been able to get their Teeth into it, or clearly to understand the Case, to put it to rights in any way whatever, whereat they were in such Despite that they most villainously bewrayed themselves for Shame.

But one among them named du Douet,<sup>8</sup> the most learned, the most expert and prudent of them all, one day when they were all philogrobolised in their Brain said to them:

"My Masters, now for this long while we have been here, without doing anything but waste Time, and we can find neither Shore nor Bottom in this Matter, and the more we study therein the less we understand of it, which to us is a great Disgrace and Burden on our Con-

<sup>8</sup> *quinaulx*. Formerly the derivation given was from *quin*, an ape; Littré derives it from *quini* (Lat.), the five fingers outspread from the cheek in the gesture known as *quine-mine*. It occurs also in i. 13.

<sup>4</sup> Cf. "At pulcrum est digito monstrari et dicier, Hic est" (Pers. i. 28).

<sup>5</sup> *Jason*, called Denores, a jurisconsult at Padua at the end of the 15th century, and preceptor of Decius.

<sup>6</sup> *Decius*, professor of law at Pisa and

Pavia, and afterwards a counsellor at Bourges under Louis XII.

<sup>7</sup> *Rabanistes*, from Rabanus, a monk, who composed a sort of Cabala in Latin verse. Agrippa, *Van. Sc.* c. 47 (De Cabala).

<sup>8</sup> *du Douet* (iv. 37). Briand Vallée, lord of Douet, of Saintonge, counsellor of the parliament of Bordeaux. He saved the elder Scaliger from the stake on the charge of having eaten meat in Lent.

sciences, and in my Opinion we shall not get out of it but with Dishonour, for we do nothing but dote in our Consultations; see therefore what I have thought upon.

"You have surely heard speak of this great Personage, called Master Pantagruel, who hath been found to be learned above the Capacity of this present Age, in the great Disputations which he has publicly held against all Comers. I am of Opinion that we call him in, and confer with him in this Matter; for never will man come to the End with it if he does not."

Hereunto willingly consented all those Counsellors and Doctors; and accordingly they sent for him on the spot, and entreated him to be pleased to canvas the Suit and sift it thoroughly, and to make to them a Report such as should seem good to him in true legal Science; and they delivered into his Hands all the Sacks and Pancarts (Documents), which made up well-nigh the Load of four great Jackasses.

But Pantagruel said to them: "My Masters, are the two Lords who have this Suit between them still living?" To which it was answered him, Yes.

"What a Devil then," said he, "is the use of all these paltry Bundles of Papers and Copies, that you give me? Is it not better to hear their Debate by means of their own living Speech, than to read these Babooneries here, which are nothing but Deceits, diabolical Chicanneries of Cepola,<sup>9</sup> and Subversions of Equity? For I am sure that you and all those through whose Hands the Suit has passed, have devised all you could *Pro et Contra*, and in the Case where their Controversy was patent and easy to determine, you have obscured it by foolish and unreasonable Reasons, and by silly opinions of Accursius,<sup>10</sup> Baldus,<sup>11</sup> Bartolus,<sup>12</sup> de Castro,<sup>13</sup> de Imola,<sup>14</sup> Hippolytus,<sup>15</sup> Panormitanus,<sup>16</sup> Bertachin,<sup>17</sup> Alexander,<sup>18</sup> Curtius<sup>19</sup> and those other old Mastiffs, who never under-

<sup>9</sup> *Bartholomaei Veronensis, vulgo nuncupati Cepollae, Castellae juris*, 4°, 1490. A book in great repute because it shewed how to assert and maintain all the artifices to get round the law and to prolong suits.

<sup>10</sup> *Accursius*, born in Florence, compiler of the Gloss. Cf. ii. 5.

<sup>11</sup> *Petrus Baldus de Ubaldis* of Perugia (1323-1400), teacher of law at Pavia, Bologna and Padua.

<sup>12</sup> *Bartolus*. Cf. i. 10, n. 3.

<sup>13</sup> *Paul de Castro*, a jurisconsult of the 15th century, † 1447.

<sup>14</sup> *John de Imola*, † 1436 at Bologna.

He wrote a commentary on the Clementines and the Decretals.

<sup>15</sup> *Hippolytus Riminaldus*, a jurisconsult at the end of the 15th century, † 1473.

<sup>16</sup> *Panormitanus*, from Palermo (Lat. Panormus), where he was archbishop. His name was Nicolas Tudeschi, interpreter of the canon law (1386-1445).

<sup>17</sup> *Bertachin*, an Italian *ictus* at the end of the 15th century. Cf. ii. 1.

<sup>18</sup> *Alexander d'Imola*, surnamed Tortagnus, † 1477.

<sup>19</sup> *Jacques Curtius*, born at Bruges about 1500. Translated the *Institutes*.

stood the least Law of the Pandects, and were no more than lumpish Tithe-calves, ignorant of everything that is necessary for the Understanding of the Laws.

"For (as is quite certain) they had no Knowledge of either Greek or Latin, but only of Gothic and Barbarian. And yet the Laws were first taken from the Greeks, as you have the Testimony of Ulpian *l. posteriori De orig. juris*,<sup>20</sup> and all the Laws are full of Greek Words and Sentences; and secondly, they have been digested into Latin, the most elegant and ornate in the whole Latin language; and I will not except therefrom willingly either Sallust or Varro or Cicero or Seneca or Titus Livius or Quintilian.

"How then could these old Dotards have understood the Text of the Laws, who never saw a good Book in the Latin Tongue; as manifestly appeareth by their Style, which is the Style of a Chimney-sweeper or of a Cook and Scullion, not of a Jurisconsult?

"Moreover, seeing that the Laws are excerpted from out of Philosophy, both moral and natural, how shall these Fools understand it, who, by the Lord, have less studied in Philosophy than my Mule? With regard to the cultivated Literature and Knowledge of Antiquities and History, they were as much provided with those Faculties as is a Toad with Feathers;<sup>21</sup> nevertheless the Laws are quite full of this, and without it cannot be understood, as some day I will show more openly in Writing.

"Wherefore, if you wish that I should take Cognisance of this Suit, first, I beg you, have all these Papers burnt, and secondly cause the two Gentlemen to come before me in Person, and when I shall have heard them, I will tell you my Opinion thereon, without any Disguise or Disimulation whatever."

Upon this, some among them spoke against it; as you know that in all Companies there are more Fools than Wise men, and the larger Party always gets the upper Hand of the better, as <sup>b</sup> Titus Livius saith <sup>b Liv. xxi. 4, § 2.</sup> in speaking of the Carthaginians. But the said du Douet manfully held to the contrary, maintaining that Pantagruel had well said; that these Records, Bills of Inquiry, Replies, Rejoinders, Exceptions, Counterpleadings and other such Devilries, were nothing but Subversions of Equity and Prolongings of Suits, and that the Devil would carry them away, one and all, if they did not proceed otherwise, that is, according to Evangelical and Philosophical Equity.

<sup>20</sup> This law is one of Pomponius and not of Ulpian (Duchat).

<sup>21</sup> ABC add *et en usent comme un crucifix d'un pifre*, meaning "have as

much use for them as a drunken heretic has for a crucifix," inverting the last words, as Rabelais sometimes does. D suppresses this sentence.

In short, all the Papers were burnt and the Gentlemen convoked to appear in Person.

Then said Pantagruel to them : "Are you they that have this great Difference together?"

"Yes, my Lord," said they.

"Which of you is the Plaintiff?"

"It is I," said the Lord of Kissbreech.

"Go to, then, my Friend, and set forth to me your Affair from point to point according to the Truth ; for, by Cop's body, if you lie in a single Word, I will take your Head from off your Shoulders, and will shew you that in Justice and Judgment men ought to speak nothing but the Truth. Wherefore give heed not to add or diminish aught in the Statement of your Case. Say on."

THE  
PHILOSOPHICAL CREAM  
OF THE  
ENCYCLOPAEDIC QUESTIONS<sup>1</sup> OF PANTAGRUEL

WHICH WILL BE SORBONICOLIFICABILITUDINISSILY DISCUSSED IN THE  
SCHOOLS OF DECREE<sup>2</sup> NEAR ST. DENYS DE LA CHARTRE  
AT PARIS

*Utrum* a Platonic Idea, bounding to the right under the Orifice of Chaos, could drive away the Squadrons of the Atoms of Democritus.<sup>3</sup>

*Utrum* the Flitterbats, seeing through the Transparency of the <sup>a</sup> Gate of Horn, could by Espionage discover the Morphean Visions, <sup>a</sup> Cf. iii. 13. by unrolling gyronically the Thread of the wonderful Crape<sup>4</sup> that envelops the *atilli* of ill-caulked Brains.

*Utrum* the Atoms, whirling to the Sound of the Hermagoric<sup>5</sup> Harmony, could make a Compaction or a Dissolution of a Quintessence by the Subtraction of the <sup>b</sup> Pythagorean Numbers.

<sup>b</sup> iv. 33, v. 36.

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<sup>1</sup> *Encyclopaedic Questions.* These problems were first published in the Lyons edition of 1558. Apparently it is a specimen of the 9764 Theses which Pantagruel put up for discussion in all the corners of the city. They are appended here as being probably written by Rabelais. A similar problem may be found mentioned among the books in ii. 7.

<sup>2</sup> *Schools of Decree*, the Lecture-room in which Gratian's Decree (cf. iv. 52) was

published. It was in the building where formerly had been the prison (*Chartre*) of St. Denis.

<sup>3</sup> *Atoms of Democritus.* Cf. Cic. *de Fin.* i. 6, §§ 18-20; Lucretius, i. and ii. *passim*.

<sup>4</sup> *i.e.* the *rete mirabile*. Cf. iii. 5, iv. 30.

<sup>5</sup> Hermagoras of Amphipolis, a Stoic, pupil of Perseus, the freedman of Zeno, mentioned by Suidas.

*Utrum* the hybernal Frigidity of the Antipodes, passing in an orthogonal Line through the homogeneous Solidity of the Centre, could by a gentle Antiperistasis<sup>6</sup> warm the superficial Connexity of our Heels.

*Utrum* the Tassels of the Torrid Zone could so water themselves at the Cataracts of the Nile, that they should come to moisten the most burnt-up Parts of the Empyrean Heaven.

*Utrum*, only by the long Hair given her, the metamorphosed She-bear having her Breech shaven *à la bougresque*, to make a Crest for Triton, could be Guardian of the Arctic Pole.

*Utrum* an elementary Sentence may allege decennial Prescription against amphibious Animals, and *à contra*, the other respectively put in a Complaint, in case of<sup>c</sup> Seising and Handsel.

*Utrum* an Historical and Meteoric<sup>7</sup> Grammar, contending for its Anteriority and Posteriority by the Triad of the Articles,<sup>8</sup> could find some Line or Character of their Chronicle on the Zenonian Palm.<sup>9</sup>

*Utrum* the *genera generalissima* by violent Elevation above their Predicaments could climb to the Heights of the Transcendentals,<sup>10</sup> and by Consequence leave barren the special and predicable Species, to the great Damage and Prejudice of the poor Master of Arts.

*Utrum* the omniformous Proteus, turning himself into a Grasshopper and musically trying his Voice in the Dog-days, could with a morning Dew-drop carefully bottled up in the Month of May, make a third Concoction<sup>11</sup> before the entire Course of the Zodiac Girdle.<sup>12</sup>

<sup>6</sup> *Antiperistasis*=reciprocal pressure.  
 πῶς ποτέ φησιν ὁ Πλάτων τὴν ἀντι-  
 περίστασιν τῆς κινήσεως, διὰ τὸ μηδαμοῦ  
 κενὸν ὑπάρχειν, αἰτίας εἶναι τῶν περὶ τὰς  
 λατρικὰς σικύας παθημάτων, καὶ τῶν περὶ  
 τὴν κατάψοσιν, καὶ τὰ μπιτούμενα βάρη,  
 καὶ τὰ τῶν ὑδάτων βέβρυγα, καὶ κερανοῖς,  
 τῇ τε φαινομένην πρὸς ἡλεκτρα καὶ τὸν  
 λίθον τὸν Ἑράκλειον ὄλεθρον, τὰς τε τῶν  
 φθόγγων συμφωνίας; (Plutarch, *Platon*.  
*Quaest.* vii. 1004 E).

<sup>7</sup> *Meteoricques* (? *Methodicques*).

<sup>8</sup> *Articles* or joints, *Articuli*.

<sup>9</sup> *Zenonian palm*, i.e. of Zeno, founder of the Stoics (362-264 B.C.) Cf. Cic. *Orat.* § 113: "Disputandi ratio et loquendi dialecticorum, oratorum autem dicendi et orandi. Zeno quidem ille, a quo

disciplina Stoicorum est, manu demonstrare solebat quid inter has artes interesset; nam cum compresserat digitos pugnumque fecerat dialecticam aiebat ejusmodi esse; cum autem diduxerat et manum dilataverat *palmae illius similem eloquentiam* esse dicebat."

<sup>10</sup> *Transcendentals*=the Platonic Universals or Ideas.

<sup>11</sup> *third Concoction* (cf. iii. 31)=perfect digestion.

<sup>12</sup> i.e. whether a grasshopper could digest a dew-drop in a year.

μακαρίζομαι σι, τίποτε,  
 ὅτι διδρῖον ἐστ' ἄκρον  
 δέλεον ὁρίσιν στωικῶν  
 βασιλεὺς ὅπως δίδει.

Anacreontes, 32.

*Utrum* the black Scorpion could suffer Solution of Continuity in his Substance, and by the Effusion of his Blood obscure and blacken the Milky way,<sup>18</sup> to the great Prejudice and Damage of the Jacobipetous Huff-snuffs.

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<sup>18</sup> *Milky way*, etc. Cf. ii. 2, *Progn.* dicunt quod Galaxia est naturae elementaris" (Gerilambius in *Epist. Obs.* cap. 5. "Etiam Albertistae dicunt quod Galaxia est naturae caelestis. Thomistae *Viror.* ii. 45).

## CHAPTER XI

### *How the Lords of Kissbreech and Suckfizzle did plead<sup>1</sup> before Pantagruel without Advocates*

THEN began Kissbreech in Manner as followeth :

"My Lord, it is true that a good Woman of my House was carrying Eggs to the Market to sell——"

"Be covered, Kissbreech," said Pantagruel.

"Grammercy, my Lord," said the Lord of Kissbreech.

"But to the purpose, there passed between the two Tropics six white Pieces towards the Zenith and a Halfpenny, forasmuch as the Rhiphaean Mountains had this year had a great Sterility of Happelourdes by means of a Sedition of Babblers stirred up between the Jabberers and the Accursians, for the Rebellion of the Switzers, who had assembled together to the Number of the Bumbees, to go to the Handsel-getting on the first Hole of the Year, when men give Brewis to the Oxen and the Key of the Coals to the Maids, to give Oats to the Dogs.

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<sup>1</sup> The pleadings in this and the next chapter and the decision in the thirteenth chapter are without doubt primarily intended as a satire on the "law's delay" and the interminable and unintelligible pleading of the Canon lawyers, who were as much hated by Rabelais as the monks. It is not improbable (but the idea must necessarily rest on conjecture) that there are oblique allusions cropping up in this tissue of incoherence to the lawsuit between Louise de Savoye, the King's mother, and the Constable de Bourbon, as to whether he should take the estates of his late wife, Suzanne de

Bourbon, in accordance with her will, and so become possessed of all the immense Bourbon possessions, or that they would lapse to Louise, as was suggested to her by the Chancellor Duprat. Louise had wished to marry the Constable, but had been slighted. Her cause was advocated by Poyet; Lizet, under Duprat's instructions, was for the King, and Montholon for the Constable. After eleven months' suspense, in which there were several adjournments, Parliament referred the question in August 1523 to the King's Council, placing the Constable's possessions in sequestration.

"All the Night they did nothing (with their Hand on the Pint-pot<sup>3</sup>) but despatch Bulls on foot and Bulls on horseback to keep back the Boats, for the Tailors would only make of the stolen Shreds

a bagpipe Swell  
To cover the Ocean Main,

which was then great with Child of a Potful of Cabbage, according to the Opinion of the Hay-trussers; but the Physicians said that by the Urine they could discover no evident Sign

of the Pace of the Bustard,  
Of eating Mattocks dressed with Mustard,

except that the Gentlemen of the Court should give by B flat, a Command to the Pox not to go about any more picking up Silk-worms, and so walk about during divine Service, for the Louts had already a good Beginning in dancing a Shake-down to a Diapason,

One Foot in the Fire  
And their Head in the Mire,

as good man Ragot<sup>8</sup> was wont to say.

"Ha, my Masters, God moderates all things at His good Pleasure, and against Fortune the perverse a Carter broke his Whip in Derision.<sup>4</sup> This was on the Return from *La Bicoque*<sup>5</sup> when Master Antitus<sup>6</sup> of Cressplots was passed as Licentiate in Dulness, as the Canon-lawyers say: *Beati Dunces quoniam ipsi stumblaverunt*.

"But that which makes Lent so high, by \* Saint Fiacre of Brie, \* Cf. iii. 47, n. 2. is for no other reason than that

Pentecost  
Doth never come but to my Cost,

<sup>3</sup> *La main sur le pot* refers to the custom of drinking to clinch a bargain. Cf. ii. 32.

Encores se jeusses dict  
"La main sur le pot!" par ce dict  
Mon denier me feust demouré.

*Patelin*, 396-398.

<sup>8</sup> *Ragot*. A famous beggar in the time of Louis XII. and the early years of Francis I. (Duchât).

<sup>4</sup> Cf. old proverb:

Contre Fortune la diverse  
N'y a si bon char qui ne renverse.

<sup>5</sup> *La Bicoque*. Bicocca, near Milan,

where Marshal de Lautrec was defeated by the Imperialists in 1522, through the disaffection of his 16,000 Swiss mercenaries and Venetian troops. This defeat was the beginning of a series of disasters for the French.

<sup>6</sup> *Antitus* (iv. 40, v. 2). Maître Antitus occurs in an old Morality by Nichole de la Chesnaye entitled *La Condamnacion de Banquet* (Paris 1511). He seems to have been a sort of Lucullus of the Middle Ages. *Faire de l'Antitus* became a proverbial expression to signify one who gives himself airs.

but

Marry, come up !

A little Rain lays a high Wind,<sup>7</sup>

seeing that the Sergeant did not put the White at the Butt so high that the Clerk did not lick his Fingers orbicularly feathered with Ganders' Quills ; and we see manifestly that every one holds himself to blame, except he have looked in a Perspective ocularly towards the Fire-place, at the Spot where hangs the Ensign of the Wine of forty Girths,<sup>8</sup> which are necessary for twenty Stockings of Reprieves of five Years.<sup>9</sup> However, at the least, he who would not fly the Fowl before the Cheesecakes ought to discover it, for the Memory is often lost when a man puts on his Hose inside out. Well, God keep thee from Harm, Thibault Mitaine."

Then said Pantagruel : "Softly, my Friend, softly ; speak at Leisure and without Temper. I understand the Case ; proceed."

"Well, My Lord," said Kissbreech, "the said Good woman as she was saying her *Gaudes* and *Audi-noses*<sup>10</sup> could not cover herself from a false Back-blow mounting, by the Powers, by the Privileges of the University, except by warming herself Anglically (? angularly), covering it with the Seven of Diamonds and then letting go a flying Thrust as near as may be to the Place where they sell the old Rags, which the Painters of Flanders use, when they wish right well to shoe the Grass-hoppers ; and I do marvel mightily how it is that the World doth not lay, seeing it doth so well hatch."

Here the Lord of Suckfizzle wished to interpellate and say something, whereupon Pantagruel said to him : "By St. Antony's Belly, doth it pertain to thee to speak without Command ? I do here sweat with Travail to understand the Procedure of your Difference, and yet thou comest to trouble me ? Peace in the Devil's name, Peace ! Thou shalt speak thy Belly-full when this Man hath finished. Proceed," said he to Kissbreech, "and hurry not yourself."

"Seeing then," said Kissbreech,

"That the Pragmatic Sanction<sup>11</sup>  
Did make thereof no Mention,

<sup>7</sup> *Peu de pluie*, etc. This proverb is the title of iv. 44.

<sup>8</sup> *of forty Girths*, i.e. strong excellent wine requiring forty hoops to keep it.

<sup>9</sup> *Quinquenelles*, respite of five years to pay debts when the bankrupt could show himself clear of blame.

Qu'il ne leur failloit nul *respit*  
*Delay, grace ne quinquennelle.*  
Coquillart, *Plaidoyer* (ii. 80).

<sup>10</sup> Certain prayers or anthems beginning with the words *Gaudes* and *Audi nos*.

<sup>11</sup> *Pragmatic Sanction*. The well-known compacts made by Louis IX.

and that the Pope gave Liberty to each one to f—t at his Ease, if the Blankets were not streaked, whatever Poverty there was in the World, provided they do not cross themselves with the left-hand of the Ribald crew,<sup>12</sup> the Rainbow lately forged at Milan, to hatch Larks, consented that the Good woman should tread down the Heel of the Sciatica Patients by the Protest of the little testiculated Fishes, which at that time were necessary for understanding the Construction of old Boots.

"However, John Calf her Cousin-german, stirred up by a Log from the Woodstack, advised her not to put herself to the Hazard of buck-washing the brimballatory Lye without first whitening the Paper; thereupon spin the Teetotum;<sup>13</sup> for

*Nom de ponte vadit quicum sapientia cadit,*<sup>14</sup>

seeing that the Masters of the Accounts did not agree in casting up the number of German Flutes, of which they had framed the *Spectacles of Princes*<sup>15</sup> lately printed at Antwerp.

"And there, My Masters, is what makes a bad Return; and I believe the opposite Party therein, *in sacer verbo dotis*.<sup>16</sup> For, wishing to obey the King's Pleasure, I had armed myself from Head to Foot with Belly-timber, to go to see how my Vintagers had slashed their high Bonnets, the better to play at Anticks; for the Time was a little dangerous in coming from the Fair, whereby several Franc-Archers had been refused on Parade, notwithstanding the Chimneys were high enough according to the Proportion of the Windgalls and Malanders of our friend Baudichon.

"And by this Means there was a great Year of tawny Beetles (copper Tripods) through the whole Land of Artois, which was no small Profit for the Gentlemen Porters of Fagots, when they ate, without unsheathing, Cocklicranes with Stomach unbuttoned. And it were my Wish that every one had as fine a Voice; they would then play better at Tennis for it, and those little Tricks, which they have made to etymologise the Patins, would descend more easily into the Seine, to serve for ever

in 1228 and Charles VII. in 1438 with the Popes, with regard to benefices, by which the Kings of France had the appointment to all Church offices, and the Popes confirmed their choice. The Pragmatic Sanction appears in iii. 41 as the wife of the Lateran Council. Louis XI. tried to revoke the Pragmatic Sanction, but was not supported by his Parliament.

<sup>12</sup> *Ribaudaille*. Cf. *Apologie pour Hérodote*, c. 39.

<sup>13</sup> *pille*, made, *jocque*, *fore*, or their first letters P·N·I·F, mark the sides of a teetotum. Cf. i. 22.

<sup>14</sup> *Nom de ponte*, etc. Transposing *vadit* and *cadit*.

<sup>15</sup> *Les lunettes des Princes*. A book by Jean Meschinot published at Nantes (1493).

<sup>16</sup> = *in verbo sacerdotis*.

at the Millers' Bridge,<sup>17</sup> as was formerly decreed by the King of the Canaries, and the Order is still to be seen in the Records of the House.

"Therefore, My Lord, I request that by your Lordship there may be said and declared on this Case what is reasonable, with Costs, Damages and Interest."

Then said Pantagruel: "My Friend, do you wish to say any more?"

Kissbreech answered: "No, My Lord; for I have said all the *tu autem*,<sup>18</sup> and have departed from it in nothing, upon my Honour."

"You then," said Pantagruel, "my Lord of Suckfizzle, say what you will and be brief—without, however, leaving out anything that will serve your Purpose."

<sup>17</sup> *the Millers' Bridge*. First built under Charles the Bald, whose name it bore. It was afterwards called the *pont aux Colombes*, then the *pont aux Meuniers*. It was destroyed in 1596, rebuilt in 1609 with the name *pont Marchand* and afterwards *pont aux*

*oiseaux*, and was burnt down in 1621 (De Launaye).

<sup>18</sup> *tu autem*=the whole from beginning to end. *Tu autem Domine miserere nobis* are the words used at the closing of the short Lesson at the end of the Service of Prime. Cf. i. 13, n. 10.

## CHAPTER XII

### *How the Lord of Suckfizzle pleaded before Pantagruel*

THEN began the Lord of Suckfizzle in Manner as followeth :

"My Lord, and you, my Masters,

"If the Iniquity of Men were as easily seen in categorical Judgment as one discerns <sup>a</sup> Flies in Milk, the World's four Oxen would not be so much eaten up by Rats <sup>1</sup> as they are, and there would be many Ears upon Earth, which have been nibbled away too scurvily. For although everything which the Party opposing has said be of Down, quite true as far as the Letter and History of the *factum*, for all that, my Masters, the Subtlety, the Trickery and the little Crotchets are hidden under the Pot of Roses.<sup>2</sup>

<sup>a</sup> Cf. I. 11, iii. 22.

"Ought I to endure that at the Time that I am eating my Soup at par, without thinking ill or speaking ill, they should come to perplex and trouble my Brains, ringing in my Ears the old Jingle, and saying :

Whoso eating Soup will drink,  
When he's dead, sees ne'er a Wink?

"And by my Halidame, how many great Captains have we seen in open Battle-field, when they were giving them Hunches of the blessed Bread of the Confraternity, the more honestly to noddle their Heads, play on the Lute, crack with their Tails, and give little platform Leaps, in fine Pumps pinked like the Beard of a Cray-fish !

"But now the World is clean out of Joint from the Tufts of the Fleeces of Leicester ; <sup>3</sup> one becomes debauched, and the other hides his

<sup>1</sup> *Rats*, Duchat thinks, refers to *les hommes ras*, the tonsured folk.

<sup>2</sup> *pot aux roses decouvert* (v. 4) refers to the discovery of some intrigue or other. Cf. Charles d'Orléans, *Rondeau* 124 ; Coquillart, *Droits nouveaux (de Injuriis)*;

Cl. Marot, xliv. Epist. *Cog à l'asne* (1535), l. 7.

<sup>3</sup> *louchets des balles de Luestre*. Cf. iv. 6, n. 13, where the same words occur with the substitution of *Limestone* for *Luestre*.

Muzzle for the Winter Colds.<sup>4</sup> And if the Court make not Order therein, it will be as bad gleaning this Year as ever it made, or perhaps, will make Goblets. If a poor Person goes to the Stoves to illuminate his Muzzle with Cow-dung, or to buy Winter-boots, and the Serjeants passing by, or perhaps the Watchmen, receive the Decoction of a Clyster or the fecal matter of a Close-stool on their Rattle-traps, ought one on that account to clip Testoons and fricassee Crowns and wooden Trenchers?

"Sometimes we think one Thing, but God does the other; and when the Sun is set, all Beasts are in the Shade. I do not wish to be believed therein, if I do not prove it bravely<sup>5</sup> by People of clear Day-light.

"In the Year thirty-six, buying a German curtal Horse, which was tall and curt, of Wool good gain, and dyed in Grain, as the Goldsmiths assured me; albeit the Notary put in an *et cetera*.<sup>6</sup>

"I am no Scholar, to snatch at the Moon with my Teeth; but at the Butter-firkin, where were sealed the Vulcanian Instruments, the Report went that the Salt-beef made one find the Wine at Midnight without a Candle, even though it were hid at the Bottom of a Collier's Sack, were he mounted on a barbed Horse with Housings and Frontlet, and Thigh-pieces requisite for frying<sup>b</sup> Sauciness, that is, Sheep's-head.

"And it is well, as is said in the Proverb, that it is good to see black Cows in burnt Wood, when a man enjoys his Love. I had a Consultation upon this point with my Masters the Clerks, and for Resolution they concluded in *frisesomorum*<sup>7</sup> that there is nothing like mowing in Summer in a Cellar well furnished with Paper and Ink, Pens and Pen-knife from Lyons on the Rhone, *tarabin tarabas*;<sup>8</sup> for, incontinently that the Armour smells of Garlic, the Rust eats out his Liver, and then one does nought but fiddle with a Wry-neck, slightly running over the after-dinner Nap. And this it is that maketh the Salt so dear.

"My Lords, believe not that at the time when the said Good woman caught with Birdlime the Shoveller-fowl, in order to deliver over the younger Son's Portion for the Record of the Serjeant, and that the

<sup>4</sup> *se cache le museau pour les froidures hybernales*. This is the reading of Dolet's edition.

<sup>5</sup> Fr. *hugrement*, bravely (Cotgrave).

<sup>6</sup> Cf. the contemporary proverb, quoted by Olivier Maillard:

De trois choses Dieu nous garde,  
De l'*Et cetera* des notaires,  
*Quiproquo* des apothicaires,  
Et *Boucon* des Lombards frisaquaires.

For the last line cf. i. 3 (*gli Bocconi Lombardi*=poison).

<sup>7</sup> *frisesomorum*. A barbarous word, coined after the manner of those in the well-known *memoria technica* in Logic; but it is to be observed that a syllogism in IEO is impossible.

<sup>8</sup> *tarabin tarabas* (iii. 36, iv. 10).

Sheep's Pluck did shrink back by the Usurers' Purses, there was nothing better to preserve us from the Cannibals than to take a Rope of Onions, bound up with three hundred Ave Marias<sup>9</sup> and a little Calf's Purtenance of the best Alloy that the Alchymists have, and to well bemire and calcine these Slippers, *mouflin mouflart*, with fine Sauce of Raballe,<sup>10</sup> and to skulk in some little Mole-hole, always saving the Bacon-rashers.

"And if the Dice will not give you any Throw but always Ambesace,<sup>11</sup> two Threes at the great End, mark well the Ace and put the Dame on the Corner of the Bed;<sup>12</sup> tousle her, *toureloura la la*, and drink to the uttermost, *despicando grenouillibus* (in Despite of the Frogs), with fine Housings of Quails; this shall be for the little cooped Goslings which amuse themselves at the game of Foucquet,<sup>13</sup> while they wait for the beating of the Metal and the heating of the Wax, to the Chattering at the Beer-drinking.<sup>14</sup>

"Very true it is that the four Oxen which are in Question were somewhat short in Memory; nevertheless to know the Scale they feared neither Cormorant nor Duck of Savoy; and the good Folk of my Land had good Hope therefrom, saying: 'These children will become great in Algorism'; this shall be for us a Canon in Right. We cannot fail to take the Wolf, making our Hedges above the Windmill, whereof the opposite Party hath spoken. But the great Devil had Envy therein, and put the Germans behind, who played the Devil in Tippling: *Herr, trink, trink* [*das ist got frelorum bigot, paupera guerra facit*. And I do marvel very greatly how the Astrologers prevent themselves so much in their Astrolabes and Almucantaraths]<sup>15</sup> the Doublet on a Point;<sup>16</sup> for there is no Probability in the Saying:

At Paris on Petit-Pont, Hens on Straw,<sup>17</sup>

even were they as high-crested as Fen-whoops, unless truly they sacri-

<sup>9</sup> *Ave Mariatz* is the reading of ABC. D reads *naveaux* = turnips, which may have been substituted for prudential reasons, but in this purposely incoherent gibberish it is impossible to say whether anything is meant or not.

<sup>10</sup> *Raballe*, according to Cotgrave, is a root from the juice of which a "prettie" sauce is made. Duchat would take it = *rebats - le*, which would be "cudgel sauce."

<sup>11</sup> *dire que toujours ambeasars* is supplied from Dolet's edition.

<sup>12</sup> The reference is to *tric-trac* (back-

gammon), in which *dame* and *lit de repos* are technical terms.

<sup>13</sup> *Foucquet* (i. 22, iv. New Prol.)

<sup>14</sup> Fr. *godale*. Probably from English *good ale*.

<sup>15</sup> The words in brackets are from Dolet's edition.

<sup>16</sup> Fr. *le doublet en case* is an expression in backgammon, the doublet being when two dice fall with the same face; *case* is the point or division on which the draughts are placed.

<sup>17</sup> One of the *Cris de Paris*. These had been set to music by Jannequin. iv. N. Prol.

ficed the Pumpet-balls to the red Colour, fresh-set on the Letters Uncial or Cursive; 'tis all one to me, provided the Head-band do not breed Worms.

"And put the Case, that at the Coupling of the Hounds the Puppies had waxed proud before the Notary had made his Return by cabalistic Art, it does not follow—saving the better Judgment of the Court—that six Acres of Meadow-land with wide Measure will make three Butts of fine Ink without making present Payment,<sup>18</sup> considering that at the Funeral of King Charles<sup>19</sup> one got in open Market a Fleece for

Six white Pieces: I mean, by my Oath, of Wool.<sup>20</sup>

"And I see ordinarily in all good Bagpipes<sup>21</sup> that when men cheat with a Bird-call, making three Turns of a Broom about the Chimney-piece, and putting their Name on Record,<sup>22</sup> they do nothing but bend a Cross-bow backward and wind a Horn behind, if perchance it is too hot, and *tow-row-row skedaddle*,<sup>23</sup>

The Letter seen, incontinent  
The Cows restored were straightway sent.

"And a like Order was made, double or quits, at St. Martin's day<sup>24</sup> in the Year seventeen for the Misrule of Louzefoigerouze, whereunto it may please the Court to have Regard.

"I say not verily that one may not in Equity with a just Title dispossess those who shall drink Holy water, as one does with a Weaver's Shuttle, whereof are made Suppositories for those who will not resign, but on the Terms: *fair Play, fair Pay*.

"*Tunc*, my Lords, *quid juris pro minoribus*?<sup>25</sup> For the common Custom of the Salic Law is such that the first Fire-brand who flays and dishorns the Cow and blows his Nose in a full Concert of Music, without sol-faing the Cobbler's Stitches, is bound in time of Nightmare to subliminate the Penury of his Member by Moss gathered when men do take Cold at midnight Mass, to give the Strappado to these white Wines of Anjou, which gave the Cross-buttock Neck to Neck after the fashion of Brittany.<sup>26</sup>

<sup>18</sup> Fr. *souffler au bassin* (Cotgrave).

<sup>19</sup> Charles VII., who died in 1461.

<sup>20</sup> A line quoted without coherence from *la farce de Patelin* (252).

<sup>21</sup> Dolet reads *maisons* instead of *cornemuses*.

<sup>22</sup> *insinuant sa nomination*. Cf. i. 5 and iv. 10.

<sup>23</sup> *quille luy bille* must, I think, be the

reading, not *qu'elle luy bille*. *Quiller* seems to mean to scamper; and *biller*, to fasten a tow-rope on a horse.

<sup>24</sup> Fr. *à la martingalle*. The interpretations given are all conjectural.

<sup>25</sup> *quid juris*, etc. (iv. 29).

<sup>26</sup> *which give*, etc., i.e. wines which cause men to trip like the wrestlers of Brittany.

"Concluding as above, with Costs, Damages and Interests."

After that the Lord of Suckfizzle had ended, Pantagruel said to the Lord of Kissbreech : "My Friend, do you wish to make any Answer?"

Whereupon Kissbreech answered : "No, my Lord ; for herein I have spoken nothing but the Truth ; and for God's sake let us make an End of our Difference, for we are here not without great Expense."

## CHAPTER XIII

### *How Pantagrue! gave Judgment upon the Difference of the two Lords*

THEN Pantagrue! rose and assembled all the Presidents, Counsellors and Doctors there present, and said unto them :

"Come now, my Masters, you have heard *vivae vocis oraculo* the Difference that is called in Question. What think you of it ?"

Whereunto they answered : "We have verily and indeed heard it, but Devil a bit have we understood of the Case.<sup>1</sup> Wherefore we pray you *una voce*, and beseech you in Courtesy, that you be pleased to give Sentence such as you shall see fit, and *ex nunc prout ex tunc*,<sup>2</sup> we accept it with Satisfaction and ratify it with our full Consent."

"Very good, my Masters," said Pantagrue!, "since it is your Pleasure, I will do so ; but I do not find the Case so difficult as you do.

"Your Paragraph *Cato*, the law *Frater*, the law *Gallus*, the law *Quinque pedum*, the law *Vinum*, the law *Si Dominus*, the law *Mater*, the law *Mulier bona*, the law *Si quis*, the law *Pomponius*, the law *Fundi*, the law *Emptor*, the law *Prætor*, the law *Venditor*,<sup>3</sup> and ever so many others are far more difficult, in my Opinion."

And after he had said this, he walked a Turn or two about the Hall, thinking very profoundly, as could be imagined ; for he groaned like an Ass when he is girthed too tight, considering that he was bound to do Right to all and every one, without Bias or accepting of Persons. Then he returned and took his Seat and began to pronounce his Judgment as followeth :

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<sup>1</sup> *la cause*. Probably = *chasse*, as in Languedoc (Duchât).

<sup>2</sup> *ex nunc*, etc., *i.e.* retrospectively as well as prospectively.

<sup>3</sup> These are actual passages in the

code of Justinian quoted by their first words, as usual ; six of them have been commented on by François Hotman as most obscure (Lyons 1564).

"Having seen, heard and well considered the Difference between the Lords of Kissbreech and Suckfizzle, the Court to them doth declare :

"That—considering the Shivering-fit of the Flitterbat, bravely declining from the aestival Solstice to pay Court to the Fancies which have had the Ninnies on Foot, through the wicked Vexations of the light-shunning Night-ravens, which are quartered in the Meridian of Rome,<sup>4</sup> of an Ape on horseback bending a Cross-bow backwards—

"The Plaintiff had just cause to caulk the Vessel which the Good woman was blowing up with Wind, having one Foot shod and the other bare, reimbursing him low and stiff in his Conscience with as many Bladder-nuts (Pistacchios) as there is Hair in eighteen Cows, and as many for the Embroiderer.

"Likewise, he is declared innocent of the Case privileged from the Dag-locks, which it was thought he would have incurred, for that he could not merrily find Easement, by the Decision of a Pair of Gloves perfumed with Squibs, with Walnut-tree Tapers, as is usual in his country of Mirebalais,<sup>5</sup> letting go the Bowline with bronze Bullets, whereat the Stable-boys in Protestation<sup>6</sup> made Pies of his Pulse inter-quilted with Dormice, together with the Hawk's Bells made with Hungarian Lace, which his Brother-in-law used to carry as a Record in an adjacent<sup>7</sup> Satchel, embroidered Gules with three Chevrons, crestfallen with canvassing, at the corner Dog-hole, from which we shoot at the vermiform Popinjay with its ragged Feathers.

"But inasmuch as he putteth it on the Defendant, that he was a Botcher of Tags, a Cheese-eater and a Caulker and Pitcher of Mummy-flesh, which hath not in sifting been found true, as the said Defendant hath well argued,

"The Court doth condemn him in three Porringers of Curds cemented, prelorlitaned and cod-pieced, as is the Custom of the Country, to be paid to the said Defendant at mid-August in May ;

"But the said Defendant shall be bound to furnish Hay and Stubble for stopping the Caltrops of his Throat, imburlicockered with Gobbets of Meat well examined in Slices.

"And Friends as before, without Costs and for a Cause."

<sup>4</sup> *Climat dia Rhomès* means simply in the latitude of Rome. Cf. *δια Σούρης*, iii. 52.

<sup>5</sup> Cf. v. 33, n. 18: *Et lanterne provinciale de Mirebalais laquelle fut servie d'une chandelle de noix.*

<sup>6</sup> *contestablement*. *Connestablement*, Dolet's edition.

<sup>7</sup> *limitrophe*. Cod. lib. xi. tit. 59, *de fundis limitrophis* ; i.e. those which were liable to feed soldiers quartered near the border ; hence *adjacent* (Du Cange).

Which Sentence being pronounced, the two Parties departed, both well pleased with the Decree, which was a Thing almost incredible ; for never had it come to pass since the Great Rains,<sup>8</sup> nor ever shall happen for thirteen Jubilees, that two Parties contending in Judgment in Opposition should be equally content with a definitive Sentence.

As for the Counsellors and other Doctors who were there present, they remained entranced in Ecstasy for well three Hours, and all ravished with Admiration at the more than human Wisdom of Pantagruel, which they had clearly perceived in the Decision of this Cause, which was so difficult and thorny. And they would have been so now, had not a quantity of Vinegar and Rose-water been brought to restore to them their accustomed Sense and Understanding ; for which God be ever praised.

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<sup>8</sup> *i.e.* since the Flood. Cf. iii. 8.

## CHAPTER XIV

### *How Panurge related the Manner of his Escape from the Hands of the Turks*

THE Judgment of Pantagruel was incontinently known and heard by all the World, and printed in great numbers and brought into the Archives of the Palace; in such sort that the World began to say: "Solomon, who by Guess restored the Child to its Mother, never showed such a Masterpiece of Wisdom as the good Pantagruel hath done; happy are we to have him in our Country."

And indeed they wished to make him Master of the Requests<sup>1</sup> and President in the Court, but he refused all, thanking them graciously:

"For," said he, "there is too great Subservience in these Offices, and very hardly can those be saved who fill them, seeing the Corruption of Men; and I believe that if the Seats vacated by the Angels<sup>2</sup> be not filled by another Sort of People, we shall not have the last Judgment for thirty-seven Jubilees, and Cusanus<sup>3</sup> will be deceived in his Conjectures. I give you Notice of it in good time.—But if you have any Hogsheads of good Wine I will accept the Present willingly."

This they did right heartily, and they sent him of the best in the City, and he drank thereof reasonably well. But the poor Panurge drank thereof valiantly, for he was as lean<sup>4</sup> as a red Herring, and he trod gingerly like a lank Cat.

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<sup>1</sup> *Master of the Requests* (l. 29), *libellorum supplicum magistri*.

<sup>2</sup> An allusion to the opinion of the Old Fathers that men were only created and called to eternal bliss to fill up the places vacated by Lucifer and the rebel angels (Morellet, quoted by M.)

<sup>3</sup> Cardinal Nicholas de Cusa, who wrote a treatise in 1452, *de Conjecturis*

*novissimorum temporum*, fixing the end of the world at 1734, or the 34th Jubilee after the Christian era, corresponding to the 34 Jubilees that had elapsed between the Creation and the birth of Christ. Cf. iii. 26.

<sup>4</sup> *eximé* = *assimé*, from Ital. *scemare*, to make lean, to bring down; a term of falconry.

And some one admonished him, when he was out of Breath with drinking a large Bowl full of red Wine, saying : " Fair and softly, Gossip ; you suck it down as if you were mad."

" I give thee to the Devil," \* said he ; " thou hast not found here thy little Topers of Paris, who never drink in larger Measure than a Chaffinch, and never take their Beakful unless they are <sup>a</sup> bobbed on the Tail after the manner of Sparrows. O my Companion, if I could <sup>b</sup> mount up as well as I drink down, I should long ago have been beyond the Sphere of the Moon with <sup>c</sup> Empedocles. But I know not what a Devil it means ; this Wine is very good and most delicious, but the more of it I drink the more I am athirst. I believe the Shadow of My Lord Pantagruel maketh men <sup>d</sup> thirsty, just as the Moon maketh Catarrhs." At which the Company began to laugh.

Which Pantagruel perceiving, said : " Panurge, what is it you have to laugh at ?"

" My Lord," said he, " I was telling them how these devilish Turks are mighty wretched that they may drink no Drop of Wine. If there were no other Harm in the Alcoran of Mahomet, still for this, would I not put myself a whit under his Law."

" But, come, tell me," said Pantagruel, " how you escaped out of their Hands."

" By the Lord, Sir," said Panurge, " I will not lie to you in a single Word. The whoreson Turks had put me on a Spit, all larded like a Coney, for I was so lean that otherwise my flesh would have been mighty bad Meat, and in this Manner they were having me roasted alive.

" As they were thus roasting me, I commended myself to the Divine Grace, keeping in my Mind the good Saint Laurence,<sup>e</sup> and ever did I hope in God that He would deliver me from this Torment ; the which came to pass very strangely. For, as I was most heartily commending myself to God, crying : ' Lord God help me ! Lord God save me ! Lord God take me out of this Torment, in which these traitorous Dogs are keeping me for holding fast thy Law ! ' the Turnspit fell asleep by the Will of God, or perhaps of some good Mercury, who cunningly sent to sleep <sup>e</sup> Argus, that had a hundred Eyes.

" When I saw that he turned me no more in roasting, I looked at him and saw that he was asleep. Then with my Teeth I took up a Fire-brand by the End where it was not burnt, and threw it in the Lap of

\* v. 43 *init.*

<sup>b</sup> i. 5, n. 19.

<sup>c</sup> Lucian, *Icar.*  
c. 13.

<sup>d</sup> Cf. ii. 2.

<sup>e</sup> Ovid, *Met.* i.  
712 *sq.*

\* *Je donne au Diable, D. Par saint Thibault, dist il, tu dys vray et si je . . . ABC.*

<sup>e</sup> St. Laurence was roasted to death on a huge gridiron. *Leg. Aurea*, c. 117.

my Roaster, and another I threw as well as I could under a Camp-bed, which was near the Fire-place, where was the Straw-bed of my Master the Turnspit.

"Incontinently the Fire took hold on the Straw, and from the Straw went to the Bed, and from the Bed to the Floor, which was planked with Fir made like the Bottom of Lamps.

"But the best of it was that the Fire, which I had thrown in the Lap of my whoreson Turnspit, burnt all his Groin and began to lay hold on his Cods; only that he was not so rank of Smell but that he found of it sooner than Daylight, and suddenly getting up in Amazement, he cried from the Window as loud as he could: *Dal baroth, dal baroth*, which is as much as to say: 'Fire, Fire.' Then he came straight to me to throw me altogether on the Fire, and he had already cut the Cords with which they had tied my Hands, and was cutting the Ropes that bound my Feet.

"But the Master of the House, hearing the Cry of Fire and smelling the Smoke from the Street, where he was walking with some other Bashaws and Musaffiz, ran as hard as he could to bring Help there, and to carry off his Valuables.

"Next moment he arrived, he drew out the Spit whereon I was trussed, and killed my Roaster stark dead, of which Wound he died there for Want of proper Treatment, or otherwise; for he ran him through with the Spit a little above the Navel towards the right Flank, and pierced the third Lobe of his Liver, and the Blow, slanting upwards, penetrated his Diaphragm, and passing athwart the Capsule<sup>6</sup> of the Heart, the Spit came out at the upper Part of his Shoulders, between the Spondyles<sup>7</sup> and the left Omoplat.

"True it is, that as he drew the Spit out of my Body I fell to the Ground near the Andirons, and the Fall hurt me a little; not much, however, for the Slices of Bacon kept off the Force of the Blow.

"Upon this, my Bashaw, seeing that the Case was desperate, and that his House would be burned without chance of Escape, and all his Goods would be lost, gave himself up to all the Devils, calling upon Grilgoth, Ashtaroth, Rappallus and Gribouillis<sup>8</sup> nine several times.

"Seeing this, I had more than five Pennyworth of Fear, in my Terror: 'The Devils will come now to carry off this Fool here; would they be Folk likely to carry me off too? I am already half roasted.

<sup>6</sup> *Capsule of the Heart* (iv. 27)=the pericardium.

<sup>7</sup> Spondyles (σπονδυλοι)=vertebrae.

<sup>8</sup> The devils here mentioned are those

whose names point them out as having sway over roasting and boiling and grilling.

*Gribouillis* is the name of one of the cooks who went into the great sow in iv. 40.

My Slices of Bacon will bring me Mischief, for these Devils here are very fond of Bacon, according to the authority of the Philosopher Iamblichus<sup>9</sup> and of Murmault<sup>10</sup> in his Apology *De bossutis et contrefactis pro Magistros nostros*; but I made the Sign of the Cross, crying out, *Hagios athanatos ho Theos*, and none came.

"Discovering this, my rascal Bashaw wished to slay himself with my Spit, and pierce his Heart with it. Indeed he did put it against his Chest, but it could not go through, for it was not sharp enough; and he pushed as hard as he could, but got nothing by it.

"Then I came up to him and said: 'Messer Bugrino, you are here wasting your Time, for you will never kill yourself so; you will very likely do yourself some Hurt, whereof you will languish all your Life under the Hands of the Barber-surgeons; but if you wish it, I will kill you clean outright, in such sort that you shall feel nothing of it; and you may trust me, for I have killed many others, who found themselves quite well from it.'—'Ha, my Friend,' said he, 'I pray thee do so, and for thy Pains I give thee my Purse.'<sup>11</sup> Hold, see here it is. There are six hundred Seraphs within and some Diamonds and Rubies in perfection.'"

"And where are they?" said Epistemon.

"By Saint John," said Panurge, "they are far enough off, if they always keep going:

But where be the last year's Snows? <sup>12</sup>

That was the great Care felt by Villon, the Paris Poet."<sup>13</sup>

<sup>9</sup> *Iamblichus*, the Neo-Platonic philosopher († about 330 A.D.), was a native of Chalcis in Coele-Syria, and a pupil of Porphyry. He used the Neo-Platonic philosophy simply to confirm polytheism. He was the author of a *Life of Pythagoras*, an account of the mysteries of the Chaldaeans and Egyptians, and a treatise on Fate. But it has not been ascertained that he had any views as to the tastes of the devils.

<sup>10</sup> *Jean Murmault* or *Murmellius* of Ruremonde died at Deventer 1517. He was a professor of *belles-lettres*, and left behind him some treatises, such as *loci communes sententiarum*, etc. Duchat suggests that he was hunchbacked.

<sup>11</sup> *Fr. bougette*, our budget.

<sup>12</sup> *Mais où sont les neiges d'antan?* (iv.

32), the refrain of one of Villon's ballads (*Ballade des dames du temps jadis*).

<sup>13</sup> *Villon* (ii. 30; iv. 13, 67), a celebrated French poet (1430-1484), who was a great favourite with his contemporaries and his immediate successors. His *Grand Testament* gives an account of his life. From it we learn that he was poor and given to base expedients to live. He was born at Anvers, near Pontoise, close to Paris. His real name was François Villon, not Corbueil, which was rather his nickname. His disorderly life brought him several times before the tribunal of the Châtelet at Paris. He went into Orléanais and was arrested and condemned to be hanged at Meung-sur-Loire; but, thanks to powerful protectors, the Duc d'Orléans and the Duc de Bourbon, his sentence was changed to

"Go on to the End, I pray thee," said Pantagruel, "that we may know how thou didst dress thy Bashaw."

"Faith of an honest Man," said Panurge, "I lie not a single Word therein. I tied him up with a scurvy Band, which I found there half-burnt, and bound him roughly Hand and Foot with my Cords, so well that he could not have winced, then passed my Spit through his Throat and hung him up, fastening the Spit by two great Cramp-irons, which supported Halberds, and kindled me a great Fire beneath him, and flamed up Milord for you, as men do red Herrings in a Chimney-place.

"Then taking his Budget and a little Javelin which was on the Cramp-irons, I made off at a round Gallop. And God knows how I smelt of my Shoulder of Mutton.

"When I was come down into the Street, I found everybody had run out to the Fire with store of Water to extinguish it; and as they saw me half-roasted, they naturally took Pity on me and threw all their Water on me, and joyously refreshed me, which did me mighty great Good; then they gave me some little Food, but I did not eat much, for they gave me but Water to drink, after their Fashion.

"Other Hurt they did me none, save a villainous little Turk, with a Hunch in Front, who was stealthily eating my Bacon, but I gave him <sup>f</sup> *dronos* so smartly on the Fingers with my Javelin, that he did not return <sup>f</sup> i. 27, n. 10. a second Time. And a young <sup>s</sup> Corinthian Wench brought me a Pot of <sup>s</sup> Cf. iii. Prol. round <sup>14</sup> Myrobalans, preserved in their Fashion, and she looked pitifully at my poor fly-bitten Frame, as it had been taken from the Fire, for it reached no farther than my Knees. But note, that this Roasting cured me entirely of a Sciatica, to which I had been subject for more than seven Years past, on the Side on which my Roaster let me burn while he fell asleep.

"Now, while they were amusing themselves with me, the Fire raged triumphantly—ask me not how—so as to lay hold on more than two thousand Houses, when one of them noticed it and cried out, saying: 'By Mahoum's Belly, all the Town is afire, while we are amusing ourselves here.' So each one went off to his own.

that of perpetual banishment. According to Rabelais (iv. 67), he went to England. On the accession of Louis XI. (1461) he was fully pardoned and returned to France. The *Repus Franches*, describing all manner of irregularities, have been wrongly attributed to him. The *Monologue du Franc-Archier de Bagnolet*, quoted more than once by Rabelais, may be not Vil-

lon's, but composed and played by his company. Rabelais seems to have known his poems by heart and to have justly admired them.

<sup>14</sup> Fr. *emblics*, from Lat. *umbilicus*, on account of its gland-like shape. *Myrobalans*, from *μύρον βάλανος*, an aromatic Arabian spice known as *ben*. Fruit of the *Phyllanthus emblica* (Littre).

"As for me, I took my way towards the Gate. When I was on a little Hillock, which is near, I turned me about and looked back, like  
<sup>b</sup> Gen. xix. 26. <sup>b</sup> Lot's wife, and saw all the Town blazing, whereat I was so glad that I all but bewrayed myself with Joy; but God punished me well for it."

"How?" said Pantagruel.

"Whilst I was looking," said Panurge, "in great Delight at this fair Fire, jesting with myself<sup>15</sup> and saying: 'Aha poor Fleas, aha poor Mice, you will have a bad Winter, the Fire is in your Bed-straw,' there came out more than six, yea more than thirteen hundred and eleven Dogs, great and small all together, out of the Town, flying from the Fire. At their first Approach they ran straight upon me, smelling the Odour of my villainous half-roasted Flesh, and would have devoured me on the spot, if my Good Angel had not well inspired me, teaching me a Remedy very opportune against the Tooth-ache."

"And to what Purpose," said Pantagruel, "didst thou fear the Tooth-ache? Wert thou not cured of thy Cold?"

"By Palm Sunday,"<sup>16</sup> answered Panurge, "is there any Tooth-ache greater than that when the Dogs hold you by the Legs? But suddenly I bethought me of my Bacon-slices, and threw them in the midst among them. Then did the Dogs go and fight with each other with all their Teeth, as to which should have the Bacon. By this means they left me, and I left them too, worrying one another.<sup>17</sup> Thus I escaped frolic and lively; and so a long Life to Roasting."

<sup>15</sup> Fr. *gabelant*.

<sup>16</sup> *Pasques de Soles*. Probably a burlesque on the adjuration of Louis XI.

<sup>17</sup> Fr. *se pelaudants*; iii. 33.

## CHAPTER XV

### *How Panurge showed a very new Way to build the Walls of Paris*

ONE day Pantagruel, to refresh himself from his Study, went a-walking towards the Suburb Saint Marceau, wishing to see the Gobelin Folly.<sup>1</sup>

Panurge was with him, having as usual a Flagon under his Gown and a Piece of Ham ; for without this he never went, saying that it was his Bodyguard. Other Sword bare he none, and when Pantagruel would have given him one, he answered that it would heat his Spleen.

"Yea, but," said Epistemon, "if men should set upon thee, how wouldst thou defend thyself?"

"With sound Blows from my Buskins," answered he, "provided that Foining was forbidden."

On their Return, Panurge considered the Walls of the City of Paris<sup>2</sup> and in Derision said to Pantagruel: "O, these be strong Walls and rarely fitted to keep Goslings in a Coop. By my Beard, they be sorry enough for a City such as this, for a Cow with a f—t would overthrow more than six Fathoms."

"Oh, my Friend," said Pantagruel, "dost thou know what<sup>a</sup> Agesilaus said when he was asked why the great City of Lacedaemon was not surrounded by Walls? Shewing the Inhabitants and Citizens of the Town, so well expert in military Discipline and so strong and well armed: 'Lo, here,' said he, 'are the Walls of the City,' signifying thereby that there is no Wall save of Bones, and that Towns and Cities

<sup>a</sup> Plut. *Agagk.*  
*Agex.* 29. 210 E.

<sup>1</sup> La Folie-Gobelin was the original name of the celebrated manufactory of tapestry founded by Giles Gobelin, a dyer in the reign of Francis I. It was afterwards called l'Hôtel des Gobelins.

<sup>2</sup> Several inadequate attempts to fortify Paris had been made, but it was not till 1544, when it was threatened by Charles V., that any real effort was made.

could have no surer Wall or more strong than the Valour of the Citizens and Inhabitants.

"Thus, this City is so strong by the Multitude of warlike People that are therein, that they care not to make other Walls. Besides, if any one should wish to wall it round like Strasburg, Orleans, or Ferrara, it would not be possible, so excessive would be the Cost and Expense."

"Yea, but," said Panurge, "still it is good to have a stone Face to shew, when we are invaded by our Enemies, were it only to ask : 'Who is there below?'"

"As for the enormous Expense which you say is needful, if one wished to wall it round, if the Gentlemen of the City will give me a good Cup of Wine I will teach them a Method very new how they shall be able to build them cheaply."

"How?" said Pantagruel.

"Do not speak of it then to a Soul, if I teach you," answered Panurge.

—Je voy que les callibistris des Femmes de ce pays sont à meilleur marché que les pierres ; d'iceux faudroit bastir les Murailles, en les arrangeant par bonne symmetrie d'Architecture, et mettant les plus grands aux premiers rancs ; et puis, en taluant<sup>s</sup> à dos d'asne, arranger les moyens, et finalement les petits. Puis faire un beau petit entrelardement à pointes de diamans, comme la Grosse Tour de Bourges, de tant de bracquemars enroïdis qui habitent par les braguettes Claustrales.

"Quel Diable deferoit telles murailles? Il n'y a metal qui tant resistast aux coups. Et puis, que les couillevrines se y vinssent froter ; vous en verriez, par Dieu ! incontinent distiller de ce benoist fruit de grosse Verole, menu comme pluye. Sec, au nom des diables ! Davantaige, la foudre ne tomberoit jamais dessus. Car pourquoy? ils sont tous benitz ou sacrés.

"Je n'y vois qu'un inconvenient.

—Ho, ho, ha, ha, ha, dist Pantagruel. Et quel ?

—C'est que les mousches en sont tant friandes que merveilles, et se y cueilleroient facilement, et y feroient leurs ordures, et voyla l'ouvrage gasté et diffamé.

"Mais voicy comment l'on y remedieroit. Il faudroit tres bien les esmoucheter avec belles queues de renards, ou bons gros vietz dazes de Provence.

"Et, à ce propos, je vous veulx dire (nous en allant pour souper), un bel Exemple que met *Frater Lubinus, libro de Comptationibus mendicantium*.

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<sup>s</sup> *taluant*, sloping (*taludare*, Du Cange).

“ Au temps que les Bestes parloient (il n’y a pas trois jours) un pauvre Lyon, par la Forest de <sup>b</sup> Bievre se pourmenant, et disant ses Menus Suffrages, passa par dessous un arbre, auquel estoit monté un villain Charbonnier pour abatre du bois. Lequel, voyant le Lyon, luy jetta sa coignée, et le blessa enormement en une cuisse. <sup>b</sup> Cf. I. 21.

“ Dont le Lyon, cloppant, tant courut et tracassa par la Forest, pour trouver aide, qu’il rencontra un Charpentier lequel volontiers regarda sa playe, la nettoya le mieulx qu’il peust, et l’emplit de mousse, luy disant qu’il esmouchast bien sa playe, que les Mousches n’y fissent ordure, attendant qu’il iroit chercher de l’Herbe au Charpentier.

“ Ainsi le Lyon, guery, se pourmenoit par la Forest, à quelle heure une Vieille sempiternelle ebuschetoit, et amassoit du bois par ladicte Forest ; laquelle, voyant le Lyon venir, tomba de peur à la renverse en telle façon que le vent luy renversa robe, cotte et chemise, jusques au dessus des espauls. Ce que voyant, le Lyon accourut de pitié, voir si elle s’estoit faict aucun mal, et, considerant son comment a nom, dist : ‘ O pauvre femme, qui t’a ainsi blessée ? ’ et, ce disant, apperceut un Renard, lequel il appella, disant : ‘ Compere Renard, hau cza, cza, et pour cause.’

“ Quand le Renard fut venu, il luy dist : ‘ Compere, mon amy, l’on a blessé ceste bonne femme icy entre les jambes bien villainement, et y a solution de continuité manifeste ; regarde que la playe est grande, depuis le cul jusques au nombril ; mesure quatre, mais bien cinq emfans et demy. C’est un coup de coignée ; je me doute que la playe soit vieille.

“ Pourtant, afin que les mousches n’y prennent, esmouche la bien fort, je t’en prie, et dedans et dehors : tu as bonne queue et longue ; esmouche, mon amy, esmouche, je t’en supplie, et ce pendant je vais querir de la mousse pour y mettre. Car ainsi nous fault il secourir et aider l’un l’autre, Dieu le commande. Esmouche fort, ainsi, mon amy, esmouche bien : car ceste playe veult estre esmouchée souvent, autrement la personne ne peut estre à son aise. Or esmouche bien, mon petit Compere, esmouche ; Dieu t’a bien pourveu de queue, tu l’as grande et grosse à l’advenant, esmouche fort, et ne t’ennuye point. Un bon esmoucheteur qui, en esmouchetant continuellement, esmouche de son mouschet, par mousches jamais esmouché ne sera. Esmouche, couillaud, esmouche, mon petit bedeau. Je n’arresterey gueres.’

“ Puis va chercher force mousse, et quand il fut quelque peu loing, il s’escria, parlant au Renard :

“ ‘ Esmouche bien tousjours, Compere, esmouche, et ne te fasche jamais de bien esmoucher ; par Dieu, mon petit Compere, je te feray estre

à gaiges esmoucheteur de la reyne Marie ou bien de don Pietro de Castille. Esmouche seulement, esmouche, et rien de plus.' Le pauvre Renard esmouchait fort bien et deçà et de là, et dedans et dehors ; mais la faulse vieille vesnoit et vessoit puant comme cent Diables.

"Le pauvre Renard estoit bien mal à son aise, car il ne sçavoit de quel costé se virer pour evader le parfum des vesses de la Vieille ; et, ainsi qu'il se tournoit, il vit que au derriere estoit encores un aultre pertuis, non si grand que celui qu'il esmouchoit, dont luy venoit ce vent tant puant et infect.

"Le Lyon finablement retourne, portant de mousse plus que n'en tiendroient dix et huit balles, et commença en mettre dedans la playe, avec un baston qu'il apporta, et y en avoit ja bien mis seize balles et demie, et s'esbahyssoit : 'Que Diable ! ceste playe est parfonde : il y entreroit de mousse plus de deux charretées.

"Mais le Renard l'advisa : 'O Compere Lyon, mon amy, je te prie, ne metz icy toute la mousse, gardes en quelque peu, car il y a encores icy dessous un aultre petit pertuis, qui put comme cinq cens Diables : j'en suis empoisonné de l'odeur, tant il est punais.'

"Ainsi faudroit garder ces Murailles des mousches, et mettre Esmoucheteurs à gaiges."

Lors dist Pantagruel : "Comment sçais tu que les membres honteux des femmes sont à si bon marché ? Car en ceste Ville il y a force preudes femmes, chastes et pucelles."

—*Et ubi prenus ?*<sup>4</sup> dist Panurge. Je vous en diray non pas mon opinion, mais vraye certitude et assurance. Je ne me vante d'en avoir embourré quatre cens dix et sept, depuis que je suis en ceste Ville, et n'y a que neuf jours.\* Mais, à ce matin, j'ay trouvé un bon homme qui, en un bissac, tel comme celui d'Esopet, portoit deux petites fillettes, de l'aage de deux ou trois ans au plus ; l'une devant, l'autre derriere. Il me demanda l'aumosne, mais je luy fis response que j'avois beaucoup plus de couillons que de deniers.

"Et après luy demande : 'Bon homme, ces deux fillettes sont-elles pucelles ?—Frere, dist il, il y a deux ans que ainsi je les porte ; et au regard de ceste cy devant, laquelle je voy continuellement, en mon advis elle est pucelle : toutefois je n'en voudrois mettre mon doigt au feu. Quand est de celle que je porte derriere, je n'en sçay sans faulte rien.'"

\* AB add *voire de mangervesses d'ymaiges et de Theologienues*. This is suppressed in D.

<sup>4</sup> *Et ubi prenus ?* Dog-Latin for  
et ubi prendimus = Where are we to  
find them ?

*Et ubi prenus* qui ne l'emble ?  
occurs in the *Ancien Théâtre Français*  
published by Jannet (M.)

"Verily," said Pantagruel, "thou art a gentle Companion ; I do wish to apparel thee in my Livery."

And accordingly he caused him to be clothed gallantly, following the Fashion then in vogue, except that Panurge would have the Cod-piece of his Breeches three feet long and squared, not round ; which was done, and it was well worth seeing. And he often used to say that the World had not yet discovered the Profit and Utility that is in wearing great Cod-pieces ; but that Time would teach them some day, for that all Things had been invented by Time.\*

"God guard from ill," said he, "the Companion whose long Cod-piece hath saved his Life !

"God guard from ill the man whose long Cod-piece hath been worth to him a hundred and sixty thousand and nine Crowns !

"God guard from ill the man who by his long Cod-piece hath saved a whole City from dying of Hunger !

"And I vow I will make a Book *On the Commodity of long Cod-pieces* when I shall have more Leisure."

And indeed he did compose a fine great Book with Figures ; but it is not yet printed, as far as I know.

\* εὐφρανεν γὰρ  
τοὺς ἀνθρώπους ὅτι  
ἐγένετο. *Thales*  
*ap. D. Laert.*  
I. i. 9. § 35.

## CHAPTER XVI

### *Of the Qualities and Disposition of Panurge*<sup>1</sup>

PANURGE was of middle Stature, neither too tall nor too short, and had somewhat of an aquiline Nose, made like the Handle of a Razor; and at that time was five-and-thirty years of Age or thereabouts, smart enough for gilding, like a leaden Dagger,<sup>2</sup> a fine Fellow in his Person, except that he was a bit rakish and by Nature subject to a Malady, which was called at that Time

The Lack of Money, Pain unparalleled.<sup>3</sup>

However, he had sixty-three Ways to find some at his Need, the most honourable and common of which was by means of Larceny stealthily perpetrated; he was mischievous, a Sharper, a Tippler, a Roysterer, a dissolute Footpad if there was one in Paris,

And for the rest, the best Lad in the World.<sup>4</sup>

And he was always contriving some Trick against the Sergeants and the Watch.

At one time he got together three or four sturdy Rustics; made them drink in the Evening like <sup>a</sup> Templars and afterwards took them to the Place below St. Genevieve, or near the College of <sup>b</sup> Navarre, and at the time when the Watch was coming up that Way (which he knew

<sup>1</sup> The character of Panurge is formed on the model of Cingar in Merlin Coccai, helped by some tricks of Villon and others. Cf. Merl. Coc. *Macch.* ii. and *Morgante Maggiore*, quoted in Appendix to this chapter.

<sup>2</sup> Fr. *fin à dorer comme une dague de plomb*, meaning 'a good-for-nothing cheat,' *fin* having a double meaning of 'fine' and 'crafty,' and the other words

referring to the utter worthlessness of the leaden dagger. v. 27 c.

<sup>3</sup> A proverbial expression to be found in the refrains of many poets contemporary with Rabelais. Cf. also iv. 35, *Pant. Prog.* c. 3.

<sup>4</sup> A line taken from Marot in a passage descriptive of a rascally servant who had robbed him. The poem is in the form of a letter to the king (*Epist.* 29).

by resting his Sword upon the Pavement and putting his Ear to it, for it was an infallible Sign that the Watch was near when he heard his Sword rattle), at that Instant, I say, he and his Companions got a Dung-cart and started it going, rushing it with all their Force down the Hill, and so knocked down all the poor Watchmen like so many Pigs, and then made off on the other Side; for in less than two days he knew all the Streets, Lanes and Alleys of Paris, like his *Deus det*.<sup>5</sup>

At another time he laid in some fair Place, by which the said Watch must needs pass, a Train of Gunpowder, and at the Moment they were passing, set Fire to it, and then took his Pastime in seeing the good Grace they had in running away, thinking that St. Antony's Fire<sup>6</sup> had them by the Legs.

And as for the poor Masters of Arts and Theologians,\* he persecuted them above all others. Whenever he met any one of them in the Street, he never failed to do them some evil Trick, sometimes putting Dung in their Graduate Hoods, sometimes fastening little Fox-tails or Hare's-ears behind them, or some other Mischief.

One day, when all the Theologians were appointed to meet in the Sorbonne<sup>7</sup> to sift and examine<sup>8</sup> the Articles of Faith, he composed a Bourbon Tart<sup>9</sup> of a quantity of Garlic, Galbanum, Asa-foetida, Castoreum, and hot Dung, and steeped it in Matter from Sores, and very early in the Morning therewith smeared and anointed theologically all the Lattices of the Sorbonne, so that the Devil himself could not have endured it. And all these good People laid all they had before the World, as though they had flayed the Fox, and ten or twelve of them died of the Plague, fourteen became Lepers, and eighteen became full of Gout,<sup>10</sup> and more than twenty-seven caught the Pox; but he cared not a Rap for it.

He commonly carried a Whip under his Gown, with which he flogged without Mercy the Pages whom he found carrying Wine to their Masters, to help them on their Way.

In his Cloak he had more than six-and-twenty little Fobs and Pockets,

\* *et theologiens*, ABC and Dolet. Om. D.

<sup>5</sup> *Deus det nobis suam pacem*, a common termination of grace after meat.

<sup>6</sup> *St. Antony's fire* = erysipelas; i. 13, and often in Rabelais.

<sup>7</sup> This was altered in the later editions (after 1534) into *à yceulx* (or *aux maistres est arts*) *trouver en la rue du Feurre* for prudential reasons.

<sup>8</sup> Fr. *grabeler*, from *grabeau*, a small

substance, in pharmacy. Cf. iii. 16: *remettons à vostre retour le grabeau et bëlèvement de ces matières* (Littre).

<sup>9</sup> Fr. *Tartre Bourbonnaise*. Holes made by the feet of cattle in dirty roads, which always fill with mud, etc. There is, however, in Taillevent, the great cook of that period, a recipe for making *Tartes Bourbonnaises*.

<sup>10</sup> *pouacres*, from Lat. *podagra*.

always full, one with some Lead-water, and a little Knife as sharp as a Glover's Needle, with which he cut Purses; another with Verjuice, which he threw into the Eyes of those he met; another with Burs winged with little Goose or Capon Feathers, which he would throw on the Gowns or Caps of honest People, and often he made them fair Horns, which they wore about the City, and sometimes all their Life; for the Women also, upon their Hoods behind he put some made in the form of a man's Member.

In another he had a quantity of little Horns full of Fleas and Lice,<sup>c l. 37, n. 4.</sup> which he borrowed from the ° Beggars of St. Innocent, and threw them with pretty little Reeds or Writing-quills on the Collars of the daintiest Gentlewomen he could find, and especially in Church; for he never sat above in the Choir, but always stayed in the Nave among the Women, at Mass and at Vespers, as well as at the Sermon.

In another he had a large store of Hooks and Buckles,<sup>11</sup> with which he often fastened together Men and Women in Companies where they were close packed together, and particularly those who wore Robes of crimson Taffeta, so that when they wished to go away they might rend all their Gowns.

In another he kept a Tinder-box furnished with Tinder, Matches, Flint and every Apparatus required for his purpose; in another he had two or three Burning-glasses, with which he sometimes made Men and Women mad, and put them quite out of Countenance in Church, for he said there was only an Antistrophe between

Femme folle à la Messe

and

Femme molle à la Fesse.

In another he kept a lot of Needles and Thread, with which he perpetrated a thousand little Devil's Pranks.

One day<sup>12</sup> at the Entry of the Palace into the Great Hall, when a Cordelier was to say Mass to the Councillors, he helped to apparel him and put on his Vestments; but in accoutring him, he sewed his Alb on to his Gown and Shirt, and then withdrew when the Lords of the Court took their Seats to hear the said Mass. But when it came to the *Ite, Missa est*<sup>13</sup> and the poor *Frater* wished to divest himself of his Alb, he

<sup>11</sup> Hooks, etc. These tricks and mischievous implements are very like those spoken of in two stanzas from *Morgante Maggiore*, whose Margutte was the model of Merlin Coccai's Cingar. See Appendix to this chapter.

<sup>12</sup> This story is founded on a similar trick played by Cingar on Tognassus in

Merlin Coccai, *Macch.* v. (vol. i. pp. 150-152, ed. Portioli, 1882).

<sup>13</sup> It is only during the Octaves or the festivals of nine lessons that the Mass finishes with *Ite, missa est*. Otherwise it ends with *Benedicamus Domino* or *Requiescant in Pace* (Duchat).

took off with it Coat and Shirt as well, and so stripped himself to the Shoulders, shewing his Callibistris to all the World ; which undoubtedly was no small one. And the *Frater* kept on hauling, but so much the more did he uncover himself, until one of the Lords of the Court said : "How now ! doth this good Father wish to make us here an Offering of his Tail to kiss it ? Let St. Antony's Fire kiss it ?" From this time forth an Order was made that the poor Fathers should no longer unrobe in public, but in their Vestry, especially in the presence of Women ; for this would be to them an Occasion for the sin of Desire.

And people asked why it is that the *Fratres* had their Cods so long. The said Panurge solved the Problem very neatly, saying : "That which makes Asses' Ears so long is because their Dams put no Biggin on their Head : as *de Alliaco*<sup>14</sup> states in his Suppositions. By Parity of Reason, what makes the Cods of the poor Fathers so long, is that they wear no bottomed Breeches, and their poor Member extends itself at Liberty with loosened Reins, and thus goes wagging down to their Knees as do Women's Beads. But the Cause why they do have it correspondingly large, is that in this wagging the Humours of the Body descend into the said Member ; for according to the Legists Agitation and continual Motion is the cause of Attraction.

Item, he had another Pocket full of Feather alum, or itching Powder, whereof he threw some down the Backs of the Women, whom he noticed carrying their Heads the highest ; and so made them strip themselves before all the World ; and others dance like a Cock upon hot Embers or a Drumstick on a Tabor, and others run wildly about the Streets ; and he would run after them ; and to such as were in the stripping vein he would offer to put his Cloak on their Back, like a courteous and gracious Gentleman.

Item, in another Pocket he had a little leather-covered Flask full of old Oil, and when he met Woman or Man, who had some fine Robe or other, he would grease them and spoil all the finest Parts of them, under Pretence of touching them, saying : "Madam, this is good Cloth, this is good Satin, this is good Taffeta ; God grant whatsoever your noble Heart desireth. You have a new Robe, a new Friend ; God keep you in it." Meantime he would put his Hand on their Collar, at which Touch the villainous Spot would remain there for ever,

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<sup>14</sup> *de Alliaco*. Pierre d'Ailly of Compiègne, 1350-1425, a Sorbonnist, Almoner and Confessor to Charles VI., Chancellor of University of Paris, Bishop of Cambray.

Many of his theological writings have not been printed. Among the *Suppositions* must be included the *Insolubilia*. (Cf. iii. 30.)

In such huge Characters of Blame,  
In Soul and Body, Name and Fame,  
The Devil could not blot the Shame.

Then at last he would say to them: "Take heed of falling, good Madam, for there is here a filthy great Hole before you."

Another he had quite full of Euphorbium very finely powdered, wherein he would lay a fair Handkerchief curiously wrought, which he had stolen from the pretty Laundress of the Palace, while taking a Louse from off her Bosom, which, however, he had put there. And when he came into the Company of some fine Ladies, he would put them on the Discourse of fine Linen, and put his Hand into their Bosom, asking: "And this <sup>d</sup>Work, is it of Flanders or of Hainault?" And then he would draw out his Handkerchief, saying: "Hold, hold, see what Work is here! it is of Foutignan or Fontarabia," and shake it very hard at their Nose, and make them sneeze for four Hours without ceasing. Meantime he would f—t like a Horse, and the Women would laugh, saying: "How now, do you f—t, Panurge?" "I do not so, Madam," said he; "but I tune myself to the Counterpoint of the Music which you make with your Nose."

<sup>d</sup> Cf. Molière,  
*Tartuffe*, iii. 3.

In another he had a Picklock, a Forceps,<sup>15</sup> a Hook and some other Instruments, with which there was never a Door or Coffe he would not pick open. Another Pocket he had full of little Cups,<sup>16</sup> with which he played very cleverly; for he had his Fingers made expressly like <sup>e</sup>Minerva or Arachnè, and had formerly been a Quack-salver.<sup>17</sup> And when he changed a Teston or any other piece of Money, the Changer would have been sharper than Master Mouche,<sup>18</sup> if Panurge had not each time caused to disappear five or six White pieces,<sup>19</sup> visibly, openly, manifestly, without making any Lesion or Wound of any kind, of which the Changer could feel anything but the Wind.

<sup>e</sup> Ovid, *Met.* vi.  
5-145.

<sup>15</sup> *Picklock*, etc. Rabelais uses words for dentist's instruments.

<sup>16</sup> Fr. *gobelets*, cups for thimblerrigging.

<sup>17</sup> Fr. *avois crié le Thériacle*.

<sup>18</sup> *Master Mouche*. Ital. *maestro Muccio*. Cf. iii. 15.

Il jouera mieux que maistre Mouche  
Qui me prendra en desarroy!

Coquillart, *Monologue des Perruques*.

<sup>19</sup> Fr. *grand blanc* = *sou tournois* = 12 deniers.

## APPENDIX TO CHAPTER XVI

### MORGANTE MAGGIORE, CANTO XVIII

#### *Argomento*

Morgante s' accompagna con Margutte  
Gran professor di cose inique e brutte.

St. 132

Or queste son tre virtù cardinale  
La gola, e 'l culo, e 'l dado ch' io t' ho detto,  
Odi la quarta ch' e la principale,  
Acciò che ben si sgoccioli il barletto :  
Non vi bisogna uncin nè porre scale,  
Dove con mano aggiungo, ti prometto :  
E mitere da Papi ho già portate  
Col segna in testo, e drieto le granate,

133

E trapani, e paletti, e lime sorde,  
E succhi d' ogni fatta, e grimaldelli  
E scale, o vuoi di legno o vuoi di corde,  
E levane, e calcetti di feltrelli,  
Che fanno, quand' io vo, ch' ognuno assorde  
Lavore di mia man puliti e belli ;  
E fuoco, che per se lume non rende,  
Ma collo sputo a mia posta s' accende.

Alter erat Baldi compagnus, nomine Cingar,  
Accortus, ladro, semper truffare paratus.  
Scarnus enim facie, reliquo sed corpore nervis  
Plenus, compressus, picolinus, brunus et atrox.

Semper habens nudam testam, rizzutus et asper.  
Iste suam traxit Marguti a sanguine razzam,  
Qui ad calcagnos sperones ut gallus habebat,  
Et nimio risu, simia cagante, morivit.

Is igitur Cingar Marguti semine venit,  
Qui patris mores imitatur in arte robandi.  
Perfectus latro, promptus, mala guida viarum,  
Namque viandantes in boscos saepe vehebat  
Ipsius arte, bonum pensantes esse caminum.  
Portabat semper ladro post terga sachellam  
Sgaraboldellis plenam, surdisque tanais,  
Cum quibus obscura pingues de nocte botegas  
Ingreditur, caricatque suos de merce sodales.  
Ut gattus saltat, guizzat, sgrafinat, et omnes  
Altaras spojat, gesias quum cernit apertas.  
O quoties quoties capsettam sgardinat illam,  
In qua offerre solent homines devote quattrinos !  
Non scelus in mundo quod non commiserit iste.  
Tres voltas jam jam forcas montaverat altas,  
Sed lazzo vinctus, manigoldo stante dedretum,  
Multimodis illos scampabat saepe bricones,  
Intrepidusque suam primam rediebat ad artem.  
Si quandoque, licet raro, pergebat ad urbem,  
Protinus a cuncta manifestus gente, per omnes  
Exclamabatur contradas : ecce gajoffus  
Ecce diabol adest, meritat qui mille fiat  
Suspendi furchae, vel debita solvere chiappis.  
Quisque ravanellum dabat illi, sive botonem.  
Alter eum dicit spoliasse altaria templi,  
Alter presbitero chierigam rupisse tracagno,  
Atque capellano calicem rapuisse doratum.  
Alter et accusat : verzas non lassat in hortis.  
Alter ait : multa robavit fraude cavallam,  
Ac de gallinis polaria multa vodavit.  
Ille sed immotam frontem tenet atque bravosam ;  
Quemquam non metuit, post omnes immo petezat  
Plus quam compagnos alios hunc Baldus amabat.

Merlin Coccai, *Macch.* ii. *sub fin.*

## CHAPTER XVII

*How Panurge gained the Pardons and married the old Women ;  
and of the Law-suits which he had in Paris*

ONE day I found<sup>1</sup> Panurge somewhat out of spirits<sup>2</sup> and silent, and I doubted much that he had never a Penny ; whereupon I said to him :

"Panurge, you are sick, by what I see in your Physiognomy, and I understand the Ailment. You have a Flux in your Purse ; but take no Care thereat ; I have still

six Sols and a half  
Which neither Father nor Mother ever saw,<sup>3</sup>

which shall no more fail you in your Need than the Pox."

Whereto he answered me : "That for your Money ; some day I shall have only too much, for I have a Philosopher's Stone which draws to me Money out of men's Purses, as the Loadstone draws the Iron.—But will you come and gain the Pardons ?" said he.

"By my Faith," I answer him, "I am not a great Pardoner in this World here ; I know not if I shall be in the other. Well, let us go a' God's Name ; it is but a Penny, neither more nor less."

"But," said he, "lend me a Penny then at Interest."

"Not at all, not at all," said I, "I give it you heartily."

"*Grates vobis Dominos*," said he.

And so we went, beginning at Saint Gervais, and I got the Pardons at the first Box only, for in these Matters I am content with little. Then I said my small Suffrages and the Prayers of St. Bridget ; but he

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<sup>1</sup> *I found*, etc. One of the few chapters, out of the Fifth Book, in which Rabelais introduces himself as a speaker.

<sup>3</sup> Fr. *escorné*, like an animal that has lost his horns.

<sup>2</sup> From *Patelin* (216, 217). De Marsy quotes Virg. *Ecl.* iii. 32-34 :

De grege non ausim quidquam deponere tecum  
Est mihi namque domi pater, est injusta noverca  
Bis que die numerant ambo pecus, alter et haedos.

gained Pardons at all the Boxes and always gave Money to each of the Pardoners.<sup>4</sup>

From there we betook ourselves to Our Lady's Church, to St. John's, to St. Antony's, and so to the other Churches where there was a Bank of Pardons.<sup>5</sup> For my part I gained no more Pardons thereat; but as for him, he kissed the Relics at all the Boxes, and gave at every one.

• Cf. ii. 6. In short, when we had returned he took me to drink at the \* Castle Tavern, and shewed me ten or twelve of his Fobs full of Money.

Upon this I blessed myself, making the Sign of the Cross, and saying: "Whence have you obtained so much Money, and in so short a Time?" To which he answered me that he had taken it out of the Basons of the Pardons;<sup>6</sup> "For in giving them the first Denier," he said, "I placed it so dexterously that it seemed as though it was a great White piece. And so with one Hand I took a dozen Deniers, nay even a dozen Liards,<sup>7</sup> or Doubles at the least, and with the other Hand three or four Dozens, and so on through all the Churches where we have been."

"Nay, but," said I, "you damn yourself like a Serpent,<sup>8</sup> and you are a Thief and a sacrilegious Person."

"Yes indeed," said he, "as it seems to you; but to me, for my part, it does not seem so; for the Pardoners give it to me, when they say to me in offering the Relics to kiss: *Centuplum accipies*; that is, for one Denier I am to take a hundred; for *accipies* is said after the manner of the Hebrews, who use the future instead of the imperative;<sup>9</sup> as you have in the Law: '*Diliges Dominum*,' id est '*Dilige*.'

"So when the Pardon-bearer saith to me *Centuplum accipies*, he means to say *Centuplum accipe*, and so is it expounded by Rabbi Kimi and Rabbi Aben Ezra<sup>10</sup> and all the Massorets, *et ibi Bartolus*.

"Moreover, Pope Sixtus gave me fifteen hundred Francs Pension upon his Domain and ecclesiastical Treasure, for having healed him

<sup>4</sup> Cf. Chaucer's "Pardonere's Tale."

<sup>5</sup> Lat. *forum indulgentiarum*.

<sup>6</sup> Cf. Erasmus, *Colloq.* (1522) (*Peregrinatio Religionis ergo*): "Sunt quidam adeo dediti sanctissimae Virgini, ut dum simulat sese munus imponere altari, mira dexteritate suffurentur quod alius posuerat." Cf. *Punch*: "How much did you get out of the Bag, Mamma? I only got sixpence."

<sup>7</sup> 3 deniers = 1 liard; 10 deniers = 1 blanc.

<sup>8</sup> *damnes comme une serpe* (iii. 22). iv. 8 *has tu te damnes comme un vieil diable*, which makes it unlikely that *serpe* means here 'pruning-hook.' *Serpe* is used in Provençal for *serpent* (Littre).

<sup>9</sup> This point in Hebrew grammar is correct.

<sup>10</sup> *Rabbi ben Ezra*, a celebrated Spanish Rabbi of the 12th century (R.)

of a cankerous Botch which tormented him so much that he thought to have become a Cripple all his Life.<sup>11</sup> So I pay myself with my own Hands from the said ecclesiastical Treasure, for otherwise he is not like to pay me.

"Ho, my Friend," said he, "if thou didst but know how I made my Cabbages fat by the Crusade, thou wouldst be right well astonished. It was worth to me more than six thousand Florins."

"And where the Devil are they gone?" said I, "for thou hast not a single Halfpenny left."

"Gone whence they came," said he; "they did nothing but change Owners."

"But I employed at least three thousand of them in marrying<sup>12</sup>—not the young Maids, for they find but too many Husbands, but great old sempiternal Trots who had not a Tooth in their Head. I considered thus: 'These good Women here have right well employed their Time in their Youth, and have played the close-buttock Game with Stern hoisted to all Comers, until none would any more of them, and by Heaven I will have them ransacked once more before they die.'

"By this means, to one I gave a hundred Florins, to another six score, to another three hundred, according as they were infamous, detestable and abominable; for the more they were horrible and execrable, the greater Need there was to give them more Money; otherwise the Devil himself would not have biscotted them.

"Presently I went off to some great fat Faggot-carrier and myself made the Match; but before I shewed him the Old Hags, I shewed him the Crowns, saying: 'Gossip, see what is thine here, if thou wilt rattle-tattle it one good Bout.' Straightway the poor Rogues were wide agape like old Mules. So I caused to be prepared for them a Banquet and Drink of the best, and good store of Spiceries to put the old Women in Rut and Heat. To end the Story, they laboured like all good Souls, except that for those Women who were horribly ugly and ill-favoured I had a Bag put on their Face.

"Furthermore, I have had many Losses in Law-suits."

"And what Law-suits couldst thou have had?" said I. "Thou hast neither House nor Land."

"My Friend," said he, "the Gentlewomen of this Town had found

<sup>11</sup> Pointing in the same direction is the following extract from Corn. Agrippa, *De vanit. scient.* c. 64 (*De lenonia*):  
"Sed et recentioribus temporibus Sixtus

IV., pontifex maximus, Romae nobile admodum lupanar extruxit." Cf. ii. 30.

<sup>12</sup> This is from Herodotus, i. 196 (of the Babylonians).

out by the Instigation of the Devil of Hell<sup>13</sup> a Manner of Neckerchief or <sup>b</sup> high-mounted Gorgets, which did so closely hide their Bosoms that a man could no longer put his Hand beneath; for the Opening thereof they had put behind, and they were wholly closed in Front; whereat the poor Lovers, dolent and contemplative, were in no wise contented. One fine Tuesday I presented a Petition to the Court, making myself a Party to a Suit against the said Gentlewomen, setting forth the great Prejudice that I had therein, protesting that by the same Reason I would have the Cod-piece of my Breeches sewed on behind, if the Court did not give Order for it. To sum up all, the Gentlewomen formed a Syndicate, shewed their Grounds of Action, and appointed Attorneys to defend their Cause; but I followed them up so vigorously that it was decreed by Injunction of the Court, that these high Gorgets should no longer be worn, unless they were a little slit open in front. But it cost me much.

"I had also another Suit, very filthy and very dirty, against Master Fyfy<sup>14</sup> and his Assistants, that they should no more read The Pipe, The Puncheon, nor the Quart of Sentences clandestinely by Night, but in full Face of fair Day, and that in the Schools of the Sorbonne before all the Theologians;<sup>15</sup> in this Suit I was condemned in Costs, for some Informality in the Return of the Writ by the Sergeant.

"Another time I formulated a Complaint to the Court against the Mules of the Presidents and Counsellors and others, to the Purport that when, in the Base Court of the Palace, they were left to champ their Bits, the Counsellors should make for them fine Bibs, so that they should not spoil the Pavement with their Slaver, to the end that the Pages of the Palace might play thereon with fair Dice, or at Copsbody<sup>16</sup> at their Ease, without spoiling their Breeches at the Knees. And for this I had a fine Sentence, but it cost me a good deal.

"Now at this time reckon up how much the little Banquets cost me, which I give to the Pages of the Palace from day to day."

<sup>13</sup> *si quis suadente Diabolo*, etc.

<sup>14</sup> Master Fyfy seems to be the slang name for a jakes-farmer, and it is Rabelais' intention here to compare with such an occupation the reading of the *Sentences* of Petrus Lombardus (Archbishop of Paris in 1159). This was the theological text-book for three centuries. The *Sententiae* are in four Books almost entirely derived from the writings of the four Fathers of the Latin Church—

Augustine, Ambrose, Hilary and Cassiodorus (Mullinger, *Hist. Univ. Camb.* i. p. 59).

<sup>15</sup> The editions are here very much at variance. I have adopted the reading of Dolet as representing probably what was published by Rabelais in the first instance before he found it prudent to make alterations.

<sup>16</sup> *renigues bien*. This was one of the games of Gargantua (i. 22).

"And to what End?" said I.

"My Friend," said he, "thou hast no Pastime whatever in this World. I have more than the King, and if thou wouldst join thyself with me, we would play the Devil."

"No, no," said I, "by Saint Adauras,<sup>17</sup> for thou wilt be hanged one day."

"And thou," said he, "thou wilt be interred some Day. Whether is more to your Honour, the Air or the Earth?"<sup>18</sup> Ho, dull Beast!

"Whiles that the Pages are banqueting, I keep their Mules, and I cut one of the Stirrup-leathers on the Mounting-side, so that it only holds by a Thread. When some great bloated Counsellor, or other, has taken his Swing to get up, they fall flat down like Hogs before everybody, and afford more than a hundred Francs' worth of Laughter. But what I laugh at still more, is that when they have got home they have master Page whipped like green Rye.<sup>19</sup> So it comes, that I do not complain of the Cost I have made in feasting them."

The End of the Reckoning is, that he had, as I said, sixty-three Methods of recovering Money; but he had two hundred and fourteen Ways of spending—setting aside the Repairs required under his Nose.<sup>20</sup>

<sup>17</sup> *St. Adauras*. Coined by Rabelais from Lat. *ad auras*.

<sup>18</sup> ἀλλ' εἰς σταυρὸν καθηλώσεις ἢ σκόλωπι πήξεις; τί Θεοδώρῳ μέλει πότερον ὑπὲρ γῆς ἢ ὑπὸ γῆς σήπεται; (Plut. *Mor.* 499 D).

<sup>19</sup> Because, being green, it requires more threshing to get it out of the husk.

<sup>20</sup> *i.e.* eating and drinking—no small item.

## CHAPTER XVIII

### *How a great Scholar of England wished to argue against Pantagruel and was overcome by Panurge*

IN these same Days a learned Man named Thaumast,<sup>1</sup> hearing the Fame and Renown of the incomparable Knowledge of Pantagruel, came from the Land of England, with the sole Intention of seeing and knowing him, and to prove if his Knowledge was such as it was renowned to be.

Accordingly, when he had arrived in Paris, he betook himself to the House of the said Pantagruel, who was lodged at the Palace of St. Denis, and at that time was walking in the Garden with Panurge, and was philosophising after the fashion of the Peripatetics.

At his first Entrance he quite started with Fear, when he saw him so tall and great ; then he saluted him courteously, as the Fashion is, and said :

\* *Phaedr.* 250 D.

"Very true it is, saith \* Plato, Prince of Philosophers, that if the Image of Knowledge and Wisdom were corporeal and visible to the Eyes of Men, it would stir the whole World in Admiration of it ; for merely the Report of it scattered in the Air, if it be received in the Ears of the Studious and of those who are Lovers thereof, called Philosophers, doth not suffer them to sleep or rest at Ease, so much doth it spur and inflame them to run to the Place, and see the Person in whom Knowledge is said to have set up her Temple, and to utter her Oracles.

<sup>1</sup> *Thaumast* (Θαυμαστός) has been identified with Sir Thomas More. Bede also has been suggested, whose book *de numeris et signis* is quoted in this chapter, and probably alluded to at the end of the twentieth chapter, where it is stated that Thaumast made a great book on the signification of signs, printed at London. But in 1525 More's European reputation

was at its height as the author of *Utopia* and the *Refutation of the Lutherans*. He visited various foreign universities, and at Bruges gained much applause by putting down a challenger in *omni scibili et quolibet ante*, by the question taken from the common law jargon : *an averia carucae capta in vetito sint irreplegibilia* (Campbell's *Chancellors*, i. p. 531).

"It was manifestly demonstrated to us in the <sup>b</sup>Queen of Sheba, <sup>b</sup> 1 Kings x. 1-13. who came from the uttermost Parts of the East and the Persian Sea, to behold the Order of the House of the wise Solomon, and to hear his Wisdom;

"In <sup>c</sup>Anacharsis, who from Scythia went even unto Athens, to see <sup>c</sup> Diog. Laert. i. 8, § 3. Solon;

"In <sup>d</sup>Pythagoras, who visited the Soothsayers of Memphis;

"In <sup>e</sup>Plato, who visited the Magi of Egypt and Archytas of Tarentum; <sup>d</sup> Id. viii. 1, § 3; Porph. V. P. § 7. <sup>e</sup> Diog. Laert. iii. 1, § 8.

"In <sup>f</sup>Apollonius of Tyana, who went as far as Mount Caucasus, passed through the Scythians, the Massagetæ, the Indians, navigated the great River Physon <sup>2</sup> as far as the Brahmans, to see <sup>2</sup> Hiarchas; and travelled in Babylonia, Chaldaea, Media, Assyria, Parthia, Syria, Phoenicia, Arabia, Palestine, Alexandria even unto Aethiopia, to see the Gymnosophists. <sup>f</sup> Philostr. V. A. ii. 42-iii. 16. <sup>2</sup> v. 42.

"A like Example have we in the case of <sup>h</sup>Titus Livius, to see and hear whom, several Studious persons came to Rome from the Confines of France and Spain. <sup>h</sup> Plin. Ep. ii. 3, § 8.

"I dare not count myself in the Number and Rank of those so perfect Men; but I wish indeed to be called studious and a Lover, not only of Letters, but also of lettered Men.

"In fact, hearing the Report of thy so inestimable Knowledge, I have left Country, Kindred and Home, and have betaken myself hither, making no Account of the Length of the Way, the Tediousness of the Sea, the Strangeness of the Countries, only to see thee and to confer with thee on certain Passages of Philosophy, of Geomancy, and the Cabala, on which I am in Doubt and cannot satisfy my Mind;<sup>3</sup> the which if thou canst solve for me, I render myself henceforth as thy Slave, myself and all my Posterity, for other Gift have I none which I should esteem sufficient as a Recompense.

"I will reduce them into Writing, and to-morrow will make them known to all the Learned People in the City, to the end that we may publicly dispute on them. But this is the Manner in which I propose that we shall dispute:

<sup>2</sup> The Physon (i. 8) seems to be identified here with the Hyphasis. Cf. Phil. V. A. iii. 1.

<sup>3</sup> With this may be compared Rabelais' own purpose and procedure when in Rome. In his Latin letter of dedication to John du Bellay, Bishop of Paris, dated Lyons 1534 (after his first visit to Rome

with the Bishop), occurs the following passage: "Statueram enim primum quidem viros doctos, qui iis in locis jactationem haberent, per quae nobis via esset, convenire conferreque cum eis familiariter, et audire de ambiguis aliquot problematis, quae me anxium jamdiu habebant."

"I do not wish to dispute *pro* and *contra*, as do the foolish Sophists of this Town and elsewhere; likewise I do not wish to dispute after the manner of the Academics by Declamation, nor again by Numbers as did Pythagoras, and as Picus Mirandula<sup>4</sup> wished to do at Rome; but I wish to dispute by Signs only, without speaking; for the Matters are so difficult that human Words would not be sufficient to explain them to my Liking.

"Wherefore, may it please your Magnificence to meet me. It will be in the Great Hall of Navarre<sup>5</sup> at seven of the Clock in the Morning."

When he had spoken these Words, Pantagruel said to him in courteous Terms:

"Sir, of the Graces which God hath given me, I would not refuse to communicate to any one to the best of my Power; for all Good comes from Him, and His pleasure is that it should be multiplied, when we come among Men who are worthy and fit to receive this celestial Manna of honourable Knowledge; in the Number of whom, because at this Time, as I do well perceive, thou holdest the first Rank, I make known unto thee that at all Hours thou shalt find me ready to be obedient to each of thy Requests, according to my small Ability, although I should rather learn from thee than thou from me; but, as thou hast openly proposed, we will confer together on thy Doubts, and seek the Resolution thereof to the very Bottom of the inexhaustible Well wherein Heraclitus declared Truth to be concealed.<sup>6</sup>

"And I do greatly commend the Manner of arguing which thou hast proposed, to wit, by Signs without speaking; for in so doing thou and I shall understand each other, and shall be clear of those Clappings of Hands which are made by those doltish Sophists at a Dispute, when one has the better of the Argument.

"Therefore to-morrow I will not fail to appear at the Place and Hour which thou hast appointed; but I beg that between us there be neither Debate nor Tumult, and that we seek not Honour nor Applause of Men, but the Truth only."

<sup>4</sup> *Pico della Mirandola*, ii. 10 (1463-1494), had a most extraordinary memory. He could repeat in the same order or backwards 2000 words, or 900 verses, after hearing them once.

<sup>5</sup> *i.e.* of the College of Navarre (i. 16), founded by Jeanne of Navarre, consort of Philippe the Fair, in 1305. Throughout the 14th and 15th centuries it was the

foremost foundation of the University of Paris. Cf. Mullinger, *Hist. Univ. Camb.* i. 127, 128.

<sup>6</sup> Democritus is the author of this *dictum*, not Heraclitus. Rabelais makes the same mistake in iii. 36. The phrase is *ἐρεῖ δὲ οὐδὲν ὁμῶς ἐν βυθῷ γὰρ ἡ ἀλήθεια* (Diog. Laert. ix. § 72). Cf. Cic. *Acad. pr.* i. 12, § 44; ii. 10, § 32.

Whereto Thaumast answered: "My Lord, I pray that God may keep thee in His Grace; thanking thee, for that thy Highness and Magnificence is pleased to condescend so much to my poor Baseness. So adieu till to-morrow."

"Adieu," said Pantagruel.

Gentlemen, you that do read this present Discourse, think that never were Men more elevated and transported in Thought than these were all that Night, Thaumast as well as Pantagruel; for the said Thaumast said to the Housekeeper of the Hotel of Cluny, where he was lodged, that all his Life he had never found himself so thirsty as he was that Night: "It seemed to me," said he, "that Pantagruel held me by the Throat. Give order, I pray you, that we may drink, and see to it that we have fresh Water, to gargle my Palate."

On the other side, Pantagruel busied himself with deep Thoughts, and all Night long did nothing but dote upon

The Book of Bede, *De Numeris et Signis*,<sup>7</sup>

The Treatise of Plotinus, *De Inenarrabilibus*,<sup>8</sup>

The Treatise of Proclus, *De Magia*,<sup>9</sup>

The Books of Artemidorus, *περὶ Ὀνειροκριτικῶν*,<sup>10</sup>

Of Anaxagoras, *περὶ Σημελῶν*,

Dinarius, *περὶ Ἀφάτων*,

The Books of Philistion,

Hipponax, *περὶ Ἀνεκφωνήτων*,<sup>11</sup>

and a Rabble of others, insomuch that Panurge said to him: "My Lord, leave these Thoughts and go to Bed; for I find you so troubled in your Spirits that you would soon fall into some quotidian Fever by this Excess of Thought. But first drink some five-and-twenty or thirty good Draughts, and then retire and sleep at your Ease; for in the Morning I will answer and argue against Messer the Englishman; and in case I do not bring him *ad metam non loqui*, then call me Knave."

"Nay, but, Panurge my Friend," said Pantagruel, "he is marvelously learned; how wilt thou be able to satisfy him?"

<sup>7</sup> The title is *de Computo seu indigitatione et de loquela manuali per gustum digitorum* (Venice 1525).

<sup>8</sup> Plotinus. This treatise is probably the 43d according to Porphyry's enumeration, *Ennead.* v. 3, especially p. 510 (xliii. 12-13 Kirchhoff): *περὶ τῶν ἡνωριστικῶν ἡποστάσεων καὶ τοῦ ἐνεκέωα.*

<sup>9</sup> Proclus. Cf. i. 10, n. 6.

<sup>10</sup> Artemidorus Daldianus lived in the

time of Antoninus Pius. His treatise on *The Interpretation of Dreams* is still extant in five Books (Teubner 1864). It is interesting as having furnished materials for most of the fortune-telling books that have appeared since, especially those of the Middle Ages. It has been translated into Italian, German and Dutch.

<sup>11</sup> Anaxagoras, Dinarius, etc. The last four treatises of this list are not now known.

"Very easily," answered Panurge; "I pray you, speak no more of it and leave it to me. Is there any Man so learned as the Devils are?"

"No indeed," said Pantagruel, "without God's special Grace."

"And for all that," said Panurge, "I have many times argued against them, and snubbed them, and put them on their Beam-ends. Wherefore be assured concerning this vainglorious Englishman, that I will make him void Vinegar to-morrow before all the World."

So Panurge passed the Night hobnobbing with the Pages, and playing away all the Points of his Hose at <sup>i</sup>*Primus* and *Secundus* and at <sup>j</sup>Pushpin.

<sup>i</sup> i. 22.  
<sup>j</sup> *Ibid.*

And when the Hour appointed came, he conducted his Master Pantagruel to the Place set apart, and you may make bold to believe that there was no one in Paris, small or great, who came not thither; thinking within themselves: "This Devil of a Pantagruel, who has overcome all the doting Ninnies of Sophists,<sup>13</sup> will be paid Scot and Lot<sup>14</sup> to-day, for this Englishman is another Devil of Vauvert.<sup>15</sup> We shall see who will get the best of it."

So everybody being assembled, Thaumast waited for them, and when Pantagruel and Panurge arrived in the Hall, all the Scholars, Graduates and Deputies<sup>15</sup> began to clap their Hands, as is their doltish Custom.

But Pantagruel cried out with a loud Voice, as if it had been the Sound of a double Cannon, saying: "Peace! Devil take you, Peace! by Heaven, you Rogues, if you trouble me here, I will cut off your Heads, every one of you."

At these Words they all remained astonished like Ducks, and dared not even cough, nay even if they had eaten fifteen Pounds of Feathers; and they were so smitten with Thirst by this single Cry, that they lolled their Tongue half a Foot out of their Mouths, as if Pantagruel had salted their Throats.

Then began Panurge to speak, saying to the Englishman: "Sir, are you come here to dispute contentiously concerning these Propositions which you have put down, or rather to learn and know the Truth thereof?"

To which Thaumast answered: "Sir, no other Matter brings me here save honest Desire to learn and know that of which I have doubted all my Life, and wherein I have found neither Book nor Man who has

<sup>13</sup> The first edition reads *tous les Sorbonicoles*. <sup>14</sup> Fr. *aura son vin*.

<sup>15</sup> Vauvert was a palace built by King Robert, son of Hugh Capet, at the end of the 10th century, and given by St. Louis to the Carthusians. Before this it had

been haunted by evil spirits; afterwards the name *Enfer* remained with the street where it was located. The *Observatoire* now occupies the site.

<sup>16</sup> Fr. *Grimaux, Artiens et Intrans*. See Du Cange.

satisfied me in the Resolution of the Doubts which I have proposed. And as for disputing contentiously, I will not so do; for it is a Thing too base, and I leave it to these rascal Sophists,<sup>16</sup> who in their Disputations seek not Truth but Contradiction and Debate."

"Then," said Panurge, "if I, who am but a puny Disciple of my Master the Lord Pantagruel, content and satisfy you in all and every Point, it would be an unworthy Thing to trouble<sup>17</sup> my said Master therewith; wherefore it will be more fitting that he be President, judging of our Discourse, and contenting you over and above, if it seemeth to you that I have not satisfied your studious Desire."

"Verily," said Thaumast, "it is well said. Begin then."

Now you should note that Panurge had put at the End of his long Cod-piece a fine Tuft of Silk, red, white, green and blue, and within it had put a fair Orange.<sup>18</sup>

<sup>16</sup> After the word *Sophists* follow in the edition of 1534 the words *sorbillans*, *sorbonagres*, *sorbonigenes*, *sorbonicoles*, *sorboniformes*, *sorbonisecques*, *niborcisans*, *sorbonisans*, *saniborsans*. These were reproduced by Dolet with the variant *borsonisans*, *sabornisans* for the last two words. This, Duchat says, was repaid to the learned printer in faggots.

<sup>17</sup> *empescher*, Lat. *impechiare* = impeach (Du Cange).

<sup>18</sup> *Orange*, as a present to some lady. According to an extract from Guyon (*Diverses Leçons*, ii. 4), quoted by Duchat, it appears that the dress of the French at this time was so close-fitting that they were obliged to use their cod-pieces as pockets, and that it was not an unusual thing to keep fruit there for a present to a lady at dessert. The refusal of Arabella Allen to accept Bob Sawyer's apple will occur to readers of *Pickwick*.

## CHAPTER XIX

### *How Panurge put to a Nonplus the Englishman who argued by Signs<sup>1</sup>*

THEN, every one attending and listening in perfect Silence, the Englishman lifted high in the Air his two Hands separately, clinching all the Extremities of his Fingers in the form which they call in Chinonnais the Hen's Rump, and struck one against the other by the Nails four Times; then he opened them, and so with one struck the other flat-handed with a smacking Noise, once. Again joining them as before, he struck them twice, and afterwards opening them, four Times; then he put them forth joined together, and extended one against the other, as seeming to pray devoutly to God.

Panurge suddenly raised in the Air his right Hand, then placed its Thumb within his Nostril on that Side, holding the four Fingers extended and closed in their order in a Line parallel with the Gristle of the Nose, shutting the left Eye entirely, and blinking with the right with a profound Depression of the Eyebrow and Lid; then he raised the left Hand aloft with hard Clinching and Extension of the four Fingers and Elevation of the Thumb, and he held it in a Line directly corresponding to the Position of the right Hand, with a Distance between them of a Cubit and a half. This done, in like form he lowered towards the Earth both one and the other Hand; lastly, he held them in the Midst as though he were aiming straight at the Nose of the Englishman.

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<sup>1</sup> In Accursius (gloss Dig. i. tit. 2, *de Orig. Juris*) there is a story of a similar argumentation by signs between a Greek philosopher in Rome and a madman. The frantic actions of the latter were taken by the wise man as so many learned arguments (Duchat). Motteux has illustrated the controversy by an anecdote

in point, to be found in *Le Moyen de Parvenir*, § 100, *Attestation*. Rabelais may also be indebted to Lucian, *de Saltatione*, cc. 62, 63 (in which the mimetic power of dancing is exemplified), especially as he does use c. 64 in iii. 19 to illustrate a similar point. Speaking by signs could be well exemplified in modern Naples.

"And if Mercury——" said the Englishman.

Upon this Panurge interrupted, saying: "You have spoken, Mask."

Then the Englishman made a Sign like this: His left Hand wide open he raised high in the Air, then closed into his Fist the four Fingers thereof, and placed the Thumb extended on the Gristle of his Nose. Suddenly afterwards he raised the Right wide open, and while wide open lowered it, joining the Thumb at the Place where the little Finger of the left Hand closed, and the four Fingers thereof he moved slowly in the Air; then reversing them, he did with the Right what he had done with the Left, and with the Left what he had done with the Right.

Panurge, no whit astonished at this, drew out in the Air his thrice-huge Cod-piece with his left Hand, and with his Right drew therefrom a Piece of white Ox-rib and two Pieces of Wood of like Shape, one of black Ebony, the other of red Brasil-wood, and put them between the Fingers thereof, symmetrically arranged, and knocking them together made a Noise, such as is made by the Lepers<sup>2</sup> in Brittany with their Rattles, better sounding, however, and more harmonious; and with his Tongue drawn within his Mouth did merrily warble, ever looking at the Englishman.

The Theologians, Physicians and Surgeons thought that by this Sign he inferred that the Englishman was a Leper.

The Counsellors, Lawyers, and Decretalists thought that in so doing he wished to conclude that some Kind of human Felicity consisted in a state of Leprosy, as the Lord maintained<sup>3</sup> formerly.

<sup>3</sup> Luc. xvii. 15.

The Englishman for all this was not daunted, but lifting his two Hands in the Air, held them in such form that he closed the three Master Fingers on his Fist, and passed the Thumbs between the Index and the Middle Fingers, and so the Auricular<sup>3</sup> Fingers remained fully extended; and thus he presented them to Panurge, and then put them together, so that the right Thumb touched the left, and the left little Finger touched the right.

Upon this Panurge, without saying a Word, raised his Hands, and therewith made the following Sign. He joined the Nail of the Index Finger to the Nail of the Thumb of his left Hand, making in the Interval between as it were a Buckle; and of his right Hand he closed all the Fingers on his Fist except the Index, which he thrust in and drew out frequently between the two other aforesaid Fingers of his left Hand. Then he extended the Index and the Middle Fingers of his

<sup>2</sup> Lepers had to announce their proximity by rattles.

<sup>3</sup> Auricular = little finger.

Right, keeping them apart as far as he could, and thrusting them towards Thaumast. Then he put the Thumb of his left Hand on the Corner of his left Eye, extending the whole Hand like the Wing of a Bird or the Fin of a Fish, and moving it very daintily this way and that; the same he did with the right Hand on the Corner of the right Eye.

Thaumast began to grow pale and to tremble, and made him a Sign of this kind. With his right Hand he struck the middle Finger against the Muscle of the Palm,<sup>4</sup> which is below the Thumb, then he put the Index Finger in a Buckle, like the former one of his left Hand; only he put it in from below, and not from above, as did Panurge.

Then Panurge struck one Hand against the other, and whistled in the Palm.<sup>5</sup> This done, he again thrust the Index Finger of the Right into the Buckle of the Left, thrusting and drawing it in and out many times. Then he put out his Chin, looking intently at Thaumast.

The People, who understood nothing of these Signs, understood very well that in this he asked Thaumast without saying a word: "What do you mean by that?"

In fact Thaumast began to sweat in great Drops, and seemed very like a Man who was ravished in high Contemplation. Then he be-thought himself, and put all the Nails of his left Hand against those of the Right, opening the Fingers as though they had been semicircles, and in making this Sign raised his Hands as high he could.

Upon this Panurge suddenly put the Thumb of his right Hand under his Jaws, and the Auricular Finger thereof into the Buckle of the Left; and at this point made his Teeth sound very melodiously, the lower against the upper.

Thaumast with great Distress arose, but in rising he let a great Baker's f—t, for the Bran came after, and he voided Vinegar very strong, and stank like all the Devils. The Company began to stop their Noses, for he was bewraying himself for very Anguish. Then he raised his right Hand, closing it in such fashion that he brought together all the Ends of his Fingers, and placed the left Hand quite flat upon his Chest.

At this Panurge drew out his long Cod-piece with its Tuft, and stretched it forth a Cubit and a half, and held it in the Air with his left Hand, and with the Right took his Orange, and throwing it in the Air

<sup>4</sup> Fr. *vole* (Lat. *vola*), palm of the hand. (l. 6). It is either to whistle with the fingers in the mouth, or with fingers and

<sup>5</sup> This is called *huscher en paume* fist so disposed as to make a whistle.

seven times, at the eighth time hid it in the Fist of his Right, holding it aloft quite calmly; then he began to shake his fine Cod-piece, showing it to Thaumast.

After that Thaumast began to blow out his two Cheeks like a Bag-piper, and puffed as though he were blowing up a Pig's Bladder.

Whereat Panurge put one Finger of his left Hand on his Nockand-row, and with his Mouth sucked in the Air as a man does when eating <sup>b</sup> Oysters in the Shell, or when supping Broth; this done, he opened <sup>b iv. 9. 55.</sup> his Mouth slightly, and with the Flat of his right Hand struck thereon, so making a great deep Noise, as though it came from the Surface of the Diaphragm through the Trachean Artery,<sup>6</sup> and this he did sixteen times.

But Thaumast kept ever blowing like a Goose.

Then Panurge put the Index Finger of his right Hand into his Mouth, pressing it very hard with the Muscles thereof. Then he drew it out, and in so doing made a great Noise, as when little Boys shoot Turnip Pellets out of a Cannon of Elderwood, and this he did nine times.

Then Thaumast cried out: "Ha, my Masters, the great Secret! He has put his Hand in up to the Elbow." Then he drew a Dagger which he had, holding it point downwards.

Whereat Panurge took his long Cod-piece and shook it as hard as he could against his Thighs; then he put his two Hands bound together in form of a Comb ("pectinated," *Sir T. Browne*) upon his Head, putting out his Tongue as far as he could, and turning his Eyes in his Head, like a She-goat at point of Death.

"Ha, I understand," said Thaumast, "but what?" making a Sign such as this; he put the Handle of his Dagger against his Chest, and on the Point he placed the Flat of his Hand, turning in some little the End of his Fingers.

Whereupon Panurge held his Head down on the Left Side, and put his Middle Finger into his right Ear, holding his Thumb straight upwards. Then he crossed his two Arms on his Chest, coughing five times, and at the fifth striking on the Earth with his right Foot. Then he raised his left Arm, and closing all the Fingers into his Fist, held his

<sup>6</sup> *i.e.* the windpipe, known to us as the trachea. In Plato and Aristotle *ἀπρηλα* always means the windpipe. It was afterwards called *ἡ τραχεῖα ἀπρηλα*. Plato (*Tim.* 70 c), in common with the Greek medical writers Hippocrates, Galen

and others, held that the drink passed into the lungs. The 'arteries,' as we know them, were formerly looked upon as *ἀπρηλαί*, that is, *air* vessels, because they are found empty after death. The derivation is more probably from *αἶψα* (L. and S.)

Thumb against his Forehead, striking with his right Hand six times against his Breast.

But Thaumast, not content with this, put the Thumb of his left Hand on the End of his Nose, closing the Rest of his said Hand.

Whereupon Panurge put the two Master Fingers on each Side of his Mouth, drawing it back as wide as he could, and shewing all his Teeth, and with his two Thumbs drew down his Eyelids very low, thereby making a fairly ugly Grimace, as it seemed to the Company.

## CHAPTER XX

### *How Thaumast recounteth the Virtues and Knowledge of Panurge*

THEN Thaumast rose up, and taking his Cap off his Head, courteously thanked the said Panurge : next in a loud Voice said to all the assembled Company :

"My Lords, at this time I may well pronounce the Evangelical Word : \* *Et ecce plus quam Salomon hic !*

\* Luc. xi. 31.

"You have here in your Presence an incomparable Treasure ; that is, My Lord Pantagruel, whose Renown had brought me hither from the very farthest Parts of England, to confer with him on insoluble Problems of Magic, Alchymy, the Cabala, of Geomancy and Astrology, as well as of Philosophy, which I had in my Mind.

"But at present I am indignant with Fame, which seemeth to me to be envious against him, for she doth not declare the Thousandth part of the Ability which is in him.

"You have seen how his Disciple only hath contented me, and hath told me more than I asked of him ; over and above this, he hath opened for me and resolved other Doubts of inestimable Importance. Wherein I can assure you that he has opened for me the true Well and Abyss of the Encyclopaedia,<sup>1</sup> nay in a kind such as I did not think to find a Man who knew even the first Elements ; that is, when we disputed by Signs, without saying a Word or even half a Word.

"But in good Time I will reduce to Writing all that we have said and resolved, to the end that it may not be thought that these have been Fooleries ; and I will have them printed so that every one may

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<sup>1</sup> *Encyclopaedia* is here used in its Graeci *ἐγκυκλιον παιδείας* vocant" (Quint. proper sense, "the whole round of instruction." Cf. "Orbis ille doctrinae quam a work on the various arts and sciences. i. 10, § 1).

learn therein, as I have done; and from this you may judge what the Master might have said, seeing that the Disciple hath shewn such Prowess; for <sup>b</sup> *non est Discipulus super Magistrum*.

<sup>b</sup> Luc. vi. 40.

"In any case let God be praised; and I do very humbly thank you for the Honour you have done us in the keeping of this Act. God reward you for it eternally."

Like paying of Thanks did Pantagruel give to all the Company, and going from there he took Thaumast with him to Dinner; and believe it, that they drank <sup>\*</sup> with unbuttoned Bellies—for at that time men fastened up their Bellies with Buttons,<sup>2</sup> like the Collars at present—until they asked each other: "Whence come you?"<sup>3</sup>

<sup>\*</sup> Ps. cxliii. 6  
(Vulg. cxlii.)  
Cf. i. 3.

By the Halidame, how they pulled at the Kid's Leather!<sup>4</sup> How the Flagons went round, and how they called for them! "Draw! Page, some Wine here! Reach it here, i' the Devil's Name, reach it." There was not a Man there who did not drink five-and-twenty or thirty Pipes—and you know how, <sup>c</sup> *sicut Terra sine aqua*; for it was hot, and furthermore they were athirst.

With regard to the Exposition of the Propositions set down by Thaumast, and the Signification of the Signs which they employed in disputing, I would have expounded them for you according to the Account they gave among themselves; but I have been told that Thaumast made a great Book of them, printed at London, in which he declareth all, without omitting anything. Therefore I forbear for the present.

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<sup>\*</sup> A has beurent comme toutes bonnes âmes le Jour de Mortis, le ventre contre terre. BC beurent . . . Mortis, à ventre deboutonné.

<sup>2</sup> Buttons. Cf. iv. 31.

<sup>3</sup> *i.e.* they drank till they did not know where they were.

<sup>4</sup> *i.e.* drank with all their might.

Duchât gives a probable explanation of this expression as being derived from Dauphiné, where the wine was kept in goat-skins (i. 11).

## CHAPTER XXI

### *Comment Panurge fut amoureux d'une haulte Dame de Paris*

PANURGE commença estre en reputation en la Ville de Paris par ceste Disputation qu'il obtint contre l'Anglois, et faisoit des lors bien valoir sa Braguette, et la fit au dessus esmoucheter de broderie à la Romanicque. Et le monde le louoit publicquement, et en fut faicte une chanson, dont les petits enfans alloient à la moustarde,<sup>1</sup> et estoit bien venu en toutes compaignies de Dames et Damoiselles, en sorte qu'il devint glorieux, si bien qu'il entreprit de venir au dessus d'une des grandes Dames de la Ville.

De faict, laissant un tas de longs prologues et protestations que font ordinairement ces dolens contemplatifs amoureux de Caresme, lesquelz pointent à la chair ne touchent, luy dist un jour :

"Madame, ce seroit bien fort utile à toute la Republicque, delectable à vous, honneste à vostre lignée, et à moy necessaire, que fussiez couverte de ma race; et le croyez, car l'experience vous le demonstrera."

La Dame, à ceste parole, le recula plus de cent lieues, disant : "Meschant fol, vous appartient il me tenir telz propos? A qui pensez vous parler? Allez; ne vous trouvez jamais devant moy, car, si n'estoit pour un petit, je vous ferois couper bras et jambes.

—Or, dist il, ce me seroit bien tout un d'avoir bras et jambes coupés, en condition que nous fissions, vous et moy, un trançon de chere lie, jouans des mannequins à basses marches : car (monstrant sa longue Braguette) voicy Maistre Jean Jeudy qui vous sonneroit une *antiquaille*, dont vous sentiriez jusques à la moëlle des os. Il est

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<sup>1</sup> *alloient à la moustarde.* Children were sent to fetch small requisites for the household. A good parallel is cited in the *Proverbes Français*, vol. ii. p. 204,

from *Le Journal d'un Bourgeois de Paris* : "Item en icelluy temps chantoient les petits enfans au soir en allant au vin ou à la moustarde."

galland, et vous sçait tant bien trouver les Alibitz Forains et petits poulains grenés en la ratouere que après luy il n'y a que espousseter."

A quoy respondit la Dame : "Allez, meschant, allez. Si vous m'en dictes encores un mot, je appelleray le monde, et vous feray icy assommer de coups.

—Ho, dist il, vous n'estes tant male que vous dictes ; non, ou je suis bien trompé à vostre physionomie : car plus tost la Terre monteroit es Cieulx, et les haults Cieulx descendroient en l'Abysme, et tout ordre de Nature seroit parverty, qu'en si grande beaulté et elegance comme la vostre y eust une goutte de fiel, ny de malice. L'on dit bien qu'à grand peine

Vit on jamais femme belle  
Qui aussi ne fust rebelle.

"Mais cela est dict de ces beaultés vulgaires. La vostre est tant excellente, tant singuliere, tant celeste, que je croy que Nature l'a mise en vous comme un paragon, pour nous donner à entendre combien elle peut faire quand elle veult employer toute sa puissance et tout son sçavoir.

"Ce n'est que miel, ce n'est que sucre, ce n'est que manne Celeste de tout ce qu'est en Vous.

"C'estoit à Vous à qui Paris devoit adjuger la pomme d'or, non à Venus, non, ny à Juno, ny à Minerve : car onques n'y eut tant de magnificence en Juno, tant de prudence en Minerve, tant d'elegance en Venus, comme il y a en Vous.

"O Dieux et Déesses Celestes ! que heureux sera celui à qui ferez celle grace de vous accoler, de vous baiser et de frotter son lart avec vous ! Par Dieu, ce sera moy, je le voy bien, car desja vous m'aimez tout à plein, je le cognoy et suis à ce predestiné des phées. Donc, pour gaigner temps, boutte, pousse, enjambions."

Et la vouloit embrasser, mais elle fit semblant de se mettre à la fenestre pour appeller les Voisins à la force.

Adonc sortit Panurge bien tost, et luy dist en fuyant : "Madame, attendez moy icy, je les vais querir moy mesmes, n'en prenez la peine."

Ainsi s'en alla, sans grandement se soucier du refus qu'il avoit eu, et n'en fit onques pire chere.

Au lendemain, il se trouva à l'Eglise à l'heure qu'elle alloit à la Messe, et, à l'entrée, luy bailla de l'eau beniste, s'inclinant profondement devant elle ; après se agenouilla auprès d'elle familièrement, et luy dist : "Ma Dame, sachez que je suis tant amoureux de vous que je n'en peux ny pisser, ny fianter : je ne sçay comment l'entendez. S'il m'en

advenoit quelque mal, qu'en seroit il?—Allez, dist-elle, allez, je ne m'en soucie : laissez moy icy prier Dieu.—Mais, dist il, equivoquez sur à Beau Mont le Vicomte.

—Je ne sçaurois, dist elle.

—C'est, dist il, à Beau Con le Vit monte. Et, sur cela, priez Dieu qu'il me doint ce que vostre noble cœur desire, et me donnez ces Patenostres par grace.

—Tenez, dist elle, et ne me tabustez plus."

Ce dict, luy vouloit tirer ses Patenostres, qui estoient de cestrin,<sup>3</sup> avec grosses marches d'or ; mais Panurge promptement tira un de ses cousteaux, et les coupa tres bien, et les emporta à la fripperie, luy disant : "Voulez vous mon cousteau ?

—Non, non, dist elle.

—Mais, dist il, à propos, il est bien à vostre commandement, corps et biens, tripes et boyaulx."

Ce pendant la Dame n'estoit fort contente de ses Patenostres, car c'estoit une de ses contenances à l'Eglise, et pensoit : "Ce bon bavard icy est quelque esventé, homme d'estrange pays : je ne recouvreray jamais mes Patenostres ; que m'en dira mon Mary ? Il s'en courroucera à moy ; mais je luy diray qu'un larron me les a coupées dedans l'Eglise : ce qu'il croira facilement, voyant encores le bout du ruban à ma ceinture."

Après disner, Panurge l'alla voir, portant en sa manche une grande bourse pleine d'Escus du Palais<sup>3</sup> et de Gettons,<sup>4</sup> et luy commença à dire :

"Lequel des deux aime plus l'autre, ou vous moy, ou moy vous ?"

A quoy elle respondit : "Quant est de moy, je ne vous hais point : car, comme Dieu le commande, j'aime tout le monde.

—Mais à propos, dist il, n'estes vous amoureuse de moy?—Je vous ay, dist elle, ja dict tant de fois que vous ne me tenissiez plus telles paroles : si vous m'en parlez encores, je vous monstraray que ce n'est à moy à qui vous devez ainsi parler de deshonneur. Partez d'icy, et me rendez mes Patenostres, à ce que mon Mary ne me les demande.

<sup>3</sup> *cestrin*, a yellow stone of which beads were made (Cotg.) *Marches* are the large beads placed at intervals to facilitate the counting.

<sup>3</sup> *Escus du Palais*, pieces of wood, etc., painted to resemble coins. It was a trick of the pages to lay them in the way

of the courtiers. Horace alludes to this I. *Epp.* xvi. 63—

avarus  
In trivis fixum cum se demittet ob assem.

Cf. also Persius, v. III.

<sup>4</sup> *Gettons*, counters.

—Comment, dist il, Madame, vos Patenostres? Non feray, par mon Sergent!<sup>6</sup> Mais je vous en veulx bien donner d'autres. En aimerez vous mieulx d'or bien esmaillé en forme de grosses spheres, ou de beaux lacs d'Amours, ou bien toutes massives comme gros lingotz; ou si en voulez d'ebene, ou de gros hiacinthes, de gros grenatz taillés, avec les marches de fines turquoises; ou de beaux topazes marchés de fins saphiz; ou de beaux balais à toutes grosses marches de diamans à vingt et huit quarres?<sup>6</sup>

"Non, non, c'est trop peu. J'en sçay un beau chapelet de fines esmeraudes, marchées d'ambre gris coscoté, et à la boucle un union Persicque, gros comme une pomme d'orange: elles ne coustent que vingt et cinq mille Ducatz; je vous en veulx faire un present, car j'en ay du content."

Et ce disoit faisant sonner ses Gettons, comme si ce fussent Escus au soleil. "Voulez vous une piece de veloux violet cramoisy, tainct en grene; une piece de satin broché, ou bien cramoisy? Voulez vous chaines, doreures, templettes,<sup>7</sup> bagues? Il ne fault que dire oui. Jusques à cinquante mille ducatz, ce ne m'est rien cela."

Par la vertu desquelles paroles il luy faisoit venir l'eau à la bouche. Mais elle luy dist: "Non, je vous remercie: je ne veulx rien de vous."

—Par Dieu, dist il, si veulx bien moy de vous; mais c'est chose qui ne vous coustera rien, et n'en aurez rien moins. Tenez (monstrant sa longue Braguette), voicy Maistre Jean Chouart qui demande logis."

Et après la vouloit accoler. Mais elle commença à s'escrier, toutes-fois non trop hault.

Adonc Panurge retourna son faulx visaige, et luy dist: "Vous ne voulez donc aultrement me laisser un peu faire? Bren pour vous! Il ne vous appartient tant de bien ny d'honneur; mais, par Dieu, je vous feray chevaucher aux Chiens."

Et, ce dict, s'enfouit le grand pas de peur des coups, lesquelz il craignoit naturellement.

<sup>6</sup> *Sergent*, euphemistic for *serment*.

<sup>6</sup> *quarres*, facets.

<sup>7</sup> *templettes*, Lat. *fasciae temporales*, head-bands.

## CHAPTER XXII

### *Comment Panurge fit un Tour à la Dame Parisienne, qui ne fut poinct à son Advantaige*

OR notez que le lendemain estoit la grande Feste du Corps Dieu, à laquelle toutes les Femmes se mettent en leur triomphe de habillemens ; et, pour ce jour, ladicte Dame s'estoit vestue d'une tres belle robe de satin cramoyssi et d'une cotte de veloux blanc bien precieux.

Le jour de la Vigile, Panurge chercha tant, d'un costé et d'autre, qu'il trouva une Lycisque<sup>1</sup> orgoose,<sup>2</sup> laquelle il lia avec sa ceinture, et la mena en sa chambre, et la nourrit tres bien cedict jour et toute la nuyt. Au matin la tua, et en prit ce que sçavent les Géomantiens Gregeoy, et le mit en pieces le plus menu qu'il peut, et les emporta bien cachées, et alla à l'eglise où la Dame devoit aller pour suivre la Procession, comme est de coustume à ladicte Feste. Et, alors qu'elle entra, Panurge luy donna de l'eau beniste, bien courtoisement la saluant, et quelque peu de temps après qu'elle eut dict ses Menus Suffrages, il se va joindre à elle en son banc, et luy bailla un rondeau par escrit en la forme que s'ensuit :

#### RONDEAU

Pour ceste fois qu'à vous, Dame tres belle,  
Mon cas disois, par trop fustes rebelle  
De me chasser sans espoir de retour :  
Veu qu'à vous onq ne fis austere tour  
En dict, ny faict, en soubçon, ny libelle.  
Si tant à vous desplaisoit ma querelle,  
Vous pouviez bien par vous, sans maquerelle,  
Me dire : Amy, partez d'icy entour,  
Pour ceste fois.

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<sup>1</sup> *Lycisque*. Lycisci were mongrels between wolves and dogs. Lycisca is the name of a sheep-dog in Virg. *Ec.* iii. 18: "multum latrante Lycisca." Cf. also Juv. vi. 123: "titulum mentita Lyciscæ."

<sup>2</sup> *orgoose*, from Greek *ὄργω*.

Tort ne vous fais, si mon cœur vous decelle,  
 En remonstrant comme l'ard l'estincelle  
 De la beauté que couvre vostre atour :  
 Car rien n'y quiers, sinon qu'en vostre tour  
 Vous me faciez de hait la combrecelle,  
 Pour ceste fois.

Et, ainsi qu'elle ouvrit le papier pour voir que c'estoit, Panurge promptement sema la drogue qu'il avoit sur elle en divers lieux, et pesmement aux replis de ses manches et de sa robe : puis luy dist :

"Ma Dame, les pauvres Amans ne sont tousjours à leur aise. Quant est de moy, j'espere que

Les males nuytz,  
 Les travaux et ennuyz,

\* Cf. iii. 45, v. 15. esquelz me tient l'amour de vous, me seront en <sup>a</sup> deduction d'autant des peines de Purgatoire. A tout le moins, priez Dieu qu'il me doint en mon mal patience."

Panurge n'eut achevé ce mot que tous les Chiens qui estoient en l'Eglise accoururent à ceste Dame, pour l'odeur des drogues qu'il avoit espandu sur elle ; petits et grands, gros et menus, tous y venoient tirans le membre, et la sentans, et pissans par tout sur elle : c'estoit la plus grande villainie du monde.

Panurge les chassa quelque peu, puis d'elle print congé, et se retira en quelque Chapelle pour voir le deduit : car ces vilains Chiens compissoient tous ses habillemens, tant qu'un grand Levrier luy pissa sur la teste, les aultres aux manches, les aultres à la crope ; les petits pissoient sur ses patins. En sorte que toutes les Femmes de là autour avoient beaucoup affaire à la sauver.

Et Panurge de rire, et dist à quelqu'un des Seigneurs de la Ville : "Je croy que ceste Dame là est en chaleur, ou bien que quelque Levrier l'a couverte fraîchement."

Et quand il vit que tous les Chiens grondoient bien à l'entour d'elle, comme ilz font autour d'une Chienne chaulde, partit de là, et alla querir Pantagruel. Par toutes les rues où il trouvoit des Chiens, il leur bailloit un coup de pied, disant : "N'irez vous pas avec vos compaignons aux Noces ? Devant, devant, de par le Diable, devant !"

Et, arrivé au logis, dist à Pantagruel : "Maistre, je vous prie, venez voir tous les Chiens du pays qui sont assemblés à l'entour d'une Dame la plus belle de ceste Ville, et la veulent jocquer."

A quoy volontiers consentit Pantagruel, et vit le Mystere,<sup>b</sup> qu'il trouva fort beau et nouveau.

<sup>b</sup> *Mystere* here means a mystery-play.

Mais le bon fut à la Procession : en laquelle furent veus plus de six cens mille et quatorze Chiens à l'entour d'elle, lesquelz lui faisoient mille haïres : <sup>4</sup> et partout où elle passoit, les Chiens frais venus la suivoient à la trace, pissans par le chemin où ses robes avoient touché. Tout le monde s'arrestoit à ce spectacle, considerant les contenance de ces Chiens, qui luy montoient jusques au col et lui gasterent tous ses beaux accoustremens, à quoy ne sceut trouver aucun remede sinon soy retirer en son Hostel. Et Chiens d'aller après, et elle de se cacher, et Chambrieres de rire. Quand elle fut entrée en sa maison, et fermé la porte après elle, tous les Chiens y accouroient de demie lieue, et compisserent si bien la porte de sa maison qu'ilz firent un ruisseau de leurs urines où les Canes eussent bien nagé. Et c'est celuy ruisseau qui de present passe à Saint Victor, auquel Guobelin tainct l'escarlatte, pour la vertu specificque de ces pisse chiens, comme jadis prescha publicquement nostre Maistre Doribus.<sup>5</sup>

Ainsi vous aist Dieu, un moulin y eust peu mouldre, non tant toustefois que ceux du Bazacle <sup>6</sup> à Thoulouse.

<sup>4</sup> *haïres*, annoyances.

<sup>5</sup> *nostre Maistre Doribus*. Matthieu Ory or Orry, a Breton by birth and a Dominican. He was Inquisitor-General, and a trusted councillor of Cardinal Tournon, and in favour with Francis I. To his influence were due the most

stringent measures against heretics. Cf. Christie's *Etienne Dolet*, c. 21.

<sup>6</sup> *Bazacle*, a place in the outskirts of Toulouse on the Garonne, where there were a large number of mills. The Moulin du Bazacle is still shown as dating from the ninth century (Bädeker's *Southern France*).

## CHAPTER XXIII

*How Pantagruel set out from Paris, hearing News that the  
Dipsodes were invading the Land of the Amaurots; and  
the Reason why the Leagues are so short in France*

A LITTLE time afterwards Pantagruel heard News that his Father Gargantua had been translated to the Land of the Fairies by Morgan, as were formerly Ogier and Arthur;<sup>1</sup> and at the same time that the Report of his Translation having been heard, the Dipsodes had come forth from their Borders and had wasted a great Tract of Utopia, and held in Blockade at that time the great City of the Amaurots.<sup>2</sup> Whereupon he set out from Paris without saying adieu to any one, for the Affair required Diligence, and he came to Rouen.

Now as they were journeying, Pantagruel, observing that the Leagues in France are very much shorter compared with those of other Countries, asked Panurge the Cause and Reason thereof; who told him a History which *Marotus du Lac, monachus*, sets down in the "Gests of the Kings of Canaria,"<sup>3</sup> telling how:

"In old times the Countries were not marked out by Leagues, Mile-stones, Stades or Parasangs, until King Pharamond divided them; this was done in the Manner following: He chose in Paris a hundred fair, young, jolly Companions, very resolute, and a hundred fair Wenches of Picardy, and had them well entertained and highly fed for the Space of eight Days; then he called them to him, and to each one he assigned his Maiden, with store of Money for his Expenses,

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<sup>1</sup> The first edition reads *Enoch and Elias*. The fairy Morgue or Morgan kept her brother Arthur and Ogier the Dane in the enchanted castle of Avallon (*Huon de Bordeaux*, pt. ii.)

Thomas More's *Utopia* (published in 1516), which Rabelais evidently had read.

<sup>2</sup> Duchat reasonably enough makes Rabelais ascribe this story to his friend Clément Marot, assigning to him this fanciful name and fanciful book.

<sup>3</sup> Amaurote is the capital of Sir

giving them his Commands to go to different Places in this Direction and that, and at all the Places where they should biscot their Maidens, they should set a Stone there, and that should be a League.

"So the Companions set forth merrily, and as they were fresh and after Rest, they amused themselves at the End of every Field, and that is the Reason why the Leagues in France are so short.

"But when they had gone a great Way and were now as weary as poor Devils, and there was no more Oil in the Lamp, they did not play the Ram so often, and contented themselves—I mean as regards the Men—with a poor, scurvy Bout in a Day. And that it is which makes the Leagues of Brittany, Lanes,<sup>4</sup> Germany and other distant Countries so long.

"Others give other Reasons for it, but this seems to me the best."

Whereunto Pantagruel willingly consented.

Setting out from Rouen, they arrived at Honfleur, where they went on board, Pantagruel, Panurge, Epistemon, Eusthenes and Carpalim.

At this Place, as they were waiting for a favourable Wind and caulking their Ship, Pantagruel received from a Lady of Paris, whom he had maintained a good Space of time, a Letter with the following Address outside :

"To the best beloved by the Fair and the least loyal of the Brave.

"P.N.T.G.R.L."

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<sup>4</sup> *Lanes* = Landes in Gascony.

## CHAPTER XXIV

*A Letter which a Messenger brought to Pantagruel from a  
Lady of Paris, and the Exposition of a Posy  
written in a gold Ring*

WHEN Pantagruel had read the Inscription he was quite taken aback, and after asking the said Messenger the Name of her that had sent it, he opened the Letter and found nothing written therein, but only a gold Ring with a Table-diamond.<sup>1</sup> Then he called Panurge and shewed him the Matter.

At this Panurge told him that the Leaf of Paper was written on, but that it was with such Subtlety that no man could see the Writing thereon.

Therefore, to find it out, he set it by the Fire, to see if the Writing was made with Sal ammoniac soaked in Water.

Then he put it in Water, to see if the Letter were written with the

<sup>a</sup> Cf. Plin. xxvi.  
8, § 39.

<sup>a</sup> Juice of Tithymalle;

Next he held it up to the Candle, to know if it were not written with the Juice of white Onions.

Then he rubbed a Part of it with Walnut-oil, to see if it were not written with the Lye of Fig-wood.

Then he rubbed a Part with the Milk of a Woman who was suckling her first-born Daughter, to see if it were not written with the Blood of Toads.<sup>2</sup>

Then he rubbed a Corner with the Ashes of a Swallow's Nest, to see whether it was written with the Dew which is found within the Apples of Alicacabut.<sup>3</sup>

<sup>1</sup> *table-diamond*, i.e. cut with two flat surfaces, above and below, and not in facets.

<sup>2</sup> Fr. *rubettes*, Lat. *rubeta*.

<sup>3</sup> A species of *Solanum* known as *Alkekengi* in Arabic and *Halicacabum* in Latin, sometimes called winter cherry.

Then he rubbed another End with Ear-wax, to see if it was written with Raven's Gall.

Then he dipped it in Vinegar, to see if it was written with the Juice of Spurge.

Then he anointed it with the Grease<sup>4</sup> of a Flitter-mouse, to see if it were written with the Sperm of a Whale which is called Ambergris.<sup>5</sup>

Next he put it quite gently into a Bason of fresh Water and quickly withdrew it, to see if it was written with Feather-alum.

And, seeing that he found nothing in all this, he called the Messenger and asked him: "Good Fellow, the Lady who sent thee hither, did she give thee no Stick<sup>6</sup> to bring with thee?" thinking it was the Subtlety which Aulus Gellius records.

And the Messenger answered him: "No, Sir."

Then Panurge wished to have his Hair shaved off, to know whether the Lady had caused to be written the Message she wished to send, with strong Ink<sup>7</sup> on his shaven Crown; but seeing that his Hair was very long, he forbore, considering that it could not have grown to such a Length in so short a Time.

Then he said to Pantagruel: "Master, by the Powers, I cannot tell what to say or to do herein. I have employed, in order to know if there is anything written there, a good Part of that which is put down by Messer Francesco di Nianto<sup>8</sup> the Tuscan, who has written on the Manner of reading Letters that do not appear, and what Zoroaster has written *περὶ γραμμάτων ἀκρίτων*, and Calpurnius Bassus *De litteris*

<sup>4</sup> Grease, Fr. *axunge*, Lat. *axungia*. Still used by doctors in their Latin prescriptions.

<sup>5</sup> According to Sir T. Browne (*Pseudodox. Ep.* iii. 26, on Spermaceti), this oil proceeds mostly, if not entirely, from the head of the spermaceti whale. He makes a considerable distinction between this and the Greenland whale, concluding thus: "In vain it was to rake for Ambergrise in the panch of this Leviathan . . ., insufferable fetor denying that enquiry." More recent enquiries show that spermaceti comes from the head of this whale, *Catodon (Physeter) macrocephalus*, while ambergris is a morbid secretion of the intestines of the same whale.

<sup>6</sup> Referring of course to the *σκινδάλη*

*Λακωνική* (Aul. Gell. xvii. 9, §§ 6-15), with a sly hint to the messenger to a stick across his shoulders.

<sup>7</sup> Fr. *moret*. According to Duchat, it is a Poitevin word signifying the ashes of burnt straw mixed with water and made into a kind of ink used by sawyers to mark their wood. Rabelais probably derived the story from Herodotus (v. 35), though it is repeated in Gellius in the chapter referred to above. The message was from Histiaeus (who wished to escape from the Persian Court) to his nephew Aristagoras at Miletus, telling him to stir up a revolt in Ionia. *Ἰστιαῖος Ἀρισταγόρας—Ἰωνίαν ἀποστῆσαι*.

<sup>8</sup> *Nianto*, possibly for Niente; at all events, nothing has been so far discovered concerning this writer.

*illegibilibus*;<sup>9</sup> but I see nothing in it, and I believe there is nothing else but the Ring. Therefore let us see it."

Thereupon, examining it, they found written within it in Hebrew:  
LAMAHA SABACTHANI.

Wherefore they called Epistemon, asking him what was the Meaning of this.

To which he answered that they were Hebrew Words signifying "Why hast thou forsaken me?"

Whereupon Panurge suddenly replied: "I understand the Case. Do you see this Diamond? It is a false Diamond. This then is the Explanation of the Lady's Meaning:

"Say, false Lover (*Dy, amant faulx*), why hast thou forsaken me?"

Which Interpretation Pantagruel understood at once, and he remembered how at his Departure he had not bid the Lady Farewell, and thereat he grew sorrowful, and would willingly have returned to Paris to make his Peace with her.

<sup>b</sup> Virg. *Aen.* iv.  
396-401.

But Epistemon brought back to his Memory the Departure of <sup>b</sup>Aeneas from Dido, and the Saying of Heraclides of Tarentum<sup>10</sup> that, while the Ship is at Anchor, when Necessity presses we must cut the Cable, rather than lose Time in untying it. And he said that he ought to leave all other Thoughts, to succour the City of his Birth, which was in Danger.

Indeed an Hour later the Wind arose, which is called North-north-west; to which they set full Sail and put out into the High seas, and in a few Days passing by Porto Santo and Madeira, they put ashore on the Canary Islands.

<sup>c</sup> i. 5; cf. iv. 1,  
n. 21.

Setting out from there, they passed by Capo Bianco, by Senegal, by Capo Verde, by Gambia, by Sagres, by Melli, by the Cape of Good Hope and disembarked in the Kingdom of Melinda.<sup>c</sup>

From there setting forth they sailed with a Tramontane Wind, passing by Meden,<sup>11</sup> by Uti, by Uden, by Gelasim, by the Islands of the Fairies and along the Kingdom of Achoria; finally they arrived at the Port of Utopia, distant from the City of the Amaurots three Leagues and somewhat more.

When they had a little refreshed themselves on land, Pantagruel said:  
"My Children, the City is not far from here; before marching farther,

<sup>9</sup> Zoroaster and Calpurnius Bassus are mentioned by Pliny as authors from whom he derives information, but I have found nothing further concerning their lucubrations on this subject.

<sup>10</sup> Heraclides of Tarentum is mentioned by Diogenes Laertius as an empiric, and

is mentioned and quoted several times by Galen, but I have been unable to find this dictum of his.

<sup>11</sup> *Meden*, etc. Fanciful names from the Greek *Μήδην*, *Ούτι*, *Ούδην*, *Γελάσιμον*, *Ἀχώρα*, used probably in imitation of Sir Thomas More's *Οὐτοπία*, *Ἀμαύρωται*, etc.

it would be better to deliberate on what we have to do, in order that we may not be like the Athenians, who never took Counsel except after the Affair was ended. Are you determined to live and die with me?"

"Yes, My Lord," said they all; "hold yourself as well assured of us as of your own Fingers."

"Then," said he, "there is but one Point that holds my Mind in Suspense and Doubt; that is, that I know not in what Order or in what Number the Enemies are, who hold the City besieged, for if I knew that, I should go forward in the greatest Confidence. Therefore, let us advise together on the Means by which we shall be able to learn it."

Whereat they all said at once: "Let us go thither and see, and do you await us here; for this Day, at the latest, we will bring you certain News of them."

"For me," said Panurge, "I undertake to enter into their Camp through the Midst of their Guards and of their Watch, and to banquet with them and to duffle it at their Expense, without being perceived of any; to visit their Artillery, the Tents of all their Captains, and parade myself before their Companies without ever being discovered. The Devil could never beguile me, for I am of the Race of Zopyrus."<sup>13</sup>

Epistemon said: "I know all the Stratagems and Prowess of the valiant Captains and Champions of Times gone by, and all the Tricks and Devices of the Art of War. I will go, and though I be discovered and revealed, I will escape, making them believe of you anything I please; for I am of the race of<sup>d</sup> Sinon."

<sup>d</sup> Virg. *Aen.* ii.  
57-198.

Eusthenes said: "I will enter across their Trenches in despite of the Watch and all the Guards, for I will pass over their Bellies and break their Arms and Legs, yea though they were as strong as the Devil; for I am of the Race of Hercules."

Carpalim said: "I will enter in, if the Birds can enter, for I have a Body so nimble that I shall have leaped over their Trenches and run clean through all their Camp before they have perceived me, and I fear neither Shot, Arrow nor Horse, however swift, yea though he were the Pegasus of Perseus, or Pacolet;<sup>14</sup> I fear not but that I should escape from before them safe and sound. I undertake to walk upon the Ears of Corn, on the Grass of the Meadows without its bending under me; for I am of the Race of Camilla the Amazon."<sup>14</sup>

<sup>e</sup> Apollodor. ii.  
3, 2.

<sup>13</sup> Zopyrus, who got into Babylon as a deserter and betrayed it to Darius. Cf. Herod. iii. 153-158.

<sup>14</sup> Pacolet, the horse of Valentine in the Romance entitled *Hystoire des deux nobles*

*et vaillants chevaliers, Valentin et Orson, neveux du roy Pèpin.*

<sup>14</sup> Illa vel intactae segetis per summa volaret  
Gramina nec teneras cursu laesisset aristas.  
Virg. *Aen.* vii. 808.

## CHAPTER XXV

*How Panurge, Carpalim, Eusthenes and Epistemon, Companions  
of Pantagruel, discomfited six hundred and sixty  
Knights very cunningly*

JUST as he was saying this, they perceived six hundred and sixty Knights, well mounted on light Horses, who were riding up thither to see what Ship it was newly brought to at the Harbour, and were coming at full Gallop to take them if they had been able.

Then said Pantagruel: "My Children, retreat into the Ship; see here some of our Enemies who are riding up, but I will kill them for you like Cattle, yea even if they were ten times as many. Meanwhile withdraw and take your Pastime therein."

Thereat Panurge answered: "No, My Lord, it is not in Reason that you should do so; but, on the contrary, do you withdraw into the Ship, you and the others, for I alone will discomfit them here, but we must not delay. Advance, my Men."

At which the others said: "It is well said, Sire; do you retire and we will help Panurge here, and you shall see that we know our Business."

Thereupon Pantagruel said: "Then I am well content; but in case you should prove the weaker, I will not fail you."

Then Panurge drew two great Cables from the Ship and made them fast to the Capstan, which was on the Deck, and put them on the Land, and made with them a long Circuit, one farther off and the other within that; and he said to Epistemon: "Go aboard the Ship, and, when I shall signal to you, turn the Capstan on the Deck with all your Might, drawing in to you the two Ropes."

Then he said to Eusthenes and Carpalim: "My Lads, stay here and offer yourselves freely unto the Enemy, and do their Bidding, and make Countenance to surrender yourselves. But beware that you enter not within the Circle of these Ropes; always keep yourselves without."

And incontinently he went aboard and took a Bundle of Straw and a Barrel of Gunpowder, and spread it round the Circle of the Ropes, and kept close with a Fire-grenade<sup>1</sup> in his Hand.

Suddenly came the Knights in great Strength, and the foremost charged right up to the Ship; and because that the Bank was slippery they fell, Horses and all, to the number of four-and-forty. Seeing which, the others came up, thinking that they had been resisted on their Arrival.

But Panurge said to them: "Sirs, I believe that you have hurt yourselves; but pardon us in this, for it is none of our doing, but the Slipperiness of the Sea-water, which is always <sup>a</sup> greasy. We submit ourselves to your good Pleasure."

<sup>a</sup> Plut. *Q. Conv.*  
l. 9, 627 D.

So also said his two Companions and Epistemon, who was on the Deck.

Meantime Panurge withdrew himself, and, seeing that they were all within the Circle of the Ropes, and that his two Companions had removed themselves, making Room for all these Knights, who were coming in a Crowd to see the Ship and those who were within, suddenly called out to Epistemon: "Draw, draw."

Then began Epistemon to wind the Capstan, and the two Ropes got entangled among the Horses and threw them down on the Ground with their Riders; but they, seeing this, drew their Swords and would have destroyed them; whereupon Panurge set Fire to the Train and made them all burn like damned Souls.

Men and Horses, none escaped, except one who was mounted on a Turkish Horse, who got away by Flight; but when Carpalim perceived him he ran after him with such Speed and Nimbleness that he caught him in less than a hundred Paces, and leaping on the Crupper of his Horse, clasped him from behind and brought him to the Ship.

This Defeat being achieved, Pantagruel was much rejoiced, and praised marvellously the Invention of his Companions, and caused them to be refreshed and to feed well on the Shore right joyfully, and to drink lustily with their Bellies on the Ground, and their Prisoner with them, in all Friendliness; only that the poor Devil was not assured that Pantagruel would not devour him whole; which he could have done—so wide was his Throat—as easily as you would a Grain of a Comfit; and he would not have come up in his Mouth any higher than a Grain of Millet in the <sup>b</sup> Throat of an Ass.

<sup>b</sup> iv. 33.

<sup>1</sup> *migraine de feu*, iii. Prol. Provençal *milgrana* = *mille-graines*, fruit of the sweet-brier, hip (Littré).

## CHAPTER XXVI

*How Pantagruel and his Company were weary of eating salt  
Meat, and how Carpalim went a-hunting  
to have some Venison*

As they were feasting thus, Carpalim said : " And by the Belly of St.  
• Cf. v. 14. Quenet,<sup>1</sup> shall we never eat any <sup>a</sup> Venison ? This salt Meat makes me  
utterly thirsty. I will go and bring you here a Thigh of one of those  
Horses which we have had burnt ; it will be well enough roasted."

Just as he was getting up to do this, he perceived by the Side of the  
Wood a fine great Roebuck, which had come out of the Thicket<sup>2</sup> on  
seeing Panurge's Fire, as I suppose.

Incontinently he ran after it with such Vigour that it seemed as  
though he had been a Bolt from a Cross-bow, and he caught him in a  
Moment, and as he was running, he took with his Hands in the Air

Four great Bustards,  
Seven Bitterns,  
Six-and-twenty grey Partridges,  
Two-and-thirty Red ones,  
Sixteen Pheasants,  
Nine Woodcocks,  
Nineteen Herons,  
Two-and-thirty Wood-pigeons,

and he killed with his Feet ten or twelve Leverets and Rabbits, which  
were already out of their Pagehood,<sup>3</sup>

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<sup>1</sup> *St. Quenet* (iii. 8) is a Breton saint  
whose attribute is a goose. Regis suggests  
that Rabelais had in his mind Socrates'  
oath *ἢ τὸν χήνα*, and refers to Philostr.  
*Vit. Ap.* vi. 19 *fin.*

<sup>2</sup> *Fr. fort (du bois).*

<sup>3</sup> *Fr. hors de paige*, a metaphor gro-  
tesquely borrowed from the language of  
chivalry. It means, of course, young  
but almost full grown.

Eighteen Rails coupled together,  
Fifteen young Boars,  
Two Badgers,  
Three great Foxes.

So striking the Roebuck with his Sword<sup>4</sup> over the Head, he killed it, and as he brought it back he took up his Leverets, Rails and Boars, and as far off as he could be heard he cried out, saying: "Panurge, my Friend, Vinegar, Vinegar."<sup>5</sup>

Whereat the good Pantagruel thought that he was fainting, and commanded that Vinegar should be got for him.

But Panurge knew well that there was Leveret in store; indeed, he shewed the noble Pantagruel how he was carrying on his Neck a fair Roebuck, and all his Belt hung round with Leverets.

At once Epistemon made, in the Name of the nine Muses, nine fair Spits of Wood<sup>6</sup> in the ancient fashion; Eusthenes helped in the skinning, and Panurge placed two Saddles of the Knights in such order that they served for Andirons; and they made their Prisoner be their Roasting-cook, and at the Fire, with which they burned the Knights, they had their Venison roasted.

And afterwards they made good Cheer with store of Vinegar; Devil a bit of one hung back; it was a triumphant Sight to see them raven.

Then said Pantagruel: "Would to God each of you had two Pairs of Hawk's-bells<sup>7</sup> at your Chin, and that I had on my Chin the great Clock-bells of Rennes, Poitiers, Tours and Cambray,<sup>8</sup> to see what a Peal we would make with the wagging of our Chaps."

"But," said Panurge, "it were better to think a little of our Business, and by what Means we shall be able to get the upper Hand of our Enemies."

"'Tis well thought of," said Pantagruel. Wherefore he asked their Prisoner: "My Friend, tell us the Truth here, and do not lie to us in anything, unless you wish to be flayed alive; for I am he that eats little

<sup>4</sup> Fr. *malchus*; ii. 5, n. 11.

<sup>5</sup> *Vinegar*, or rather *vin aigre*, was largely used in those times in compounding sauces for game.

<sup>6</sup> *of Wood*. Virgil speaks of hazel spits, *Georg.* ii. 396; Ovid of willows, *Fast.* ii. 363. The learned Epistemon naturally bethinks him of the Muses.

<sup>7</sup> *sonnettes de sacre*. A pun is intended between the hawk's bells of the species

known as *sacre* (Eng. *saker*) and the *sanctus* bell.

<sup>8</sup> The people of Poitou and Touraine are very proud of their big bells. In the *Contes d'Eutrapel*, Noel du Fail the author, who is a Breton, records the following inscription on the big bell at Rennes:

Je suis nommée dame Française,  
Qui cinquante mille livres pèse:  
Et si de tant ne me croyez,  
Descendez moy, et me pöisez.

Children. Relate to us in full the Order, the Number and the Strength of their Army."

To which the Prisoner answered: "My Lord, know for a truth that in the Army are:

"Three hundred Giants all armed with Free-stone,<sup>9</sup> marvellous huge, not, however, quite as great as you, except one who is their Chief, and is called Loupgarou, and is armed completely with Cyclopal Anvils.

"One hundred and sixty-three thousand Foot, all armed with the Skins of Hobgoblins, mighty men of Valour;

"Eleven thousand four hundred Men-at-arms;

"Three thousand six hundred double Cannons, and Arbalests<sup>10</sup> without number;

"Four score and fourteen thousand Pioneers;

"One hundred and fifty thousand Courtesans, fair as Goddesses——"

"That is for me," said Panurge——

"Of whom some are Amazons, others from Lyons, others from Paris, Touraine, Anjou, Poitou, Normandy, Germany; there are some from all Lands and of all Languages."

"Yea, but," said Pantagruel, "is the King there?"

"Yes, Sire," said the Prisoner; "he is there in Person, and we style him Anarchus, King of the Dipsodes, which is as much as to say *thirsty People*, for you never saw People so thirsty, or who drink more willingly; and he has his Tent under the guard of the Giants."

"It is enough," said Pantagruel. "Up, my Children, are you determined to come thither with me?"

Whereto Panurge answered: "May God confound him who shall leave you. I have already thought how I will lay them all dead like Pigs, so that none escape—Devil a Leg of them—but I am somewhat troubled on one Point."

"And what is it?" said Pantagruel.

"It is," said Panurge, "how I shall compass the bragmardising of all the Courtesans who are there this After-dinner time,

So that there escape not one,  
But I in common form do drum."

"Ha, ha, ha," said Pantagruel.

<sup>9</sup> Fr. *pierre de taille*. This is taken from the romance of *Mabriant*, c. xxxi., where Roland, having heard of the wonderful cuirass of Mabriant, swears that if he were armed with *freestone* he would enter the lists with him (Duchât).

<sup>10</sup> Fr. *espingarderie* seems to be used here of all kinds of warlike engines other than cannons. *Spingarda* (Low Lat.) is defined by Du Cange as "*Machinae bellicae seu balistae species*." Another form is *espringalles*, used by Froissart, l. 144.

And Carpalim said : "The Devil of Biterne<sup>11</sup> take it, I swear I will pad some one of them."

"And I," said Eusthenes. "What of me? I who have never been wound up since we started from Rouen, at least so that my Needle reached ten or eleven o'clock, till now it is hard and strong like a hundred Devils."

"Verily," said Panurge, "thou shalt have one of the fattest and most full-blown."

"How now," said Epistemon, "all the World shall ride and I must lead the Ass?<sup>12</sup> Devil take the Man who shall do anything of the kind. We will make use of the Right of War : *Qui potest capere capiat.*"

"No, no," said Panurge ; "do thou tie thine Ass to a Hook and ride like the rest."

And the good Pantagruel laughed at all this, and then said to them : "You count without your Host. I am very much afraid lest before Night comes I shall see you in such a State that you will have no great Desire to get up, and that you will be ridden with sturdy Blows of Pike and Lance."

"Basta,"<sup>13</sup> said Epistemon. "I will give them up to you to roast or boil, to fricasee or put into Pasties. They are not in so great Numbers as those which Xerxes led, for he had thirty hundred thousand fighting Men, if you believe Herodotus<sup>14</sup> and Pomponius Trogus,<sup>15</sup> and for all that, Themistocles with a few Men overthrew them. Take no care of it, I beseech you."

"Pish, pish!" said Panurge. "My Cod-piece alone will sweep down all the Men, and St. Sweephole who reposes within shall brush out all the Women."

"Up then, my Children," said Pantagruel ; "Forward, march."

<sup>11</sup> *The Devil of Biterne*, according to Duchat, is at Toulouse what the devil of Vauvert is at Paris, *i.e.* a most powerful one. Cf. ii. 18, n. 14.

<sup>12</sup> *lead the Ass*. The reference is to an old custom of putting on an ass, with his face towards the tail, the injured husband of a guilty wife, leading them about and exhibiting *les deux bêtes*. Naturally Epistemon was not anxious for this distinction (M.) Cf. Coquillart, *Mon. des Perruques* (il. 278) :

Chacun le fait, et je mene l'asne.

<sup>13</sup> *Basta*, common Italian expression for "Enough."

<sup>14</sup> Herodotus (vii. 186) puts the fight-

ing men of Xerxes' host at 2,641,610. The camp-followers, etc. swell this number to 5,283,220. Of the women, dogs and their attendants he cannot pretend to give an account. No doubt Rabelais has had Herodotus in mind throughout this chapter.

<sup>15</sup> *Pomponius Trogus*. This is the reading of the edition of 1542. The earlier ones are more correct with *Pompeius Trogus*, whose writings we know only through the Epitome of his *Philippic Histories*, by M. Junianus Justinus. There we find (il. 10, 18) : "Jam Xerxes septingenta milia de regno armaverat et trecenta milia de auxiliis."

## CHAPTER XXVII

*How Pantagruel set up a Trophy in Memory of their Prowess,  
and Panurge another in Memory of the Leverets ; and how  
Pantagruel with his F—ts begat Little Men and with his  
Fizzles Little Women, and how Panurge broke a great  
Staff over two Glasses*

"BEFORE we depart hence," said Pantagruel, "in Memory of the Prowess which you have just performed, I wish to erect in this Place a fair Trophy."<sup>1</sup>

Then every Man amongst them with great Joy and little village Songs, set up a great Trunk, on which they hung

A Warrior's Saddle,  
A Charger's Headstall,  
Harness-bosses,  
Stirrup-leathers,  
Spurs,  
A Hauberk,  
A Steel Corselet,  
A Battle-axe,  
A Cavalry-sword,  
A Gauntlet,  
A Mace,  
Gussets,  
Greaves,  
A Gorget,

and so on for all the Furniture requisite for a triumphal Arch or a Trophy.

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<sup>1</sup> The *locus classicus* on the erection describing the trophy set up by Aeneas of a trophy is in Virg. *Aen.* xi. 6-16, after he had killed Mezentius.

Then for an eternal Memorial, Pantagruel wrote this Victor's Legend as followeth :

'Twas here shone forth the Valour bright  
Of four Knights, valiant Men of Brawn,  
Who erst with Wit, not Armour, dight,  
(Like Scipios twain, or Fabius, born)  
Six hundred sixty put to Scorn,  
All doughty Ruffians, burnt like Gorse.  
Take Lesson hence, King, Duke, Rook, Pawn,  
That Skill availeth more than Force.

For Victory,  
Says History,  
Lies only in the Love  
Of the Consistory,  
Where reigns in Glory  
The highest Lord above.

So, not to Strong or Great 'tis given,  
But whom He loves (such is our Creed) :  
Whoso by Faith doth trust in Heaven,  
To him comes Wealth and Honour's Meed.

Whilst Pantagruel was writing the aforesaid Verses,<sup>2</sup> Panurge fixed on a great Stake

The Horns of the Roebuck, and  
The Skin and right Fore-foot thereof ;  
Then the Ears of three Leverets,  
The Chine of a Rabbit,  
The Chaps of a Hare,  
The Wings of two Bitterns,  
The Feet of four Wood-pigeons,  
A Vinegar Cruet,  
A Horn in which they put Salt,  
Their wooden Spit,  
A Larding-stick,  
A crazy Kettle full of Holes,  
A Skillet to make Sauce in,  
An earthen Salt-cellar and a Goblet of Beauvais,<sup>3</sup>

And in imitation of the Verses and Trophy of Pantagruel he wrote as followeth :

'Twas here that squatted in Delight,  
Four merry Topers on the Lawn  
Did feast, nor did they Bacchus slight ;  
For them like Carps the Wine was drawn.

<sup>2</sup> Fr. *carmes*, Lat. *carmina*.

an indifferent clay found in the neighbour-

<sup>3</sup> The pottery of Beauvais was made of hood of Savigny and Lerolles (Duchat).

And whenas each did cheer the Morn,  
 Sir Leveret lost his Joints perforce :  
 They drank as though by Scorpions torn,  
 While Salt and Vinegar did them course.

Th' Inventory

Defensory

Against the sultry Heat

Is nought but Drinkery

Right neat and merry,

Nay of the best—'tis meet.

To Vinegar must much Care be given

By him who would on Leveret feed,

For Vinegar is its Soul and Leaven—

Hold fast to this with strictest Heed.

Then said Pantagruel : "Come, my Children, we have here mused too long on our Victuals, for we see that very hardly do great Banqueters achieve fair Feats of arms ;<sup>4</sup>

There is no Shade like that of Standards,

There is no Smoke like that of Horses,

No Clattering like that of Armour."

At this Epistemon began to smile, and said :

"There is no Shade like that of the Kitchen,

No Smoke like that of Pasties,

No Clattering like that of Cups."

Whereunto answered Panurge :

"There is no Shade like that of Curtains,

No Smoke like that of Breasts,

No Clattering like that of Cods."

Then forthwith rising up he gave a F—t, a Leap and a Whistle,<sup>5</sup> and cried aloud joyously : "Ever live Pantagruel."

Seeing this, Pantagruel wished to do likewise ; but with the F—t he let the Earth trembled nine Leagues round about, from which with the corrupted Air he engendered more than fifty-three thousand little Men, deformed Dwarfs, and with a Fizzle that he made as many little Women, all bunched up as you see them in divers Places, which never grow, except like Cows'-tails, downwards, or rather like Limosin Turnips in Circumference.

"How now," said Panurge, "are your F—ts so fruitful? Perdy, these be fine Sabots of Men and rare Fizzles of Women ; they must be married together and they will beget Gad-flies."

<sup>4</sup> To the latter end of a fray and the beginning of a feast

Fits a dull fighter and a keen guest.

<sup>1</sup> *Hen. IV.* iv. 2, 85.

<sup>5</sup> *sublet* for *siflet* in the patois of Poitou and Saintonge. Cf. Lat. "per saltum sufflatum et pettum" (*Ingoldsbey Legends*, c. 1).

So did Pantagruel, and called them Pygmies. He sent them to live in an Island hard by, where they have since multiplied mightily; but the Cranes continually make War upon them;<sup>6</sup> against which they defend themselves courageously, for these little Stumps of Men (whom in Scotland<sup>7</sup> they call "Curry-comb Handles") are readily choleric. The physical Reason thereof is because their Heart is near their Dung.

At the same Time Panurge took two Glasses that were there, both of the same Size, and filled them with Water as full as they could hold, and set one of them on one Stool and the other on another, putting them five Feet apart from each other; then he took the Staff of a Javelin five Feet and a half in Length, and placed it on the two Glasses, so that the two Ends of the Staff exactly touched the Rims of the Glasses.

That done, he took a great Stake and said to Pantagruel and the others:

"Sirs, consider how easily we shall gain a Victory over our Enemies; for just as I shall break this Staff here upon these Glasses, without the Glasses being in any way broken or damaged; nay, what is more, without a Drop of Water being spilled out of them; even so we shall break the Head of our Dipsodes, without any one of us being wounded, and without any Loss of our Belongings. But to the end that you may not think there is Enchantment therein, take here," he said to Eusthenes, "and strike with this Stake as hard as you can in the Middle." Eusthenes did so, and the Staff was broken clean in two Pieces, without a Drop of Water falling out of the Glasses.<sup>8</sup>

Then said Panurge: "I know many other such Tricks; only let us march on confidently."

<sup>6</sup> The battles of the Cranes and the Pygmies are derived from Homer, *Il.* iii. 3-7. They are also spoken of by Aristotle, *H.A.* viii. 12, 3. Cf. iv. 7.

<sup>7</sup> *en Escosse.* Duchat suggests with some probability that the reference is to the curry-comb of Duns Scotus, found, according to Merlin Coccai, in the lower

regions, and used to curry the Thomists:

*Sguarnazzam Scotti Fracassus reperit illic,  
Quam vestit, gabbatque Deum, pugnatque  
Thomistas.*

*Merl. Coc. Mac. xxv.*

<sup>8</sup> This feat is given nowadays at "Assaults of Arms" and similar entertainments.

## CHAPTER XXVIII

### *How Pantagruel got the Victory very strangely over the Dipsodes and the Giants*

AFTER all this Talk, Pantagruel called their Prisoner and sent him away, saying :

"Go off unto thy King in his Camp, and bring him News of what thou hast seen, and tell him to determine to feast me to-morrow about Noon ; for immediately that my Galleys have arrived—which will be to-morrow at the latest—I will prove to him by eighteen hundred thousand Fighting men and seven thousand Giants, all of them greater than thou seest me here, that he hath done foolishly and against Reason thus to invade my Land." In this Pantagruel feigned that he had an Army at Sea.

But the Prisoner answered that he rendered himself as his Slave, and that he was content never to return to his own People, but rather to fight with Pantagruel against them, and he besought him for God's sake to permit him so to do.

Whereunto Pantagruel would not consent ; but commanded him to depart thence speedily, and to go as he had told him, and gave him a Box full of Euphorbium and of Grains of Spurge-laurel,<sup>1</sup> made up with *Aqua Vitæ* in form of a Condiment, bidding him bear it unto his King, and tell him that if he could eat an Ounce thereof without drinking, he then might stand against him without Fear.

Then the Prisoner besought him with clasped Hands that in the Day of Battle he would have Pity upon him. Whereat Pantagruel said to him :

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<sup>1</sup> Fr. *Coccognide* (*Coccon*, *κνίξω*), *Chamelaea*, *Thymelaea*, *Mezereon*.

"After that thou shalt have reported all to thy King,\* put all thy Hope in God and He will never forsake thee; for on my Part, although I be mighty, as thou canst see, and have an infinite Number of Men-at-arms, yet do I not put my Trust in my Strength or in my Endeavours, but all my Affiance is in God my Protector, who doth never forsake those who have put their Hope and Trust in Him."

After this the Prisoner requested him touching his Ransom, that he would act a reasonable Part. Whereto Pantagruel answered, that his End was not to plunder nor to put Men to Ransom, but to enrich them and bring them to perfect Freedom.

"Depart," said he, "in the Peace of the living God, and never follow evil Company, lest Mischief befall thee."

The Prisoner being gone, Pantagruel said to his Men :

"My Children, I have given this Prisoner to understand that we have an Army on the Sea, and together with that, that we shall not assault them till to-morrow about Noon; to the end that they, fearing the great Accession of our Men, may be busied to-night in putting in Order and fortifying themselves; but in the meantime my Intention is that we charge them about the Hour of the first Sleep."

Here let us leave Pantagruel and his Apostles, and speak of the King Anarchus and his Army.

When the Prisoner arrived, he betook himself to the King, and related to him how a huge Giant, named Pantagruel, had come, who had defeated and caused to be cruelly roasted all the six hundred and fifty-nine Knights, and how he only escaped to bring the News; furthermore he had Charge from the said Giant to tell him to get ready Dinner for him the next Day at Noon, for that he intended to attack him at the said Hour.

Then he gave him the Box in which were the Condiments; but immediately that he had swallowed one Spoonful, there came upon him such a heating of the Throat, with Ulceration of the Uvula, that his Tongue peeled; and for all the Remedy that they could give him, he found no Alleviation whatever, except by drinking without Intermission; for no sooner did he remove the Goblet from his Mouth than his Tongue was on Fire. Therefore they did nought else save pour Wine into his Throat with a Funnel.

Seeing this, his Captains, Bashaws and Bodyguard tasted the said Drugs, to try whether they were so alterative; but they were taken in

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\* Here ABC insert "I do not say to thee, as the Hypocrites (*Capharisees*) do: 'Help thyself and God will help thee'; for it is clean contrary: 'Help thyself and the Devil will break thy Neck'; but I say to thee: 'Put all thy Hope,' etc.

the same way as their King. And they all plied the Flagon so well that the Noise went through the whole Camp, how the Prisoner had returned, and how they were to be attacked on the Morrow, and how the King, and his Captains and the Guard with them, were already preparing themselves thereunto, and that, by drinking with their Throat unstopped. Wherefore every man in the Army began to St. Martin it,<sup>2</sup> to ply the Pot and swill and guzzle. In short, they drank and drank till they fell asleep like Pigs, without order throughout the Camp.

Now let us return to the good Pantagruel, and relate how he bore himself in this Business. Setting out from the Place of the Trophy, he took the Mast of their Ship in his Hand like a Pilgrim's Staff, and put within the Scuttle of it two hundred and thirty Puncheons of  
 a ii. 12. White-wine of <sup>a</sup> Anjou, the rest of Rouen, and fastened to his Girdle the Bark full of Salt, as easily as the Lansquenets<sup>3</sup> carry their little Panniers, and so set out on the way with his Comrades.

When he was near the Enemies' Camp, Panurge said to him: "Sire, would you do well? If so, get down this white Wine of Anjou from the Mast-scuttle and let us drink here like Bretons."

Whereunto Pantagruel willingly condescended, and they drank so neat that there remained not a single Drop of the two hundred and thirty-seven Puncheons, except one Leather-bottle of Tours, which Panurge filled for himself, for he called it his *vade mecum*, and some sorry Dregs<sup>4</sup> to serve for Vinegar.

b i. 11, ii. 20. After they had well pulled at the <sup>b</sup> Kid's-leather, Panurge gave Pantagruel to eat some devilish Drugs, composed of Lithontripon, Nephrocatharticon, Quince jelly with Cantharides, and other diuretic Spices.

This done, Pantagruel said to Carpalim: "Go into the City scrambling like a Rat along the Wall, as you know well how to do, and tell them to come out at once and set upon the Enemy as rudely as they can; and having said this, come down with a lighted Torch, with which you shall set fire to all the Tents and Pavilions in the Camp; then you will shout as loud as you can with your mighty Voice, which is much more frightful than was that of Stentor,<sup>5</sup> which was heard above all

<sup>2</sup> *St. Martin it*, to carouse as they do on the eve of St. Martin, when they test the new wine.

<sup>3</sup> *Lansquenets* were German infantry first formed by Maximilian towards the end of the 15th century. They were first

used by Louis XII. as mercenaries, after his quarrel with the Swiss.

<sup>4</sup> Fr. *baissière*.

<sup>5</sup> The paragraph about Stentor's voice (as loud as that of fifty men, Homer, *Il.* v. 785) is from Dolet's edition.

the noise of the Trojans' Battle, and then set out from the said Camp.

"Yea, but," said Carpalim, "would it not be good that I should spike all their Artillery?"

"No, no," said Pantagruel, "but rather put Fire to their Powder."

Obedient thereto, Carpalim set forth at once and did as had been determined by Pantagruel, and all the Combatants who were there came forth from the City.

And then when he had set fire to the Tents and Pavilions, he passed lightly among them without their perceiving a whit, so profoundly did they snore and sleep. So he came to the Place where their Artillery was and set Fire to their Munitions; but this was the Danger. The Fire was so sudden that it well-nigh seized on the poor Carpalim; and but for his marvellous Agility, he had been fried like a Pig; but he sped forth so swiftly that a Bolt from a Cross-bow doth not fly faster.

When he was clear of their Trenches, he shouted so frightfully that it seemed that all the Devils had broken loose. At which Sound the Enemy awaked—but you know how—as dazed as Monks at the first Peal to Matins, which is called in Lussonais<sup>6</sup> "Rub-a-dub-dub."

In the meantime Pantagruel began to sow the Salt which he had in his Bark, and by reason that they were sleeping with their Mouth gaping wide, he filled all their Throat with it, so that the poor Wretches coughed like Foxes, crying: "Ha, Pantagruel, how thou heatest our Firebrand."

Suddenly Pantagruel was seized with a Desire to p—s, by reason of the Drugs which Panurge had given him, and he p—d in their Camp so well and so copiously that he drowned them all, and there was there a special Flood for ten Leagues round about; and History avers that if the great Mare of his Father had been there and had staled likewise, there would have been a Deluge more enormous than that of Deucalion; for she never p—d but she made a River greater than the Rhone or the Danube.

Seeing this, those who had come out of the City said: "They be all cruelly slain; see the Blood flow." But they were deceived, thinking of Pantagruel's Urine that it had been the Blood of the Enemies, for they could not see, save by the Lustre of the Fire of the Pavilions, and some little Light of the Moon.<sup>7</sup>

<sup>6</sup> *Lussonais*, i.e. in the diocese of Luçon.

<sup>7</sup> "And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on

the other side as red as blood: And they said, This is blood: the kings are surely slain, and they have smitten one another" (2 Kings iii. 22, 23.)

The Enemy, after they were awaked, seeing on one Side the Fire in their Camp, and on the other the Inundation and uninal Deluge, knew not what to say or to think.

Some said that it was the End of the World and the Last Judgment, which should be consummated by Fire ; others said that the Sea-gods, Neptune, Proteus, the Tritons and the others, did persecute them, and that in very sooth it was salt and Sea-water.

O, who will now be able to relate how Pantagruel bore himself against the three hundred Giants? O, my Muse, my Calliope, my Thalia, inspire me at this Time ! restore unto me my Spirits ! for see here is the Asses' Bridge in Logic ; here is the Pitfall ; here is the Difficulty ; to have the Power to set forth the horrible Battle that was fought.

'Twere my dearest Wish that I had now a Bottle of the best Wine that ever those drank who shall read this most veridical History !

## CHAPTER XXIX

### *How Pantagruel defeated the three hundred Giants armed with Freestone, and Loupgarou their Captain*

THE Giants, seeing that all their Camp was drowned, carried off their King Anarchus on their Neck, as best they could, out of the Fort, as Aeneas did his Father Anchises out of the Conflagration of Troy.

When Panurge perceived them, he said to Pantagruel: "Sir, yonder are the Giants coming forth; lay on to them with your Mast valiantly like an old Fencer;<sup>1</sup> for now is the time that you must show yourself a Man of Worth; and on our Side we will not fail you, and I myself will boldly kill a number of them for you. For why, David killed Goliath very easily.\* And then this great Lout Eusthenes, who is as strong as four Oxen, will not spare himself. Take courage, smite right and left, Point and Edge."

Then said Pantagruel: "As for Courage, I have more than <sup>a</sup> fifty Francs' worth; but look ye, Hercules dared never undertake an Attack against two."<sup>2</sup>

"'Tis well cacked in my Nose," said Panurge; "do you compare yourself to Hercules? Perdy, you have more Strength in your Teeth and more Sense (scents) in your Rump than ever Hercules had in a'l his Soul and Body. A man's Worth is as he values himself."<sup>3</sup>

As they were saying these Words, behold Loupgarou arrived with all his Giants; who, seeing Pantagruel all alone, was seized with Temerity

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\* ABC add here: "I then, who could beat a Dozen such as David—for at that time he was but a little Chit—could not I easily account for a Dozen of them?"

<sup>1</sup> *à la vieille escrime*, i.e. lustily, without employing all the niceties of the newer style of fencing (i. 27).

<sup>2</sup> Prov. Lat. *Ne Hercules quidem adversus duos*. Alluding to his getting

Iolaus to help him against the hydra when he was also attacked by the crab.

<sup>3</sup> "Tibi ipse sis tanti, quanti videberis aliis, si tibi fueris" (Plin. *Ep.* i. 3, § 5).

and Presumption, through the Hope that he had of slaying the poor little Man ; whereupon he said to the Giants, his Companions :

" You Whoresons of the Lowlands,<sup>4</sup> by Mahoun, if any one of you attempt to fight against these I will put you to a cruel Death. 'Tis my Wish that you leave me to fight alone ; meantime you shall have your Pastime in looking on at us."

Thereupon all the Giants retired with their King hard by, where were their Flagons, and with them Panurge and his Companions, who counterfeited men who have had the Pox, for he writhed about his Mouth and shrunk up his Fingers ; and with a hoarse Voice said to them :

" As I hold the Faith, Comrades, 'tis not we who make War. Give us to eat with you, while our Masters fight."

Whereunto the King and the Giants willingly consented, and made them feast with them. All this time Panurge told them the Fables of Turpin,<sup>5</sup> the Examples of St. Nicholas and the Story of the Stork.

Loupgarou then addressed himself unto Pantagruel with a Mace all of Steel, weighing nine thousand seven hundred Quintals and two Quarters of Steel of the Chalybes ;<sup>6</sup> at the End of which were thirteen Diamond-points, the least of which was as big as the greatest Bell of Our Lady in Paris—there wanted, perhaps, the thickness of a Nail, or at most (to avoid lying) the Back of one of those Knives which they call *Cutlug*, but a little more or less is of no Account—and it was enchanted, in such sort that it could never break, but, on the contrary, everything that he touched with it incontinently broke in Pieces.

So then, as he approached in great Arrogance, Pantagruel, casting up his Eyes to Heaven, did most heartily commend himself to God, making a Vow such as followeth :

" O Lord God, who hast always been my Protector and my Saviour, Thou seest the Distress in which I am at this time. Nothing brings me hither save a natural Zeal, even such as Thou hast given unto Men, to guard and defend themselves, their Wives and Children, Country and Family, in case it should not be Thine own proper Cause, which is

<sup>4</sup> of the Lowlands. Cf. i. 16, iv. New Prol.

<sup>5</sup> The Fables of Turpin refer to the fabulous history of Charlemagne and his twelve peers, by Turpin, Archbishop of Rheims in the ninth century. The Story of the Stork is much the same as our Tale of a Tub. Rabelais wishes to show that he attached as much credit to

these as to the legends about St. Nicholas, of whom there are twelve in the *Legenda Aurea*, c. 3.

<sup>6</sup> Virgil alludes to the iron of the Chalybes, *Georg.* i. 58 ; *Aen.* viii. 421, x. 174. According to Xenophon and Strabo, they were a warlike race in Pontus, also known as Chaldaei (Lat. 40½°, Long. 38°).

the Faith; for in such a Business Thou wilt have no Coadjutor, save the Catholic Confession and the Keeping of Thy Word; and Thou hast forbidden us all Arms and Defence therein; for Thou art the Almighty, who, in Thine own Affair, and where Thy own Cause is brought into question, canst be Thine own Defender far beyond what we can conceive; Thou who hast thousands upon thousands of hundreds of millions of Legions of Angels, the least of whom is able to slay all Mankind, and to turn about the Heavens and the Earth at his Pleasure, as of old was clearly shown in the Army of <sup>b</sup> Sennacherib.

"Therefore if it should please Thee at this Hour to come to my Help, as in Thee is my whole Trust and Hope, I make a Vow unto Thee, that through all Countries, whether in this Land of Utopia or elsewhere, wherein I shall have Power and Authority, I will cause Thy Holy Gospel to be preached, purely, simply and entirely; so that the <sup>c</sup> Deceits of a Rabble of Popelings and false Prophets, who have by human Constitutions and depraved Inventions poisoned the whole World, shall be exterminated from about me."

<sup>b</sup> 2 Kings  
xix. 35.

<sup>c</sup> Cf. i. 12, iv.  
Old. Prol., iv. 32,  
v. 16.

Then was heard a Voice from Heaven saying: "*Hoc fac et vinces*"; that is to say: "Do this and thou shalt have the Victory."<sup>7</sup>

After this, Pantagruel, seeing that Loupgarou was approaching him with open Mouth, went boldly against him, and cried out as loud as he could: "Thou diest, Villain, thou diest the Death," to cause him Fear by his horrible Cry, according to the <sup>d</sup> Practice of the Lacedaemonians. Then he threw upon him from his Bark, which he wore at his Girdle, more than eighteen Quarters and a Bushel of Salt, with which he filled his Mouth, Throat, Nose and Eyes.

<sup>d</sup> Plut. Lyc. c. 22.

Provoked at this, Loupgarou aimed at him a Blow from his Mace, intending to beat out his Brains. But Pantagruel was nimble, and had always a sure Foot and a quick Eye, and so he stepped back one Pace with his left Foot; but he could not get back so well but that the Blow fell on the Bark, which it broke into four thousand and eighty-six Pieces, and spilled the rest of the Salt on the Ground.

Seeing this, Pantagruel gallantly put forth his Strength, and according to the proper Use of the Battle-axe, gave him with the big End of the Mast a Thrust above the Breast, and then bringing along the Blow to the left with a Slash, struck him between the <sup>e</sup> Neck and the Shoulders. Next, advancing his right Foot, he gave him a Thrust on the Cods with the upper end of his Mast; whereat the Scuttle burst and spilt

<sup>e</sup> Cf. i. 43, iv. 67.

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<sup>7</sup> A parody of the incident of the *cas. Cf. Eusebius, Vit. Constantin. cc. Labarum* and its device, *Hoc signo vin-* 28-30.

three or four Puncheons of Wine which remained ; which made Loupgarou think that he had pierced his Bladder, and that the Wine had been his Urine gushing out.

Not content with this, Pantagruel wished to repeat the Blow on his Colander ; but Loupgarou, heaving up his Mace, advanced a Pace towards him and tried to bring it down upon him with all his Strength ; indeed, he laid on so roundly that, if God had not succoured the good Pantagruel, he would have cloven him from the Top of his Head to the Bottom of his Spleen ; but the Blow glanced to the right by the brisk Agility of Pantagruel, and the Mace sank in the Ground more than seventy-three Feet, right through a huge Rock, from which he made Fire come forth more than nine thousand and six Tuns.

Pantagruel, seeing that he was busied in plucking out his Mace, which stuck in the Ground between the Rocks, ran upon him and would have clean struck off his Head ; but, by ill Fortune, his Mast touched slightly against the Handle of Loupgarou's Mace, which was enchanted, as we said before. By this means the Mast broke off about three Fingers' breadth from the Handle, whereat he was more amazed than a

cf. i. 27. <sup>f</sup> Bell-founder, and cried out : " Ha, Panurge, where art thou ? "

Hearing this, Panurge said to the King and to the Giants : " By Heaven, they will hurt themselves if some one doth not part them." But the Giants were as glad as if they had been at a Wedding.

Then Carpalim would have stirred himself from thence to succour his Master, but a Giant said to him : " By Golfarin, Nephew of Mahoun, if thou stirrest from here I will put thee in the Bottom of my Breeches, as one doth a Suppository. For verily I am constipated, and cannot well *cagar*, except by means of grinding my Teeth."

Then Pantagruel, being thus left without a Staff, took up again the End of his Mast, striking out right and left<sup>8</sup> on the Giant ; but he did him no more Hurt than you would do with a Fillip on a Smith's Anvil.

All this time Loupgarou was pulling his Mace out of the Earth, and had already drawn it out, and was making ready therewith to strike Pantagruel ; but Pantagruel, who was quick in his Movements, avoided all his Blows, until one Time—seeing that Loupgarou threatened him, saying : " Now, Villain, I chop thee into Minced Meat ; never again shalt thou make poor men athirst"—Pantagruel struck him with his Foot so huge a Blow against his Belly that he threw him backwards with

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<sup>8</sup> Fr. *torche, lorgne*, occurs in Coquillart's *Le Blason des Armes et des Dames* (ii. p. 174, ed. Elz.)

his Legs in the Air,<sup>9</sup> and dragged him thus, if you please, at Flay-buttock more than an Arrow's flight.

But Loupgarou cried out, sending forth Blood from his Throat: "Mahoun, Mahoun, Mahoun!" At which Cry all the Giants rose up to help him; but Panurge said to them: "Sirs, go not thither, as you trust me; for our Master is mad, and strikes out at random, he cares not where: he will do you a Mischief." But the Giants made no Account of him, seeing that Pantagruel was without a Weapon.

When Pantagruel saw them approach, he took Loupgarou by the two Feet and swung his Body like a Pike in the Air, and with it, armed as it was with Anvils, he smote among those Giants, who were armed with Freestone, and beat them down as a Mason does Knobs of Stone, so that none stood before him whom he did not fling down on the Ground; whereat, by the breaking of this stony Harness, was made so horrible a Din, as put me in mind of the Time when the great Butter-tower,<sup>10</sup> which was at St. Stephen's at Bourges, melted in the Sun.

Panurge, with Carpalim and Eusthenes, did in the meantime cut the Throats of those who were borne down to the Earth. You may safely reckon that not a single one escaped, and, to look at, Pantagruel was like a Mower who with his Scythe, that is Loupgarou, was cutting down the Grass of a Meadow, that is the Giants; but in this Fencing, Loupgarou lost his Head. It was when Pantagruel struck down one whose name was <sup>s</sup> Maulchitterling, who was armed cap-a-pie with Grison-stones,<sup>11</sup> a Splinter from which cut right through Epistemon's Neck; otherwise, the greater Part of them were armed lightly, that is with Tufa, and the others with Slates. s iv. 37.

At last, when he saw they were all dead, he threw the Body of Loupgarou as hard as he could against the City, and it fell like a Frog on its Belly in the great Piazza of the said City, and in its fall it killed a singed He-cat, a wet She-cat, a small Bustard and a bridled Goose.

<sup>9</sup> Fr. *à jambes ribindaines*; iv. 67.

<sup>10</sup> *Butter-tower*. So called because they were built by money derived from permission to eat butter during Lent. Simi-

larly there are *Egg-towers*, etc., in Britany.

<sup>11</sup> *Grison-stones*, a kind of sandstone common near Poitiers (Duchat).

## CHAPTER XXX

*How Epistemon, who had his Hut cead off (Coupe testée), was skilfully healed by Panurge ; and of the News from the Devils and the Damned*

THIS Discomfiture of the Giants over, Pantagrue withdrew to the Place of the Flagons, and summoned Panurge and the others, who returned to him safe and sound, except Eusthenes, whom one of the Giants had scratched a little in the Face while he was cutting his Throat, and Epistemon, who did not appear at all. At this Pantagrue was so grieved that he would fain have killed himself.

But Panurge said to him : "Courage, Sir, wait a little, and we will seek him among the dead, and will see the Truth of everything."

Thus as they went seeking him, they found him stark dead, and his Head between his Arms, all bloody. Then Eusthenes cried out : "Ah, cruel Death ! hast thou bereft us of the most perfect of Men ?"

At this Cry up rose Pantagrue, with the greatest Lamentation ever seen in the World, and said to Panurge : "Ha ! my Friend, the Augury<sup>1</sup> of your two Glasses and the Javelin-staff was only too fallacious."

But Panurge said : "Children, shed not one Tear ; he is still warm ; I will heal him for you as sound as ever he was." Saying this, he took the Head and held it over his Cod-piece all warm, so that the Air might not take it.

Eusthenes and Carpalim carried the Body to the Place where they had banqueted, not in the Hope that he would ever be healed, but for Pantagrue to see it.

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<sup>1</sup> This refers to an augury given by Panurge at the end of the 27th chapter of this Book, in which he laid a javelin-staff across two glasses full of water, which Eusthenes broke in two without spilling a drop of water, signifying that none of the party would be hurt in the approaching encounter with the giants.

Nevertheless Panurge comforted them, saying: "If I do not heal him I am content to lose my Head—which is a Fool's Wager;—leave these Tears and come and help me."

Then he thoroughly cleansed the Neck with pure white Wine, and then the Head, and sinapised it with Powder of Diamerdis,<sup>2</sup> which he always carried in one of his Fobs; afterwards he anointed it with I know not what Ointment, and adjusted them to a nicety, Vein to Vein, Sinew to Sinew, Spondyle to Spondyle, so that he should not be wrynecked,<sup>3</sup> for he mortally hated such Folk. This done, he made all round fifteen or sixteen Stitches with a Needle, so that it might not fall off again, then he put round it a little Ointment which he called resuscitative.

Suddenly Epistemon began to breathe, then to open his Eyes, then to yawn, and then he sneezed, and then he let a great household f—t.

Upon this said Panurge: "Now is he assuredly healed," and gave him to drink a Glass of strong, coarse, white Wine, with a sugared Toast.

In this Fashion was Epistemon skilfully healed, except that he was hoarse for more than three Weeks, and had a dry Cough, of which he could never be rid but by means of constant Drinking.

And now he began to speak, saying that he had seen the Devils, had spoken familiarly with Lucifer, and had made mighty merry in Hell and in the Elysian Fields; and he insisted before them all that the Devils were good Companions.

With regard to the Damned, he said he was quite sorry that Panurge had so soon called him back to Life: "For," said he, "I was taking a singular Pleasure in seeing them."

"How so?" said Pantagruel.

"They are not treated," said Epistemon, "so badly as you would think, but their Condition of Life is changed in a strange Manner. For instance, I saw Alexander the Great, who was botching old Breeches, and so gaining his miserable Living.

Xerxes was a Crier of Mustard,  
Romulus a Dry-salter,  
Numa a Nail-smith,  
Tarquin a Curmudgeon (*Tacquin*),  
Piso a Peasant,  
Sylla a Ferryman,  
Cyrus was a Cow-keeper,

<sup>2</sup> From *du* and *merda*.

<sup>3</sup> Cf. the story of the "Turned Head" in the *Diary of a late Physician*. The wrynecked sanctimonious Franciscans are Rabelais' most especial abomination. Cf. i. 54.

Themistocles a Glazier,  
 Epaminondas a Mirror-maker,  
 Brutus and Cassius Land-surveyors,  
 Demosthenes a Vine-dresser,  
 Cicero a Fire-kindler,  
 Fabius a Threader of Beads,  
 Artaxerxes a Rope-maker,  
 Aeneas a Miller,  
 Achilles a Scald-pate,  
 Agamemnon a Lick-dish,  
 Ulysses a Mower,  
 Nestor a Tramp,  
 Darius a Jakes-farmer,  
 Ancus Martius a Ship-caulker,  
 Camillus a Boot-maker,  
 Marcellus a Bean-sheller,  
 Drusus a Braggadoccio,  
 Scipio Africanus <sup>4</sup> cried Lye in a Sabot,  
 Hasdrubal was a Lantern-maker,  
 Hannibal a Seller of Egg-shells,  
 Priam sold old Clouts,  
 Lancelot of the Lake was a Flayer of dead Horses.

All the Knights of the Round Table were poor Catch-pennies, tugging at the Oar to cross the Rivers of Cocytus, Phlegethon, Styx, Acheron and Lethe, whenever my Lords the Devils wish to recreate themselves on the Water, just as are the Boatmen of Lyons and the Gondoliers of Venice,

But for every time they cross  
 They only get a Flick of the Nose,

and in the Evening a Morsel of mouldy Bread.

The twelve Peers of France are there, and do nothing that I could see, but they gain their Livelihood by enduring Cuffs, Fillips, Hustlings, and heavy Blows of the Fist on their Teeth.

Trajan was a Fisher of Frogs,  
 Antoninus a Lacquey,  
 Commodus a Bagpiper,  
 Pertinax a Peeler of Walnuts,  
 Lucullus a Vendor of Cherries,<sup>5</sup>

<sup>4</sup> Perhaps from *corne la lie*. (Cornelius) (Joh.)

<sup>5</sup> Lucullus imported cherries to Rome from Cerasus in Pontus. Plin. xv. 25, § 30.

Justinian a Maker of Children's Rattles,  
 Hector a Snap-sauce,  
 Paris was a poor Tatterdemalion,  
 Achilles was a Hay-trusser,  
 Cambyzes a Mule-driver,  
 Artaxerxes a Skimmer of Pots ;  
 Nero was a Fiddler, and Fierabras his Serving-man ; but he played  
 him a thousand mischievous Tricks, and made him eat brown Bread and  
 drink Wine that had turned, while he himself ate and drank of the best.  
 Julius Caesar and Pompey were Ship-caulkers,  
 Valentine and Orson served at the Stoves of Hell, and were Sham-  
 pooers in the Baths.  
 Giglain and Gawaine<sup>6</sup> were poor Swineherds,  
 Geoffry of the long Tooth<sup>7</sup> a Seller of Matches,  
 Godfrey of Bouillon a Paper-stainer,  
 Jason was a Churchwarden,<sup>8</sup>  
 Don Pedro of Castille a Carrier of Indulgences,  
 Morgan was a Beer-brewer,  
 Huon de Bordeaux was a Hooper of Barrels,  
 Pyrrhus a Kitchen-scullion,  
 Antiochus was a Chimney-sweeper,  
 Romulus was a Vamper of old Shoes,  
 Octavian a Scraper of Parchment,  
 Nerva a Scullion,  
 Pope Julius<sup>9</sup> was a Crier of little Pies ; but he left off wearing his  
 huge lubberly Beard.  
 John of Paris<sup>10</sup> was a Greaser of Boots,  
 Arthur of Britain a Cleaner of Caps,  
 Perceforest a Carrier of Faggots,  
 Pope Boniface VIII. was a Keeler of Pots,  
 Pope Nicholas III.<sup>11</sup> was a Maker of Paper,

<sup>6</sup> *Giglain* must be the same knight as Ziliante in Ariosto's *Or. Fur.* xix. 38. *Gawaine* is the knight who is the subject of the 16th Book of Sir Thomas Malory's *Morte d'Arthur*.

<sup>7</sup> Son of Raymondin and the fairy Melusina, who was the foundress of the house of Lusignan in Poitou in the 10th century. Cf. *supra*, ii. 5.

<sup>8</sup> Fr. *manillier*, (= *marguillier*), *maniglerius* (Du Cange).

<sup>9</sup> Julius II. seems to have been the first pope of those times who wore a beard, and he was one of the very few who appeared in the field as a general, as he did in 1511 at the siege of Mirandola.

<sup>10</sup> John of Paris, hero of a chivalric romance of that name. Probably John, son of Philippe of Valois, crowned 1350.

<sup>11</sup> Fr. *pape tiers était papetier*.

<sup>a</sup> Cf. ii. 17, n. 11.

Pope Alexander<sup>13</sup> [VI.] was a Rat-catcher,

<sup>a</sup> Pope Sixtus [IV.] an Anointer of Sores."

"How!" said Pantagruel, "are there pockified Folk in the other World?"

"Certainly," said Epistemon; "I never saw so many; there are more than a hundred Millions there, for be assured that those who have not had it in this World, have it in the other."

<sup>b</sup> i. 2, 33. "Sbody," said Panurge, "I am free then, for I have been as far as the Hole of <sup>b</sup> Gibraltar, and passed the Pillars of Hercules, and knocked down some of the ripest Fruit."

"Ogier the Dane<sup>13</sup> was a Furbisher of Armour,

King Tigranes was a Tiler,

Galen Restored<sup>14</sup> a Mole-catcher,

The four Sons of Aymon Tooth-drawers,

Pope Calixtus was a Woman's-barber,

Pope Urban a Chaw-bacon,

Melusina was a Scullery-maid,

Matabrune a Washerwoman,

Cleopatra a Hawker of Onions,<sup>15</sup>

Helen a Broker for Chamber-maids,

Semiramis a Comber of Beggars,

Dido sold Mushrooms,

Penthesilea sold Cresses,

Lucretia was an Hostess,

Hortensia a Spinstress,

Livia a Washer of Green-stuff.

"In this Manner those who had been great Lords in this World here, gained their poor, wretched, scurvy Livelihood there below.

"On the contrary, the Philosophers and those who had been indigent in this World, on the other side were great Lords in their Turn.

"I saw Diogenes, who was strutting it pompously with a great purple Robe, and a Sceptre in his right Hand; and he drove Alexander the

<sup>13</sup> Probably because he poisoned himself by mistake.

<sup>13</sup> Ogier was one of the greatest paladins at the court of Charlemagne.

<sup>14</sup> *Galen Restored* is the title of a very old romance. He was the son of Jaqueline, daughter of Hugh, king of Constantinople, and Count Oliver of Vienne. His name was that of a

fairy who interested himself in him. He was destined to restore chivalry in France.

<sup>15</sup> Probably a pun is intended between *oignons*, which grew plentifully in Egypt, and *uniones* (Lat.), enormous pearls, one of which Cleopatra is said, in the well-known story, to have dissolved in vinegar and then swallowed.

Great mad, when he had not well mended his Breeches, and paid him with sturdy Blows of his Staff.

"I saw Epictetus<sup>16</sup> apparell'd gaily in the French fashion under a fine Arbour, with a number of Maidens frolicking, drinking, dancing, every way making good Cheer, and by his Side store of Sun-Crowns. Above the Trellis, for his Device, were these Lines written :

To dance, to skip and to play,  
The white wine and Claret to swill,  
And nothing to do all the Day  
But rolling in Money at will.

"When he saw me he courteously invited me to drink with him, which I did willingly, and we hobnobbed together theologically.<sup>17</sup> Meantime came Cyrus to ask a Denier of him in honour of Mercury to buy a few Onions for his Supper. 'No, no,' said Epictetus, 'I don't give Deniers. Hold, Varlet, there is a Crown for you ; be an honest Man.' Cyrus was pleased enough to have met with such a Booty ; but the other Rogues of Kings who are below there, such as Alexander, Darius and others, stole it from him in the Night.

"I saw Patelin, Treasurer of Rhadamanthus, who was cheapening some little Pies which Pope Julius was crying, and asked him : 'How much a Dozen?'—'Three white Pieces,'<sup>18</sup> said the Pope.—'Nay,' said Patelin, 'three Blows of a Cudgel. Give them here, Rascal, give them, and go, fetch some more.' The poor Pope went off weeping. When he came before his Master Pie-maker, he told him that his Pies had been taken from him ; whereupon the Pieman gave him a Lashing with an Eel-skin<sup>19</sup> so soundly that his Skin would have been worth nothing to make Bagpipes with.

"I saw Master John Le Maire,<sup>20</sup> who was personating the Pope, and made all these poor Kings and Popes kiss his Feet, and giving himself great Airs. He gave them his Benediction, saying : 'Get Pardons, Rogues, get Pardons ; they are cheap enough. I absolve you from

<sup>16</sup> Of Epictetus of Hierapolis, freed-man of Epaphroditus, the favourite of Nero, very little is known, save his lameness, his poverty and his few wants, his *Encheiridion* and his motto : ἀνέχου καὶ ἀπέχου, "Bear and forbear."

<sup>17</sup> Theologically, *i.e.* of the best. Cf. *vin théologal*, explained in H. Estienne, *Apologie pour Hérodote*, c. xxii.

<sup>18</sup> *white Pieces*, Fr. *Blancs* (iv. 50). This was an old common piece worth 5

deniers, not to be confounded with the *grand blanc*, which was worth 10 or 12 deniers or a *sol Tournois* (R.)

<sup>19</sup> "Tenuissimum his [murenis] tergus, contra anguillis crassius, coque verberari solitos tradit Verrius praetextatos, et ob id multam his dici non institutam" (Plin. *N.H.* ix. 23, § 39).

<sup>20</sup> A Belgian poet and historian born at Bavai. He lived 1473-1549, and wrote violently against the Popes, especially Julius II.

Bread and Soup,<sup>21</sup> and dispense you of ever being good for anything.' Then he called Caillette and Triboulet,<sup>22</sup> saying: 'My Lords, the Cardinals, despatch their Bulls for them, to wit, each of them a Blow of the Cudgel across the Loins.' Which was forthwith done.

<sup>c</sup> Cf. ii. 14, n. 13.

"I saw Master Francis <sup>c</sup>Villon, who asked Xerxes the Price of a Mess of Mustard. 'A Denier,' said Xerxes. 'The quartan Ague take thee, Rascal,' said the other; 'five Deniers of it is worth no more than Half a Farthing, and thou art trying to enhance the Price of Victuals.'

<sup>d</sup> Cf. i. 17, n. 2.

"I saw the Franc-archer of Baignolet,<sup>23</sup> who was an Inquisitor of Heretics. He found Perceforest against a Wall on which was painted St. Antony's Fire. He declared him a Heretic, and would have had him burnt alive, had it not been for Morgan,<sup>24</sup> who, for his <sup>d</sup>*proficiat* and other small Fees, gave him nine Tuns of Beer."

Upon this said Pantagruel: "Reserve us these fine Stories for another time; only tell us how the Usurers are treated there."

"I saw them," said Epistemon, "all occupied in seeking rusty Pins and old Nails in the Street Gutters, as you see the Rascals in this World. But a Hundredweight of this old Iron is worth no more than a Mouthful of Bread; and yet there is a very bad Sale for it. So the poor Misers go sometimes more than three Weeks without eating a Morsel or Crumb of Bread, and yet toil Day and Night, looking for the Fair to come; but of this Toil and Misery they think nothing—so active and accursed are they—provided that at the End of the Year they gain some scurvy Pittance."

"Come," said Pantagruel, "let us have a merry Bout, and drink, my Lads, I beseech you; for it is very good drinking all this Month."

Then did they bring out their Flagons in Heaps, and made excellent Cheer with their Camp-provisions; but the poor King Anarchus could not make merry; whereupon said Panurge: "To what Trade shall we

<sup>21</sup> Fr. *Je vous absous de pain et de soupe*. A parody of *de peine et de coulpe*.

<sup>22</sup> *Caillette* and *Triboulet* were two court-fools of Francis I. (Cf. *Des Periers*, Nov. ii.) The reference is to the practice, in doing penance, of two procurators lightly touching with a wand (borrowed from the Roman praetor's *vindicta*), at each verse of the *Miserere* (51st Psalm), the penitent who recited it.

<sup>23</sup> The *Franc-archer* of *Baignolet* (ii. 7)

is the hero of one of Villon's poems. He stands forth as the representative of a set of drunken swaggering poltroons, and therefore, according to Rabelais, fit for the office of inquisitor. The *Franc-archers* were a sort of household troops formed by Charles VII. and superseded in 1480 by mercenaries.

<sup>24</sup> *Morgan*, a giant converted by Roland, whom he serves as esquire in the Chronicle of Turpin and the *Morgante Maggiore* of Pulci (1st canto). (M.)

put my Lord the King here, so that he may be thoroughly expert in his Art when he shall come thither among all the Devils?"

"In good Sooth," said Pantagruel, "'tis well thought of on your Part. Here, do what you will with him; I give him to you."

"Grammercy," said Panurge; "the Present is one not to be refused, and I take it kindly at your Hands."

## APPENDIX TO CHAPTER XXX

THE return to life of Epistemon, and his account of the treatment of the souls of the dead, is derived primarily from the story at the end of Plato's *Republic* (x. 614-621), of Er the Armenian, who, after being slain in battle, remained unburied for twelve days, after which time his soul returned to his body. Er gives an account of what he had seen in the other world, of the judgment passed on criminals and on righteous men, and of the choice of lives made by individual souls when, after a thousand years, they had to return to life, particularising the choice made by Orpheus, Thamyras, Ajax, Agamemnon, Atalanta, Epeus, Thersites, Ulysses. This was of course to a great extent suggested by the *nekylá* in the 11th Book of the *Odyssey*, in which Ulysses gives an account to King Alcinoüs of his visit to Hades to consult the seer Teiresias. Besides Teiresias, Ulysses converses with Agamemnon and Achilles, while Ajax stands gloomily aloof. He also sees Minos the judge, and Heracles, besides three notorious evil-doers who are punished—Tityus, Tantalus and Sisyphus. The learned Epistemon has also made himself acquainted with the account given by Socrates of the awards assigned to the righteous and the wicked at the end of the *Gorgias* of Plato, and also the forecast of future life in the *Apology* of Socrates. But more than all, Rabelais is indebted to Lucian in his *Menippus* or *vekvomavrela* (cf. especially cc. 16-18) for his amusing inversion of the lives of the great ones of the earth. It seems almost an echo of the judgment passed on the Rich Man in St. Luke (xvi. 25): "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; now he is comforted, and thou art tormented." Cf. also what Rabelais says himself, i. 1: "I think there be many this day who are Emperors, Kings, Dukes, Princes and Popes on the Earth who are descended from some Carriers of Indulgences and Faggots; as on the contrary many are Beggars from door to door, suffering poor Wretches, who are descended from the Blood and Lineage of great Kings

and Emperors." (Here, however, the inversion is carried farther, from progenitors to descendants and *vice versa*, and not alluding to the same man in a different state of being.) Perhaps also he wished in his way to protest against the medieval Hell and Paradise, which has, with truth, I think, been said to owe more to the sixth Book of Virgil's *Aeneid* than any other source of inspiration. No doubt there are other accounts of the other world in Aristophanes, Plutarch, Virgil, Dante, St. Patrick's Purgatory, etc., but I think that Homer, Plato and Lucian are the only writers to whom Rabelais is indebted. The aim of this satire is not easy to see at this distance of time. The writer was on very delicate ground, at a time when charges of heresy were so rife. The probability is that, amid a heap of unmeaning rubbish, there are a few well-directed strokes that were, then at least, perfectly understood. Rabelais' substitution of his own out-at-elbows friends, Patelin, Villon and his Franc-Archer, in places of great honour in the room of Homer's characters (*καὶ μὲν Τάνταλον εἰσεῖδον κ.τ.λ.*, *Od.* xi. 583), and the punishment he invents for the usurers, is highly comical.

## CHAPTER XXXI

*How Pantagruel entered into the City of the Amaurots ; and  
how Panurge married King Anarchus and made  
him a Crier of Green-sauce*

AFTER this marvellous Victory, Pantagruel sent Carpalim into the City of the Amaurots, to declare and announce how King Anarchus was taken and all their Enemies defeated. Which News being heard, there came forth to meet him all the Inhabitants of the City in good order ; and in grand triumphal Pomp, with a heavenly Joy, they conducted him into the City ; and there were kindled fine Bonfires through all the City, and fair round Tables, furnished with Store of Victuals, were laid throughout the Streets. It was a Renewal of the Time of Saturn ; such good Cheer did they make at that Time.

But all the Senate having been assembled, Pantagruel said : "Sirs, whilst the Iron is hot we must strike it ;<sup>1</sup> likewise before we relax ourselves further,<sup>2</sup> I desire that we may go and take by Assault the whole Kingdom of the Dipsodes.

"Therefore, let those who will come with me, prepare themselves against to-morrow after drinking ; for then I will begin my March. Not that I want more Men to help me to conquer it, for I have as good as got it in my Hands already ; but I see that this City is so full of Inhabitants that they cannot turn themselves in the Streets.

"So then I will take them as a Colony into Dipsodia, and will give them all that Country, which is fair, healthy, fruitful and pleasant above all the Countries in the World, as many among you know, who have been there formerly. Let every one of you who wishes to go thither, be ready as I have said."

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<sup>1</sup> Le fer est chault, il le faut battre.  
Charles d'Orléans, *Rondeau* 181.

<sup>2</sup> Fr. *débaucher* is to interrupt work  
by pleasure (Litttré).

This Counsel and Resolution was published throughout the City, and the next Day were assembled in the Square before the Palace, People to the number of eighteen hundred and fifty-six thousand and eleven, besides Women and little Children. And so they began to march straight into Dipsodia in such good Order that they resembled the Children of Israel, when they set out from Egypt to pass through the Red Sea.<sup>3</sup>

But before following up this Enterprise, I wish to relate how Panurge treated his Prisoner, the King Anarchus. He remembered what Epistemon had recounted, how the Kings and Rich men of this World were treated in the Elysian Fields, and how during that Time they gained their Living in base and dirty Occupations.

Therefore one Day he dressed his King in a pretty little canvas Doublet, all jagged and pinked like the Cape of an Albanian,<sup>4</sup> and fair large Mariner's Breeches, without Shoes—for, said he, they would spoil his Sight—and a little dark-blue Bonnet with a great Capon's Feather—I am wrong, for I think there were two—and a handsome Girdle of blue and green (*bers et vert*), saying that this Livery became him well, seeing that he had been always *perverse*.

In this Plight he led him before Pantagruel, and said to him: "Do you know this Clown?"

"No, indeed," said Pantagruel.

"It is my Lord the King of three Batches;<sup>5</sup> I wish to make an honest Man of him. These Devils of Kings are only so many Calves, and they know nothing and are good for nothing but to do Mischief to their poor Subjects, and to trouble all the World with War, for their iniquitous and detestable Pleasure. I will put him to a Trade and make him a Crier of Green-sauce.<sup>6</sup> Now begin to cry: *Do you want any Green-sauce?*" And the poor Devil fell a-crying.

"That is too low," said Panurge. And he took him by the Ear,

<sup>3</sup> "Et armati ascenderunt filii Israel de terra Aegypti" (Exod. xiii. 18).

<sup>4</sup> The tall pointed hats worn by the Albanian mercenaries, who were mostly in the employ of the Popes, are often mentioned in Rabelais. Cf. iii. 25, iv. 30, v. 33. Here, however, is intended a thrown-back cape like a capuchin's.

<sup>5</sup> Fr. *Roy de trois cuïttes*. Duchat explains this as the man to whom the bean has fallen in three cakes cooked during the week of the three Kings. It is a common practice in cutting the

cake on Twelfth Night to appoint king of the feast whosoever obtains the piece of cake containing a bean that is put for that purpose. Béranger has a song beginning "Grace à la fête je suis Roi." Cf. iii. 25. Du Cange derives *cuïtte* from *cocta*, a batch of bread.

<sup>6</sup> *Green-sauce*, a kind of acid green sauce made mostly of sorrel. It was much used in Rabelais' time and earlier. It is mentioned in Boccaccio, *Decam.* viii. 2, and Merlin Coccai, *Macaron*, i.:

Nec dapibus viridi mancavit salsa colore.

saying: "Sing higher, in G, Sol, Ré, Ut.<sup>7</sup> So, so, Devil, thou hast a good Voice, and wert never so happy as thou art in being no longer King."

And Pantagruel took Pleasure in all; for I dare boldly say that he was the best little Man that ever was between here and the end of a Staff. Thus was Anarchus a good Crier of Green-sauce.

Two days after, Panurge married him with an old Lantern-bearing Hag, and himself made the Wedding-feast with fine Sheep's-heads, good Hastlets with Mustard, and fine Tripes with Garlic—whereof he sent five Horse-loads<sup>8</sup> to Pantagruel, which he eat up all, he found them so appetizing—and to drink they had fine Wine and Water<sup>9</sup> and Sorb-apple Cider. And to make them dance he hired a Blind-man, who made them Music with his Viol.

After Dinner he conducted them to the Palace and shewed them to Pantagruel, and said to him, pointing out the Bride:

"There is no fear of her f—ting."

"Why so?" said Pantagruel.

"Because she is well broken up," said Panurge.

"What Parable \* is that?" said Pantagruel.

"See you not," said Panurge, "that the Chestnuts which men roast in the Fire, if they be whole, crack as if they were mad, and to keep them from cracking men do slit them? So this new Bride is well broken up below; therefore she will not crack."

Pantagruel gave them a little Lodge near the lower Street, and a Stone-mortar wherein to pound their Sauce. And in this manner they set up their little Household, and he was as dainty a Crier of Green-sauce as ever was seen in Utopia. But I have been told since that his Wife beats him like Plaster, and the poor Fool dares not defend himself, he is so simple.

\* *parabole*, ABC; *parole*, D.

<sup>7</sup> In *Trist. Shandy*, vi. 1, is the following: "Bray on,—the world is deeply your debtor;—louder still;—that's nothing:—in good sooth you are ill-used.—Was I a Jack Ass, I solemnly declare I would bray in G-sol-re-ut from morning even unto night."

<sup>8</sup> Fr. *sommes*, properly the load of a beast of burden.

<sup>9</sup> Fr. *piscantine*, water just coloured red with wine, approaching near the liquid drunk by *piscas*, the fish.

## CHAPTER XXXII

*How Pantagruel with his Tongue covered a whole Army,  
and what the Author saw in his Mouth*

So when Pantagruel and all his Band entered the Land of the Dipsodes, everybody was joyous thereat, and they incontinently surrendered themselves to him, and of their free Goodwill brought him the Keys of all the Cities where he went; except the Almyrods,<sup>1</sup> who wished to hold out against him, and made Answer to his Heralds that they would not yield save on good Terms.

"What," said Pantagruel, "do they ask for better Terms than the Hand on the Pot<sup>2</sup> and the Glass in their Fist? Come, let us sack them."

Then they all put themselves in Order, as being resolved to deliver an Assault. But on the Way, as they were passing a great Plain, they were overtaken by a great Storm<sup>3</sup> of Rain, whereupon they began to be in a Flutter and to pack close to one another.

On seeing this, Pantagruel had them told through their Captains that it was all nothing, and that he could see well above the Clouds that it would be nothing but a little Dew, but as best they could they should put themselves in Order and he would cover them.

Then they put themselves in Order, with serried Ranks, and Pantagruel put out his Tongue, but only half-way, and covered them as a Hen does her Chickens.

Meanwhile I, who am relating to you these most veritable Stories, had hid myself under a Burdock Leaf, which was no less across it than

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<sup>1</sup> *Almyrods*, the Salty ones (ἀλμυρώδης).

<sup>2</sup> *La main sur le pot* (*Patelin*, 396), a phrase used to denote the rough-and-ready conclusion of an agreement.

<sup>3</sup> Fr. *houste* gives the idea of beating.

"I wield the flail of the lashing hail."

Shelley's *Cloud*.

the Arch of the Bridge of Monstrible;<sup>4</sup> but when I saw them so well covered I went off to them to shelter myself. This I could not do for their great Number; as the saying goes: "At the Yard's End there is no Cloth."<sup>5</sup> Then I clambered upon his Tongue, as best I could, and made my way full two Leagues thereon, so that at last I came into his Mouth.

But, ye Gods and Goddesses, what did I see there? May Jupiter confound me with his three-forked Lightning if I lie therein. I walked there as men do in Sophia<sup>6</sup> at Constantinople, and there I saw huge Rocks like the Danish Mountains;<sup>7</sup> I believe they were his Teeth: I saw wide Meadows, huge Forests, strong and great Cities, not smaller than Lyons or Poitiers.

The first Man I met was an honest Fellow planting Cabbages. Whereat being quite amazed, I asked him:

"My Friend, what are you doing here?"

"I am planting Cabbages," he said.

"But to what Purpose, and how?"<sup>8</sup> said I.

"Ha, Sir," said he, "every one cannot have his Cods as heavy as a Mortar,<sup>9</sup> and we cannot all be rich. I gain my Living in this way, and carry them to Market to sell in the City which is behind here."

"Jesus!" said I, "is there here a new World?"

"Certes," said he, "'tis never a Jot new, but it is commonly reported that outside this, there is a new Earth, where they have both Sun and Moon, and everything full of fine Commodities; but this one here is older."

"Yea, but, my Friend," said I, "what is the Name of this Town where you carry your Cabbages to sell?"

<sup>4</sup> The bridge of Monstrible is put by Duchat and others as on the Charente between Saintes and St. Jean d'Angeli, but as these two places are on different branches of the river, that may hardly be. It seems more reasonable to identify it with the bridge of Monstrible (*Mons terribilis*) in the romance of Fierabras (M.)

<sup>5</sup> *At the Yard's end*, etc. Regis aptly compares Dante, *Parad.* 32, 140:

Qui farem punto, come buon sartore,  
Che, com' egli ha del panno, fa la gonna.

<sup>6</sup> The mosque of St. Sophia, one of the largest buildings in the world. Perhaps he means he walked without shoes.

<sup>7</sup> Fr. *les monts des Dannois*. Duchat

explains that the mountains of Denmark are nearly always covered with snow. Regis says that the chalk cliffs of Denmark are alluded to. It is obvious that the white teeth above the gums are compared to snow or chalk on the tops of mountains. But why *Danish* mountains? I suspect the true reading is *des Dauphinois*; the mountains of Dauphiné being well known to Rabelais. Cf. iv. 57.

<sup>8</sup> Fr. *à quoy ny comment*. This is illustrated by Duchat from Froissart (iv. 43): "S'esmerveilloient plusieurs en quoi ne comment il en pouvoit," etc.

<sup>9</sup> A variation of the proverb:

Chacun n'a pas le cerveau  
Gros comme celui d'un veau.

"It is called Aspharage," said he, "and the People are Christians, honest Folk, and will make you good Cheer."

In brief, I resolved to go thither. Now on my way, I found a Fellow who was setting Nets for Pigeons, from whom I asked :

"My Friend, whence come these Pigeons here for you ?"

"Sir," said he, "they come from the other World."

Then I bethought me, that when Pantagruel yawned, the Pigeons in large Flocks flew into his Mouth, thinking it was a Dove-cote.

After that I went into the City, which I found handsome, very strong and good in Climate ; but at the Going-in the Porters asked me for my Certificate of Health ; whereat I was much astonished, and asked them :

"My Masters, is there Danger of the Plague here ?"

"O, Sir," said they, "men die near here so fast that the Cart <sup>10</sup> runs about the Streets."

"Good God !" said I, "and where ?"

Whereupon they told me that it was in Larynx and Pharynx, which are two great Towns such as Rouen and Nantes, rich and with great Trading ; and the Cause of the Plague has been through a stinking and infectious Exhalation, which has proceeded lately from the Abyss, whereof have died more than twenty-two hundred and sixty thousand and sixteen Persons the last eight Days. Then I considered and calculated, and found that it was a rank Breath that had come from the Stomach of Pantagruel, when he did eat so much Garlic-sauce, as we have said <sup>a</sup> above.

<sup>a</sup> ii. 31, *fin.*

Setting out from thence I passed among the Rocks, which were his Teeth, and went on so far that I climbed on one, and there I found the most beautiful Places in the World, large Tennis Courts, fine Galleries, fair Meadows, Store of Vines, and an infinite Number of Casinos in the Italian fashion, by Fields full of Delights, and there I stayed full four Months, and never made such Cheer as I did then.

After that I went down by the back Teeth to come to the Chaps ; but, on the way, I was rifled by Brigands in a great Forest, which is towards the Side of the Ears.

Then I found a little Village as I came down (I have forgotten its Name), where I made better Cheer than ever, and gained a little Money to live by. Do you know how ? By sleeping ; for there they hire men by the Day to sleep, and they gain five or six Sous

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<sup>10</sup> *the Cart*, i.e. to gather the dead bodies for burial. The plague was in France as late as 1531.

a day; but those who snore very hard gain full seven Sous and a half.

And I informed the Senators how I had been robbed in the Valley, and they told me that in very truth, the People on the far Side were evil Livers and Brigands by Nature, whereby I learned that just as we have Countries Cismontane and Ultramontane, so they have Cidentine and Ultradentine; but it is far better on this side, and there is better Air.

It was there I began to think that it is very true what men say: that one Half of the World knoweth not how the other Half liveth; considering that no one had yet written of that Country, in which there are more than five-and-twenty Kingdoms inhabited, without counting the Deserts, and a great Arm of the Sea; but I have composed a great Book thereon entitled the History of the Gorgians, for so have I called them, because they dwell in the Gorge of my Master Pantagruel.

At last I wished to return, and passing by his Beard I threw myself on to his Shoulders, and from there I slid down to the Ground and fell before him.

When he perceived me he asked me: "Whence comest thou, Alcofribas?"<sup>11</sup>

I answered him: "From your Throat, my Lord."

"And since when hast thou been there?" said he.

I said: "Since the Time when you went against the Almyrods."

"Why, that is more than six Months. And on what didst thou live? What didst thou eat? What didst thou drink?"

I replied: "My Lord, on the same that you did, and I took Toll of the daintiest Morsels that passed down your Throat."

"Yea, but," said he, "where didst thou s—e?"

"In your Throat, my Lord," said I.

"Ha, ha, thou art a merry Fellow," said he. "We have by the Help of God conquered all the Land of the Dipsodes; I give thee the Castle-wick of Salmigondin."<sup>12</sup>

"Grammercy, my Lord," I said. "You do good to me beyond my Deserts towards you."

<sup>11</sup> *Alcofribas Nasier*, the anagram on Salmigondin. This may be a slip, or François Rabelais. Cf. title-page. possibly a hint that in some points

<sup>12</sup> In iii. 2 Panurge is Chatelain of Rabelais identifies himself with Panurge.

## CHAPTER XXXIII

*How Pantagruel fell sick, and the Manner in which  
he was made whole*

A LITTLE Time afterwards the good Pantagruel fell sick, and was so taken with Pains in the Stomach that he could neither drink nor eat, and because Misfortune never comes single, he was taken with a Clap, which tormented him more than you would think ; but his Physicians succoured him and that right well, and with many lenitive and diuretic Drugs made him pass away his Trouble.

His Water was so hot that since that Time it has not yet got cold, and you have some of it in different Places in France, according to the Course that it took ; and they are called hot Baths : as

At Cauderets,  
At Limoux,  
At Dast,  
At Balleruc,  
At Neric,  
At Bourbonnensy and elsewhere ;  
In Italy  
At Mons Grot,  
At Appona,  
At Santo Pedro di Padua,  
At Sainte Helene,  
At Casa Nova,  
At Santo Bartolomeo,  
In the County of Bologna,  
At La Porette and a thousand other Places.

And I do marvel greatly at a Rabble of foolish Philosophers and Physicians, who waste their Time in disputing whence the Heat of the

said Waters cometh, whether it is by reason of Borax, or Sulphur, or Alum, or Saltpetre, which is in the Minerals; for they do nothing but dote, and it would be better for them to go and rub their Rump against a Thistle<sup>1</sup> than thus to waste their Time in disputing on that of which they know not the Origin; for the Solution is easy, and there is no Need to enquire further than that the said Baths are hot because they have come from a hot-p—s of the good Pantagruel.

Now to tell you how he was cured of his principal Disease, I let pass how for a Minorative,<sup>2</sup> he took

Four Quintals of Scammony of Colophon,  
Six score and eighteen Cart-loads of Cassia,  
Eleven thousand nine hundred Pounds of Rhubarb,  
Besides the other Doctor's Stuff.

You must understand that, by the Advice of the Physicians, it was ordered that that which caused him Pain in the Stomach should be removed. Therefore they made sixteen<sup>3</sup> great Balls of Copper, each larger than that which is on Virgil's Needle<sup>4</sup> at Rome, so arranged that they opened in the Middle and shut with a Spring.

In one of them entered one of his Men, carrying a Lantern and a lighted Torch, and so Pantagruel swallowed him like a little Pill.

In five others entered other burly Fellows, each carrying a Pick at his Neck.

In three others entered three Peasants, each carrying a Shovel at his Neck.

In seven others entered seven Faggot-carriers, each having a Basket at his Neck; and so they were all swallowed as Pills.

When they were in his Stomach, every one undid his Spring and they came out of their Cabins, and he first who bore the Lantern, and so they searched more than half a League in a horrible Gulph, more

<sup>1</sup> *Fr. panicault*, eryngo or sea-holly.

<sup>2</sup> *Minorative*=a gentle purgative, and also one of the early theses for the degree of doctor (Joh.)

<sup>3</sup> *sixteen*. In the reading of this passage I follow Des Marets, who suggests that the old edition had xvi., which was changed into xvii. by a printer's error. At all events, he accounts for a man in each pill, which is not done in any other edition.

<sup>4</sup> *Virgil's Needle*. This must be, I think, the gnomon obelisk set up by

Augustus in the Campus Martius (Plin. xxxvi. 10, § 15); in the Piazza Monte Citorio since 1792. It is mentioned by Marliani, the investigator who anticipated Rabelais in the publication of Roman topography, as lying in parts in a cellar near St. Lorenzo in Lucina. According to Pliny, one of the special points in it was a gilded ball on the top, and the attribution of this sun-dial to Virgil, the 'necromancer of the Middle Ages,' would not be unnatural. Cf. Burn's *Rome and the Campagna*, p. 333.

stinking and infectious than Mephitis,<sup>5</sup> or the Marsh of Camarina,<sup>6</sup> or the fetid Lake of Sorbona,<sup>7</sup> whereof <sup>a</sup>Strabo writes, and had it not been that they were well antidoted in their Heart, Stomach and Wine-pot, which is called the Noddle, they would have been suffocated and killed by these abominable Vapours. O what Perfume! O what Evaporation to bewray the Mufflers<sup>8</sup> of our young Gallic Maidens!

<sup>a</sup> Strabo, xvi. p. 760.

Afterwards, groping and smelling, they approached the fecal Matter and the corrupted Humours; and at last they found a Mound of Ordure. Then the Pioneers struck on it to hew it down, and the others with their Shovels filled the Baskets with it; and when it was all cleared away, each one retired into his Ball. This done, Pantagrue forced himself to a Vomit and easily put them forth, and they shewed no more in his Throat than a f—t in yours, and there they came out of their Pills merrily. I thought upon the Time when the Greeks came out of the Horse in Troy. And by this means he was cured and restored to his former Health.

And of these brazen Pills you have one at Orleans on the Steeple of the Church of Holy Cross.<sup>9</sup>

<sup>5</sup> *Mephitis* is taken from Virg. *Aen.* vii. 82-84:

  lucosque sub alta  
Consulit Albunea, nemorum quae maxuma sacro  
Fonte sonat saevamque exhalat opaca mephitim.

Albunea was probably the sulphur lake from which issues the canal of the Albula into the Anio. Mephitis was worshipped as a deity in various parts of Italy (Conington, Virg. *ad loc.*) Rabelais has confounded these. "Mephitis est proprie terrae putor" (Servius).

<sup>6</sup> *Camarina*. Cf. Virg. *Aen.* iii. 701:

  et fati numquam concessa moveri  
Adparet Camarina procul.

This is in allusion to an oracular response as to the draining of a pestilent bog near Camarina:

μή νινυ Καμάρινας δαίμονες γὰρ ἐμείνον.

The story goes that the Camarinaeans

disobeyed the injunction and so became an easy prey to their enemies.

<sup>7</sup> *Sorbona*. The letter is purposely changed from Serbona. The same gibe had been perpetrated by Budaeus in a letter to Erasmus (v. 2): "Reddiderat illam [epistolam] juvenis is quem mihi commendasti Sorbonae nunc agentem, μάλλον δὲ ἐν Σερβώνιδι λίμνῃ διατρίβοντα." The Serbonian lake was a vast morass lying between the eastern angle of the Delta, the Isthmus of Suez, Mount Casius, and the Mediterranean. It is mentioned by Herodotus (ii. 6, iii. 5), Diodorus, and by Milton in a well-known passage (*P.L.* ii. 593).

<sup>8</sup> *Mufflers*, Fr. *tourter de nez*, a sort of half-mask concealing the nose.

<sup>9</sup> This church was destroyed by the Huguenots in 1567, but was rebuilt between 1601 and 1829.

## CHAPTER XXXIV

### *The Conclusion of the present Book, and the Excuse of the Author*

Now, Sirs, you have heard a Beginning of the horrific History of my Lord and Master Pantagruel. Here I will make an End of this first Book. My Head aches a little, and I do well perceive that the Registers of my Brain are somewhat confused by this Must of September.

You shall have the Rest of the History at the Fair of Frankfort<sup>1</sup> next ensuing, and there you shall see :

How Panurge was married, and cuckolded from the first Month of his Marriage ;

And how Pantagruel found the Philosopher's Stone, and the Way to find it and how to use it ;

And how he went over the Caspian Mountains ;

How he sailed through the Atlantic Sea, and defeated the Cannibals,  
<sup>a</sup> Cf. i. 56, n. 10. and conquered the Isles of <sup>a</sup> Perlas ;

How he married the Daughter of the King of India, called Prester John.<sup>2</sup>

How he fought against the Devils and set Fire to five Chambers of Hell, and sacked the Great Black Chamber, and threw Proserpine on the Fire, and broke four Teeth of Lucifer and one Horn in his Rump ;

And how he visited the Regions of the Moon, to know whether indeed the Moon is not whole, but that the Women have three Quarters of it in their Head ;<sup>3</sup>

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<sup>1</sup> The Frankfort book fair (as nowadays at Leipsic) was the place to find new publications. There is a treatise of Henri Estienne entitled *La Foire de Francfort* (1574).

<sup>2</sup> *Presthan* in most editions. These and similar names were given to the

half-fabulous kings of Ethiopia, Abyssinia and other unknown regions.

<sup>3</sup> Cf. v. 34, *fin.* M. des Marets well quotes from an old French poem :

Dans ces femmes, chose certaine,  
Jamais la lune ne fut pleine :  
Elles ont toujours un quartier  
Dessous leur bonnet tout entier.

And—a thousand other little Merriments, all true. These be fine Affairs.\*

Good-night, Gentlemen. *Perdonate mi*, and do not think of my Faults so much as not to think much of your own.

If you say to me: "Master, it would seem you were not greatly wise to write for us these vain Babblings and pleasant Gibes," I answer that you are but little wiser to amuse yourselves in reading them.

In any Case, if you read them as a joyous Pastime, as I wrote them as a Pastime, you and I deserve Pardon far more than a Rabble of

Sarrabites,  
Cowled Dissemblers,  
Hodmandods,  
Hypocrites,  
Cowl-pates,  
Thumpers,  
Booted Monks,<sup>4</sup>

and other such Sects of Folk who have disguised themselves like Masks, to deceive the World.

For while they give to understand to the common People that they are not occupied with anything save Contemplation and Devotion, in Fastings and Maceration of Sensuality, except so far as actually to sustain and aliment the slight Frailty of their human Nature, on the contrary they make good Cheer, God knows how,

<sup>b</sup> *Et Curios simulant, sed bacchanalia vivunt.*

<sup>b</sup> Juv. ii. 3.

You may read it in great Characters, and in the Illumination of their red Muzzles and their stuffed Paunch, unless it be when they perfume themselves with Sulphur.

As far as their Study is concerned, it is all taken up with the Reading of the Pantagrueline Books; not so much to pass their Time merrily as to hurt some one or other wickedly; to wit in

Articulating,  
Monorticulating,  
Wryneckulating,  
Nosing,  
Scraping,  
Diabliculating,

that is to say, calumniating.

\* *Ce sont beaux textes d'Évangilles en François, ABC.*

<sup>4</sup> For some of these epithets, cf. i. 54, iv. Old Prologue, 32, 64.

And in so doing, they resemble the Ragamuffins in a Village, who rake amongst and scrape up the Ordure of little Children in the Season of Morellas and Cherries, to find the Kernels and sell them to the Druggists, who make of them Oil of Almonds.<sup>5</sup>

From these Men fly, and abhor them, and hate them as much as I do, and on my Faith you will find yourselves better for it; and if you desire to be good Pantagruelists—that is to say, to live in Peace, Joy, Health, always making merry—never put your Trust in Men who look through a Hole.<sup>6</sup>

*End of the Chronicles of Pantagruel, King of the Dipsodes, drawn in their true Colours, with his terrible Deeds and Prowess, composed by the late Master Alcofribas, Abstractor of Quintessence.*

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<sup>5</sup> *Maguellet*. I accept Duchat's suggestion that this word may well be a corruption of *amygdaletum*, almond oil.

<sup>6</sup> *through a Hole*, i.e. from under a cowl. Later the saying was through a window of cloth (Duchat).

THE THIRD BOOK  
OF THE  
HEROIC DEEDS AND SAYINGS  
OF THE GOOD  
P A N T A G R U E L

COMPOSED BY  
M. FRAN. RABELAIS  
DOCTOR IN MEDICINE<sup>1</sup>

REVISED AND CORRECTED BY THE AUTHOR ACCORDING  
TO THE FORMER CENSURE

THE AUTHOR AFORESAID  
BESEECHES THE COURTEOUS READERS  
TO RESERVE THEIR LAUGHTER  
TILL THE SEVENTY-EIGHTH BOOK

AT PARIS  
AT THE PRESS OF MICHAEL FEZANDAT  
MONT S. HILAIRE A L'HOSTEL D'ALBRET

1552  
WITH THE KING'S PRIVILEGE

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<sup>1</sup> The edition of 1546 adds *et Calloier lepedz* of the Isles of Hyères, or sacred  
*des Isles Hieres* = and Patriarch (*καλὸς* (*lepal*) Islands.



FRANÇOIS RABELAIS  
TO THE SPIRIT OF THE QUEEN OF NAVARRE<sup>1</sup>

ABSTRACTED Spirit, rapt in Ecstasy,  
Who haunting now thy Home, the Firmament,  
Hast left thy Servant and thy Hostelry,  
Thy Body, well attuned, obedient  
To thy Commands, in Life 'mong Strangers shent,  
Without all Sense and as in Apathy ;  
Wilt thou not deign a little while to fly  
Thy Mansion all divine, perpetual,  
And here below a Third time to descry  
The Jovial Feats of the good Pantagruel ?

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<sup>1</sup> These verses accompanied the first edition of 1546, so that Margaret, who died December 21, 1549, was still living. By a sort of affectation the spirit is addressed as having detached itself from the body and returning to its celestial

home. The same notion is found in iii. 13 of the soul in sleep leaving the body and visiting heaven, and so becoming prophetic in dreams. It is no doubt derived from the Platonic theory of the pre-existence of the soul.



## PRIVILEGE OF KING FRANCIS I

FRANCIS by the grace of God King of France, to the Provost of Paris, the Bailiff of Rouen, the Seneschals of Lyons, Thoulouse and Poitou, and to all our justices and officers or to their deputies, and to each of them as to him belongeth, greeting.

On the part of our well-beloved and trusty Master Francis Rabelais, Doctor in Medicine of our University of Montpellier, it hath been set forth that the said petitioner having hereinbefore caused to be printed several books, especially two volumes of the *heroic Deeds and Sayings of Pantagruel*, not less useful than delectable, the printers have in several places corrupted and perverted the said books, to the great displeasure and detriment of the aforesaid petitioner, and the prejudice of the readers, wherefor he hath abstained from the publication of the remainder and continuation of the said *heroic Deeds and Sayings*. Nevertheless, being daily importuned by the learned and studious people in our kingdom, and requested to bring into use as by printing the said continuation, he hath petitioned Us to grant him the privilege that no one should have permission to print them or offer for sale any save those which he shall cause to be printed expressly by booksellers, and to whom he shall give his own true copies. And this for the space of ten consecutive years, beginning on the day and date of the printing of his said books. We therefore, these things considered, being desirous that good letters be promoted through our kingdom, to the profit and instruction of our subjects, have granted to the said petitioner privilege, leave, license and permission to cause to be printed and put in sale by such tried booksellers as he shall think fit his said books and works in continuation of the *heroic Deeds of Pantagruel*, beginning with the third volume, with power and authority to correct and review the two first books heretofore by him composed: and to make or cause to be made a new impression and sale of them, putting forth inhibitions and prohibitions in our

name, on certain great penalties, confiscation of the books thus by them printed, and arbitrary amend to all printers and others to whom it shall belong, not to print and put in sale the books herein-before mentioned without the will and consent of the said petitioner within the term of six consecutive years<sup>1</sup> beginning on the day and date of the impression of his said books, on pain of confiscation of the said printed books and of arbitrary amend. To do this, we have given and do give to each and every of you, as to him shall belong, full power, commission and authority, and we request and require all our justices, officers and subjects by our presents that they cause, suffer and permit the said petitioner peaceably to enjoy and use this leave, privilege and commission, and that you in so doing be obeyed. For thus it is our pleasure it be done.

Given at Paris the nineteenth day of September in the year of grace one thousand five hundred and forty-five, and the thirty-first of our reign.

Signed: "By order of the Council

DELAUNAY."

and sealed on single label<sup>2</sup> with yellow wax.

<sup>1</sup> *six consecutive years*. A little above, the document says *ten* consecutive years. The privilege was really given for *six* years. This privilege accompanied the edition of 1546.

<sup>2</sup> *On single label* is when the seal is attached to a corner of the parchment which is cut for that purpose. *On double*

*label* is when the seal is on a strip of parchment which is passed through the deed and doubled. Cf. Ch. d'Orléans, *Ballade* iv. :

Ainsi que ce *vidimus* porte  
A double queue, par patentes,  
En cire vert, pour dire voir.

## PRIVILEGE OF KING HENRY II

HENRY by the grace of God King of France, to the Provost of Paris, the Bailiff of Rouen, the Seneschals of Lyons, Bordeaux, Dauphiné, Poitou, and all our other Justices and Officers or their Deputies, and to each of them as to him shall belong health and love.<sup>1</sup>

On the part of our dear and well-beloved Master Francis Rabelais, Doctor in Medicine, it hath been set forth to us that the said petitioner, having aforesometimes given to be printed several books in Greek, Latin, French, and Tuscan,<sup>2</sup> specially certain volumes of the *heroic Deeds and Sayings of Pantagruel*, not less useful than delectable, the printers had corrupted, depraved and perverted the said books in several places. Moreover that they had printed several other scandalous books in the name of the said petitioner, to his great displeasure, prejudice and ignominy, by him totally disavowed as false and supposititious: the which he desires under our good will and pleasure to suppress. He desireth withal to review and correct and to reprint anew the others his own works avowed, but depraved and disguised as aforesaid. Likewise to put into publication and sale the continuation of the *heroic Deeds and Sayings of Pantagruel*, thereto humbly requiring us to grant to him our letters-patent necessary and convenient for this.

Therefore it is that we, freely inclining unto the supplication and request of the said Master Francis Rabelais, and desiring to entreat him well and favourably in this matter, have to him, for these causes and other good considerations moving us hereto, permitted, accorded and granted, and of our certain knowledge, full power and royal authority do hereby permit, accord and grant by these presents that he have power and permission, by such printers as he shall think fit, to cause to be printed and again placed and exposed for sale all

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<sup>1</sup> Fr. *dilection*.

<sup>2</sup> *Tuscan*, i.e. Italian.

and every one of the said books and continuation of Pantagruel by him composed and undertaken, as well those which have already been printed and which shall be for this purpose revised and corrected by him, as also those which he purposeth to publish anew. Likewise that he have power to suppress those which are falsely attributed to him. And to the end that he have means to support the necessary expenses for the publication of the said impression, we have by these presents inhibited and forbidden most expressly, and we do hereby inhibit and forbid all other booksellers and printers in this our kingdom and others our lands and signories that they do not have to print or cause to be printed, place and expose for sale, any of the aforesaid books, old as well as new, during the time and term of ten years ensuing and consecutive, commencing on the day and date of the impression of the said books, without the freewill and consent of the said petitioner, and that under penalty of confiscation of the books which shall be found to have been printed to the prejudice of this our present permission and arbitrary amend.

We do therefore hereby will and command you and each one of you in his place and as to him it shall belong, that you entertain, guard and observe our present leave, licence and permissions, inhibitions and interdicts. And if any have been found to have contravened, proceed and cause process to be taken against them by the pains aforesaid and otherwise. And cause the said petitioner to enjoy and use fully and peaceably that which is contained hereabove during the said time to begin and everything as above is said, ceasing and causing to cease all troubles and hindrances to the contrary. For such is our pleasure, notwithstanding all ordinances, restrictions, commands or interdicts whatever contrary to this. And for that copies of these presents may be made in several and divers places we will that on the *vidimus*<sup>3</sup> thereof made under the seal royal obedience be given as to this original present.

Given at Saint Germain in Laye the sixth day of August the year of grace one thousand five hundred and fifty and the fourth of our reign.

By order of the King.

Present—The Cardinal of Chatillon.

(Signed) DU THIER.<sup>4</sup>

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<sup>3</sup> Cf. p. 372, n. 2.

Ainsi que ce *vidimus* porte.

<sup>4</sup> This privilege accompanied the edition of 1552.

PROLOGUE OF THE AUTHOR,  
 MASTER FRANCIS RABELAIS,  
 TO THE  
 THIRD BOOK OF THE HEROIC DEEDS AND SAYINGS  
 OF THE GOOD PANTAGRUEL

Good people, most illustrious Topers, and you thrice-precious gouty Gentlemen, did you ever see Diogenes, the cynic Philosopher ?

If you have seen him, you had not lost your Sight, or I am verily gone far astray from Intelligence and logical Sense. 'Tis a fine Thing to see the Brightness of the Sun on Wine and Crowns.<sup>1</sup> For this I refer the Question to the Man born blind, so much renowned by the sacred <sup>a</sup>Scriptures, who, having the Choice to ask for anything he would, at the Command of Him who is almighty, and whose Word is in an Instant represented by Act, asked for nothing more than to see.

<sup>a</sup> Matt. xx. 30-34;  
 Marc. x. 51;  
 Luc. xvi. 35-42.

You likewise are not young ; the which is a Quality making competent to philosophise, in Wine, not in vain (*en vin, non en vain*), nay even more than physically, and hereafter to be of the Bacchic Council, so as in tasting to test the Substance, Colour, Odour, Excellence, Eminence, Property, Faculty, Virtue, Effect and Worth of the blessed and desired Liquor.

If you have not seen him, (as I am easily induced to believe,) at least you have heard speak of him. For through the Air and all this Sky has his Fame and Name up to this present remained memorable and celebrated enough. And then, you are all derived from the Blood of

---

<sup>1</sup> With a play on Sun-crowns (*ascus au Soleil*).

Phrygia,<sup>2</sup> or I am deceived ; and if you have not as many Crowns as Midas<sup>3</sup> had, yet you have of him I know not what, which of old the Persians esteemed more in all their *Otacusts*,<sup>4</sup> and which the Emperor Antoninus more desired ; from which, in later Times, the Basilisk of Rohan<sup>5</sup> was surnamed Fine-ears.

If you have not heard speak of him, I will tell you a Story of him presently, in order to broach my Wine—so drink—and my Subject—so listen. At the same time I warn you (so that you may not in your Simplicity be deluded like Infidels) that in his Time he was a rare Philosopher and the jolliest among a thousand. If he had some Imperfections, so have you, so have we. There is nothing save God that is perfect. So it is that Alexander the Great, though he had Aristotle for his Preceptor and Private Secretary, held him in such Esteem that he wished, if he had not been Alexander, to have been Diogenes of Sinope.<sup>6</sup>

When Philip, King of Macedonia,<sup>7</sup> undertook the Siege and Overthrow of Corinth, the Corinthians, advertised by their Spies that he was coming against them in mighty Array and with a numerous Host, were all, and not without Reason, affrighted, and were not neglectful carefully each one to set himself to Work in his Duty to resist this hostile Approach, and to defend their City.

Some from the Fields brought into the Strongholds Movables, Cattle, Corn, Wine, Fruits, Victuals and necessary Provisions ;

Others fortified Walls, set up Bastions, squared Ravelins, dug Trenches, cleansed Countermines, fenced themselves with Gabions, contrived Platforms, emptied Casemates, barricaded Counter-breast-works, erected Cavaliers, repaired Counterscarps, plastered Curtains,

<sup>2</sup> A scoffing allusion to the belief of the French that they were descended from the Phrygians through the Romans and Aeneas.

<sup>3</sup> The story of Midas, king of Phrygia, having been endowed by Bacchus with the power of turning everything into gold and being relieved of this fatal gift by washing in the Pactolus, and afterwards having the ears of an ass given him by Apollo, was probably taken from Ovid, *Met.* xi. 85-193.

<sup>4</sup> The *otacusts* (*otakoverai*) were, according to Plutarch and Apuleius, the names given to the spies and informers of the Persian king Darius. *Antoninus Caracalla* is recorded to have been a great busybody, and to have kept a staff of spies and secret police (*otacusts*).

Herodian, iv. 12, § 3 ; Dion Cass. lxxvii. 17, § 1 ; cf. iv. 55, a.

<sup>5</sup> The basilisk or serpent of the house of Rohan played the same part as Melusina in that of Lusignan. A serpent which was in the house of the Counts of Léon, from which the Rohans derived their inheritance and title, was killed by St. Pol, first Bishop of Léon.

<sup>6</sup> Cf. Plut. *Alex.* c. 14 ; Diog. Laert. vi. § 38 ; Juv. xiv. 311.

<sup>7</sup> This is amplified by Rabelais *more suo* from Lucian, *de historia conscribenda*, c. 3. The epistle of Raphe Robynson dedicating the translation of Sir T. More's *Utopia* to William Cecil, afterwards Lord Burleigh, begins with a translation of this passage of Lucian.

set out Palisades,<sup>8</sup> sloped Parapets, mortised Barbicans, furnished Battlements with Pikes, renovated Portcullises both Saracenic and descending ones, stationed Sentries, sent out Patrols.

Every one kept Watch and Ward, every one bore his Burden.

Some polished Corselets, varnished Backs and Breasts, cleaned Housings, Front-stalls, Haubergeons, Brigandines, Sallets, Beavers, Head-pieces, Double-pikes, Helmets, Morions, Coats of mail, Chain-armour, Vambraces, Thigh-pieces, Gussets, Gorgets, Hoguines, Breast-pieces, Scale-armour, Hauberks, Shields, Bucklers, Boots, Greaves, Foot-pieces, Spurs.

Others made ready Bows, Slings, Arbalests, Bullets, Catapults, <sup>b</sup> Phalaricas, Grenades, Stink-pots, Fireballs and Brands, Ballistae, Scorpions and other warlike Engines repugnatory and destructive to the Helepolides ;<sup>9</sup>

<sup>b</sup> Virg. *Aen.* ix. 705.

They sharpened Scythes, Pikes, Maces, Halberds, Brown-bills, Missiles, Lances, Assegais, Quarter-staves, Partisans, Clubs, Battle-axes, Darts, Dartlets, Javelins, Javelots, Boar-spears ;

They set edges on Scymetars, Cutlasses, Badelairs, Backswords, Tucks, Rapiers, Bayonets, Stiletos, Dirks, Daggers, Short-swords, Poniards, Knives, Whinyards and Barbs.

Every man exercised his Weapon ; every man scoured the rust from his own Hanger ;

There was no Woman, however prudish or old, who did not get her Harness furbished ; as you know the Corinthian Women of old were courageous Combatants.

Diogenes, seeing them all so warm at Work, and not being employed by the Magistrates in doing anything, for some Days did contemplate their Countenance without saying a Word. Then, as though stirred by a martial Spirit, he girded his Cloak scarf-wise, tucked up his Sleeves to the Elbows, trussed himself like a ° Man gathering Apples, handed to an old Comrade his Wallet, his Books and Opisthographs,<sup>10</sup> made off out of the Town towards Cranium,<sup>11</sup> which is a Hill and Promontory of Corinth and a fine Esplanade ; and thither rolled his earthenware Tub,

<sup>c</sup> Cf. li. 9.

<sup>8</sup> *Palisades*, Fr. *moineaux*, a kind of flat bastion in a curtain between two bastions to shelter sharpshooters. Commines says (vi. 6) : " Aussi fait (à Plessis du Parc) quatre *moineaux*, tous de fer espeys, en lieu où l'on pouvoit tyler à son ayse : et estoit chose bien triumpante, et cousta plus de vingt mil francz : et à la fin mit quarante arbalestriers," etc.

<sup>9</sup> *i.e.* to repel and destroy the assailants (*ἐλεπολίδες*).

<sup>10</sup> *Opisthographs* = MSS. written on both sides.

<sup>11</sup> ἐτύγγανε γὰρ διὰγων ἐν τῷ Κρανίῳ τῷ πρὸ τῆς Κορίνθου γυμνασίῳ (Diog. Laert. vi. 2, § 77).

which served him for an House against the Inclemency of the Sky, and in great Vehemency of Spirit putting out his Strength, he did

twirl it, whirl it,  
 rumble it, scumble it,  
 hustle it, justle it, tustle it,  
 thatch it, scratch it, patch it, churn it,  
 saddle it, paddle it, fumble it, jumble it, tumble it,  
 stamp it, damp it, ting it, ring it, stopple it, unstopple it,  
 shift it,  
 fasten it, bandy it, whittle it,  
 waggle it,  
 hurl it,  
 slash it,  
 bangle it, wrangle it,  
 tilt it, swill it, tackle it, shackle it,  
 level it, prop it, block it,  
 shake it down, pick it up, pack it up,  
 perch on it, mount it (on a gun-carriage),  
 muffle it, nail it, smooth it,  
 pitch it, parboil it, pat it,  
 furnish it,  
 hoist it up, throw it down,  
 twist it,  
 shell it, scale it,  
 charm it, arm it, fit it,  
 harness it, beplume it, caparison it,

and then tumble it down from the Hill to the Valley along the Cranium, and again carry it back from the Valley up the Hill, as Sisyphus does his Stone,<sup>13</sup> insomuch that he went mighty near knocking the Bottom out.

Seeing this, one of his Friends asked him what Cause moved him thus to torment his Body, his Mind and his Tub? To whom answered the Philosopher, that not being employed in any other Office by the Republic, he stormed tempestuously on his Tub in this fashion, so that among this People so fervently busy, he alone should not be seen a loitering Slug and an idle Fellow.

In like manner I,

Though I be void of Fear,  
 Am still not free from Care,

<sup>13</sup> Cf. Hom. *Od.* xi. 593-599.

Sisyphu' versat

Saxum sudans nitendo neque proficit hilum.

Quoted by Cic. *Tusc. Disp.* i. 5, § 10.

seeing that there is no Account made of me as worthy of Employment, and considering throughout the whole of this most noble Realm of France,<sup>13</sup> both this and that Side of the Mountains, every one at this time is earnestly busying himself and working, partly at the Fortification and Defence of his Country, partly in repelling and attacking its Enemies; everything so excellently regulated, so admirably ordered, and so manifestly with a view to Advantage for the future—for hereafter France will have her Borders magnificently enlarged, and the French will be assured of a long Repose—that a very small Matter keeps me from entertaining the Opinion of the good Heraclitus, which affirms that War is the Father of all good Things;<sup>14</sup> and I truly believe that War is styled in Latin *Bellum* (a fine thing), not by Antiphrasis,<sup>15</sup> as certain Botchers of old rusty Latin Tags have believed, because in War they saw but little Beauty, but absolutely and simply, by reason that in War appears everything that is fair and handsome, everything that is foul and ugly is kept out of Sight. That such is the Case, is shewn, in that the wise and pacific Solomon knew not better how to represent to us the unspeakable Perfection of the Divine Wisdom than by comparing it to the Array of an Army in the Field.<sup>16</sup>

By reason therefore of not being enrolled and put in the Rank of the attacking Force of my Countrymen, who have esteemed me too weak and unable; and on the other Side, which is the defensive, not being employed in any way; had it been only in carrying Hods, placing Sods, twisting Rods, or breaking Clods, it were all one to me: I have put it down as more than ordinarily disgraceful, to be seen an idle Spectator of so many valorous, eloquent and warlike Persons, who in the View and Sight of all Europe act in this notable Interlude and Tragi-Comedy, and not to exert myself, not to expend thereon this Nothing that remained to me, my All. For little Glory seems to me to accrue to those who in this only employ their Eyes, and for the rest spare their Strength, conceal their Crowns and hide their Silver; scratching their Head with one Finger,<sup>17</sup> like jaded Dandies, gaping at Flies like tithe

<sup>13</sup> The allusion is to the resumption of hostilities between Francis I. and Charles V. in 1542, when France, menaced on all sides by the Emperor and his allies, was preparing an heroic defence (Lacroix).

<sup>14</sup> πόλεμος πάντων μὲν πατήρ ἐστι πάντων δὲ βασιλεὺς (Plutarch, *de Is. et Osir.* c. 48, 370 D).

<sup>15</sup> "Bellum unde derivatur? Ab eo quod est bonum bellum diminutivum est;

per antiphrasin igitur, hoc est per contradictionem, pro malo bellum dicitur" (Priscian, *Partitioes xii. Vers. Princ. Aen.*; viii.)

<sup>16</sup> Song of Songs, vi. 4 and 10: "Terribilis ut castrorum acies ordinata."

<sup>17</sup> iv. 63, v. 20.

Qui digito scalpunt uno caput,

Juv. ix. 133.

This is taken from an epigram by Calvus on Pompeius Magnus, frag. 18.

Calves, pricking up their Ears like Asses of Arcadia<sup>18</sup> to the Tune of the Musicians, and shewing by their Countenance in Silence that they consent to the Travesty.

Having made this Choice and Election, I thought to take up an Exercise neither useless nor out of season, if I should tumble my Diogenical Tub, which alone is left to me from the Shipwreck of my Past at the Lighthouse of Misfortune.<sup>19</sup> At this Rumbling of my Tub, what shall I do by your Advice? By the Virgin who tucks herself up,<sup>20</sup> I know not as yet. Wait a little till I suck down a Draught from this Bottle. 'Tis my true and only Helicon; 'tis my caballine Fountain;<sup>21</sup> 'tis my one Inspiration.

Here drinking I deliberate, I discourse, I resolve, and I conclude. After the Epilogue I laugh, I write, I compose, I drink. Ennius drinking wrote, and writing drank; Aeschylus, if you have any Faith in Plutarch (*in*<sup>d</sup> *Symposiacis*), drank composing, drinking composed; Homer never wrote fasting; Cato never wrote but after drinking.<sup>22</sup> So that you should not say that I thus live without Example of Men well praised and better prized.

It is good and fresh enough, as you would say at the Beginning of the second Degree.<sup>23</sup> God, the good God of Sabaoth, that is to say, of Hosts, be eternally praised for it. Likewise if you should take one great Draught or two little ones, on the sly,<sup>24</sup> I find no Objection to it, provided that you give to God a Scantling of Thanks for all.

Since then such is my Lot or my Destiny—for it is not given to every one to go to and live in Corinth<sup>25</sup>—I am resolved to serve both the one and the other; so far am I from remaining a Loiterer and unserviceable.

Amongst the Diggers, Pioneers and Engineers, I will do what

<sup>18</sup> "Arcadiae pecuaria" (Pers. iii. 9).  
ὄνος λύρας ἀκούεις κινῶν τὰ ὄτρα (Luc. adv.  
Indoct. c. 4).

<sup>19</sup> Fr. *Far de Mařencontre*, with a play  
on Faro di Messina.

<sup>20</sup> Probably referring to some representation of the Virgin on a window, or perhaps S. Maria Aegyptiaca. Cf. *Leg. Aurea*, c. 56.

<sup>21</sup> *Helicon* is the Muses' mountain in Boeotia, Hippocrene (the *fons caballinus* of Persius) the fountain there created by a stroke from the hoof of Pegasus.

<sup>22</sup> Cf. Hor. *Epp.* i. 19, 6 *sqq.*:

Laudibus arguitur vini vinosus Homerus;  
Ennius ipse pater numquam nisi potus ad arma  
Prosiluit dicenda.

Narratur et prisci Catonis  
Saepe mero incaluisse virtus.

*Od.* iii. 21, 11.

<sup>23</sup> *second Degree*, i.e. of heat. Aliments were considered in ancient medicine very much in accordance with their different degrees of cold, moisture and heat.

<sup>24</sup> *en robbe* = *sous cape*, à la dérobée.

<sup>25</sup> οὐ παντὶς ἀνδρὶς ἐς Κόρινθον ἐσθ' ὁ πλοῦς. Quoted in Aul. Gell. i. 84.

Non cuivis homini contingit adire Corinthum.  
Hor. *Epp.* i. 17, 36.

Neptune and Apollo did in Troy under Laomedon,<sup>26</sup> what Renaud of Montauban<sup>27</sup> did in his latter Days; I will serve the Masons, I will put on the Pot for the Masons, and the Meal finished, to the Sound of my little Pipe I will measure the Muzzle of the musing Dotards. It was thus that Amphion founded, built and reared the great and celebrated City of Thebes, by the Sound of his Lyre.<sup>28</sup>

Among the Warriors I am about to broach my Cask again, and from the Drawing off—which would have been well enough known to you before by two preceding Volumes, if they had not been perverted and spoiled by the Deceitfulness of the Printers<sup>29</sup>—to draw unto them of the Growth of our cenatory Pastimes a good Third (barrel) and successively a jovial Fourth (barrel) of Pantagruelic Sentences—you have my License to call them Diogenical—and they shall have me, since I cannot be their Companion-in-arms, for their faithful Steward, cheering, as far as my little Power goes, their Return from the Alarms, and for their Eulogist, I say indefatigable Eulogist, of their Prowess and glorious Deeds of Arms. I will not fail therein by *lapathium acutum*<sup>30</sup> *de Dieu*, if Mars fail not in Lent; but he will take good care of that, the Lecher.

Nevertheless, I remember to have read\* that Ptolemy the son of Lagus one day, from among other Spoils and Booty of his Conquests, presented to the Egyptians at a crowded Theatre a Bactrian Camel quite black, and a Slave parti-coloured in such sort that one half of his Body was black, the other white, not divided across by the Diaphragm (as was the Woman consecrated to the Indian Venus, who was observed by the Tyanian Philosopher<sup>31</sup> between the River Hydaspes and Mount Caucasus), but in Length perpendicularly. Such things had not yet been seen in Egypt, so that he hoped, by the Offer of these Novelties, to increase the Love of the People towards himself.

But what came of it? At the Production of the Camel, they were all frightened and offended; at the Sight of the parti-coloured Man, some scoffed and others loathed him as a detestable Monster, created

\* Lucian in *Promethea dicentem*, c. 4.

<sup>26</sup> Hom. *Il.* xxi. 442-457; Ov. *Met.* xi. 199 *sqq.*; Hor. *Od.* iii. 3, 21; Lucian, *de Sacrif.* 4.

<sup>27</sup> In the last chapter of *les quatre fils Aymon* Renault served the masons by way of penance.

<sup>28</sup> Dictus et Amphion Thebanæ conditor arcis  
Saxa movere sono testudinis.

Hor. *A.P.* 394.

<sup>29</sup> This is an allusion which occurs

also elsewhere (Privilege of Francis I. and Henry II.), to the effect that the printers put *asme* for *asme*; which was probably Rabelais' own doing in the first editions, and which he thought better to alter and disavow in later ones.

<sup>30</sup> *lapathium acutum*, a common plant known under the name of *patience*.

<sup>31</sup> Apollonius of Tyanæ. Philostrat. *Vit. Apoll.* iii. 3, p. 45.

by a Mistake of Nature. In a word, the Hope that he had, to do Pleasure to the Egyptians, and by this means to increase the Affection which they naturally bore to him, slipped through his Fingers; and he learned that they took more Pleasure and Delight in things that were handsome, elegant and perfect, than in things that were ridiculous and misshapen. After this time he held Slave and Camel alike in Contempt; so much so that soon after, from Neglect and lack of ordinary Maintenance, they exchanged Life for Death.

This Example makes me waver between Hope and Fear, having Misgivings lest, instead of the Content I propose to myself, I encounter that which I detest; lest my Treasure become Coals; instead of Venus, Barbet the Dog<sup>33</sup> turn up; instead of serving them, I offend them; instead of delighting, I displease them, and that my Fortune resemble that of Euclio's Cock, so renowned by Plautus in his Pot, and Ausonius in his Riddle,<sup>34</sup> and elsewhere; who for having discovered the Treasure by his scratching, had his Throat cut for his Pains.

Put the Case, would it not be for busybodying?<sup>35</sup> Formerly it so happened; it may so happen again. It will not be so, by Hercules!<sup>36</sup> I perceive in them all a specific Form and individual Property, which our Ancestors called Pantagruelism; by virtue of which they will never take in bad Part any Things whatsoever they shall recognise as springing from good, open and loyal Feelings. I have commonly seen them take good Will for Payment and be content therewith, when it has been associated with lack of Means.

This Point settled, I return to my Tub. Up, my Lads, to this Wine! Drink, my Boys, with full Cups. If it seems good to you—leave it alone. I am not one of those importunate Huff-snuffs (*lifrelofres*)<sup>37</sup> who by Force, Outrage and Violence constrain the Lances<sup>38</sup> and Comrades to drink, nay, to carouse and drink all out,<sup>39</sup> which is worse. All honest Topers, all honest gouty Gentlemen, being athirst and coming to this Barrel of mine, drink not if they do not wish; if they wish, and the Wine is to the Taste of their worshipful Worships, let

<sup>33</sup> Cf. Propert. iv. 8, 45:

Me quoque per talos *Venerem* quaerente secundos  
Semper damnosi subailuere canes.

<sup>34</sup> Plaut. *Aulularia*, iii. 4, 10 (466):

EUCLIO. Capió fustem, obtrunco gallum, furem  
manifestarium.

Auson. *Gryphus*, xi. 26:

Ter clara instantis Eoi  
Signa canit serus, deprenso Marte, satelles.

<sup>35</sup> Read *cheureter* (with M.) as being a patois, instead of *chevreter*, which means to be angry, impatient.

<sup>36</sup> *Hercules* as the god of gain, as was *Hermes* (*Mercury*).

<sup>37</sup> Cf. ii. 2, iii. 8, for philosophers.

<sup>38</sup> *lans* = *laneknechts*.

<sup>39</sup> Fr. *trinquar carous et allus*. From Germ. *Zum gar aus und allaus trinken*. From this comes our word 'carouse.'

them drink frankly, freely and boldly, without paying anything, and spare not. Such is my Decree; and have no fear that the Wine run short as it did at the Marriage of Cana in Galilee. As much as you shall draw out at the Tap, so much will I tun in at the Bung. So shall the Cask remain inexhaustible; it has a living Spring and unfailing Source.

Such was the Beverage contained within the Cup of Tantalus,<sup>39</sup> figuratively represented among the Brahmin Sages;

Such was the Mountain of Salt in Iberia,<sup>40</sup> so much renowned by Cato;

Such was the golden Bough dedicated to the Goddess beneath the Earth, so celebrated by Virgil;<sup>41</sup>

'Tis a true Cornucopia of Merriment and Raillery.

If sometimes it seems to you to be exhausted right to the Lees, for all that it will not be drawn quite dry. Good Hope lies at the Bottom, as in Pandora's Box,<sup>42</sup> and not Despair, as in the leaky Tub of the Danaïdes.<sup>43</sup>

Mark well what I have said, and what Manner of People I invite. To the end that none may be deceived, after the Example of Lucilius,<sup>44</sup> who protested that he wrote only for his own Tarentines and Consentinis, I give Notice that I have broached it only for you honest Folk, Drinkers of the first Quality, and gouty Blades of the highest Walk.<sup>45</sup>

The Gift-devouring Giants,<sup>46</sup> Swallowers of Fogs, have Aucupations enough, and Sacks enough on the Hook for Venison; let them find Employ in that if they will; their Game is not here.

<sup>39</sup> Philost. *Vit. Apoll.* iii. 25, p. 54: *φιλόλην τε προσπιυνεν [τὸ Ταντάλου ἀγαλμα] ἀποκρῶσαν ἐν διψῶντι, ἐν ᾗ στάλαγμα ἐκάχλαζεν ἀκηράτου πύματος, οὐχ ὑπερβλόντων τῆς φιλόλης.* Also chap. 32, p. 57.

<sup>40</sup> Cf. Aul. Gell. ii. 22, § 29: "M. Cato in libris originum . . . cum de Hispanis scriberet, qui citra Hiberum colunt, verba haec posuit: 'Sunt in his regionibus ferreae, . . . mons ex sale mero magnus, quantum demas tantum adcrescit.'"

<sup>41</sup> *Aen.* vi. 143:

uno avolso non deficit alter  
Aureus, et similis frondescit virga metallo.

<sup>42</sup> *Pandora's box.* Cf. Hesiod, *Op.* 70-100.

<sup>43</sup> inane lymphæ  
Dolium fundo pereuntis imo.

Hor. *Od.* iii. 11, 23.

<sup>44</sup> *Lucilius.* This has reference to a

passage in Cicero, *de Fin.* i. 3, § 7: "Nec vero, ut noster Lucilius, recusabo quominus omnes mea legant. Utinam esset ille Persius! Scipio vero et Rutilius multo magis; quorum ille iudicium reformatans, Tarentinis ait se et Consentinis et Siculis scribere." Lucilius had written a history in Greek, and was afraid of the criticism of the elegant Scipio, so he declares that he wrote for the bilinguists, who spoke Greek and Latin, or rather Oscan, and so were not such refined critics of Greek.

<sup>45</sup> *de franc allen*, of allodial lands, freehold, that are subject to no seignorial rights.

<sup>46</sup> *Gift-devouring Giants.* This refers to the judges. Swallowers of fog or mist, according to Cotgrave, means that they get up early in the morning, and so are *avaleurs de frimat*.

Of the Big-wigs and the prying Garblers, who search for Corrections, do not speak to me, I beseech you, in the Name of and for the Reverence you bear to the four Hips that engendered you, and the quickening Peg which at that time united them.

Of the Levitical Hypocrites still less, though they be all outrageous Drinkers, all pockified and mangy, furnished with unquenchable Thirst and insatiable Eating.

And why? Because they are not of good but of evil, of that Evil from which we daily pray God to deliver us; howbeit they sometimes counterfeit Devotion. Never did an old Ape make pretty Mouths.

Hence, Curs! out of my Course! out of my Sunshine, Scum! to the Devil with you! Do you come hither, Bob-tails, to sniff at my Wine and then bep—s my Barrel? See here is the Cudgel which Diogenes by his Will<sup>f</sup> ordered to be placed near him after his Death, to drive away and break the Backs of those Hobgoblins of the Tomb and Cerberian Hell-hounds.

Be packing, Hypocrites! To your Sheep, Dogs! Clear out, Dissemblers, to the Devil! Ha! are you still there? I renounce my Share of Papimanie if I snap you. Gzz. Gzzzzzzzz. Avaunt! Avaunt! Will they never begone?

Never may you be eased but by Lashings of Stirrup-leathers!

May you never p—s but by the Strappado!

May you never be warmed save by Blows from Cudgels!

<sup>f</sup> Cic. *Tusc. D.*  
l. 43, § 104.

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## CHAPTER I

### *How Pantagrue transported a Colony of Utopians into Dipsodia*

PANTAGRUEL, after having wholly subdued the Land of Dipsodia,<sup>1</sup> transported thither a Colony of Utopians, to the number of 9,876,543,210 Men, besides Women and little Children, Artificers of all Trades and Professors of all liberal Sciences, to renovate, people and cultivate that Country, which otherwise was thinly inhabited and in great part deserted.

And he transported them, not so much for the excessive Number of Men and Women, that had multiplied like Locusts in Utopia—(You understand well enough, there is no Need further to set forth to you, that the Utopians had their Genitories so fruitful, and the Utopian Women carried Matrices so ample, greedy, retentive and cellulated by fine Architecture, that at the end of every nine Months, seven Children at the least, Male or Female, were born to each Marriage in imitation of the Jewish People in Egypt, if de Lyra<sup>2</sup> be not delirious)—not so much also for the Fertility of the Soil, Salubrity of the Air, and Convenience of the Land of Dipsodia, as for the purpose of keeping that People to their Duty and Obedience, by the new Importation of his ancient and loyal Subjects, who from Time out of Mind had known, recognised and owned no other Lord, nor served other than him, and who from the time of their Birth and Entry into the World had, with the Milk of their nursing Mothers, sucked in the Sweetness and Gentleness of his Rule, and were always<sup>3</sup> built up and nurtured in the same. Which was a sure Hope that they would sooner fall away from the Life

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<sup>1</sup> Or Land of Thirst.

<sup>2</sup> *Nicholas de Lyra*. Cf. ii. 4, n. 3. Erasmus speaks contemptuously of him in his *Encomium Moriae* (*ad fin.*) as *δρος πρὸς λῶραν*, wresting the manifest sense of Scripture. It is reported also

to have been said in commenting on Deut. iii.: “Hic Lira delirat, Lambinus lambinat, Justus Lipsius juste lapsus est.”

<sup>3</sup> *tous-dis* is still used in several patois for *toujours*.

in their Body, than the original and singular Submission naturally due to their Prince, whithersoever they should be dispersed or removed. And not only would they be such, both they and their Children successively born of their Race, but also they would keep in the same Fealty and Obedience the Nations newly joined to his Empire. This actually came to pass, and he was in nowise disappointed in his Determination; for if the Utopians, before this Transplanting, had been loyal and dutiful, the Dipsodes, after having conversed with them a few Days, were even more so, by Virtue of I know not what Fervency natural to all human Beings, at the Beginning of all Work which is after their Liking; they only complained, calling to witness all the Heavens and the guiding Intelligences, that the Renown of the good Pantagruel had not sooner come to their Knowledge.

You will note then here, good Topers, that the proper Manner of preserving and retaining Countries newly conquered is not (as hath been the erroneous Opinion of certain tyrannical Spirits,<sup>4</sup> to their own Hurt and Dishonour) to pillage the People, distressing, racking with Taxes, ruining, harassing and ruling them with Rods of Iron—in a word, eating and devouring them, after the fashion of the unjust King whom Homer calls *Δημοβόρος*,<sup>5</sup> that is to say, *Devourer of his People*.

On this Subject I will not bring to your Notice the ancient Histories; I will only call to your Recollection what your Fathers have seen, and yourselves too, if you are not too young.

Like Children newly-born, one should suckle, cradle and dandle them.

Like Trees newly planted, one should prop, strengthen and defend them against all Tempests, Injuries and Calamities.

Like a Person lately saved from a long and dangerous Sickness, who is now upon his Recovery, one should indulge them, spare them, cherish them.

So that they may conceive this Opinion, that there is not in the World a King or Prince, whom they would less desire to have for an Enemy, more wish for as a Friend.

Thus Osiris, the great King of the Egyptians, subdued all the Earth, not so much by Force of Arms, as by easing People of their Burdens,<sup>6</sup>

<sup>4</sup> This paragraph has, perhaps with justice, been supposed to be directed against the politics of Machiavelli and his school, which had become popular in France after the marriage of Henry II. with Catherine de' Medici (1533). Machiavelli's *Prince* was published posthumously in 1532. Cf. especially cc. v. and iii., in which there is a very acute examination of the policy of Louis XII. in Lombardy.

<sup>5</sup> *Δημοβόρος βασιλεὺς ἐπὶ ἀντιδανείῳ ἀνάσσει.*  
II. i. 231.

<sup>6</sup> Fr. *angaries*, from *ἀγγαρος*, a Persian word signifying *mounted courier*. So used by Aeschylus (*Ag.* 282) of a beacon fire. From the power of impression it got the meaning in late Latin of imposing grievous burdens, and is so used in the Vulgate: "Hunc angariaverunt ut tolleret crucem ejus" (Matt. xxvii. 32).

teaching them to live well and healthfully by suitable Laws, by Graciousness and good Deeds ; insomuch that by Mankind he was surnamed the great King Euergetès, that is to say Benefactor, by the Command of Jupiter made to one Pamyla.<sup>7</sup>

Indeed, Hesiod in his Hierarchy<sup>8</sup> places the good Daemons—call them if you will Angels or Geniuses—as Means and Mediators between Gods and Men, superior to Men but inferior to Gods ; and because from their Hands come to us the Riches and Benefits of Heaven, and they are continually doing good to us, ever preserving us from evil, therefore he declares that they perform towards us the Office of Kings, because ever to do Good and never Ill is an Act singularly royal.

Thus was Alexander of Macedon Emperor of the Universe ;

Thus was the whole Continent possessed by Hercules, by relieving men from Monsters, Oppressions, Exactions and Tyrannies ; governing them with good Direction, maintaining them in Equity and Justice, instructing them with kindly Regiment and Laws convenient for the Situation of the various Countries ; supplying what was wanting, and retrenching what was superfluous ; pardoning also all that was past, with a perpetual Oblivion of all preceding Offences ; as was the Case with the Amnesty<sup>9</sup> of the Athenians, when by the Prowess and Energy of Thrasylulus the Tyrants were exterminated ; an Amnesty afterwards set forth by Cicero in Rome, and renewed under the Emperor Aurelian.

These be the Philtres, Allurements<sup>10</sup> and Enticements of Love, by means of which a man peaceably retains what he had painfully acquired ; and the Conqueror cannot reign more happily, be he King, Prince or Philosopher, than by making Justice second his Valour.

His Valour has been shewn in his Victory and Conquest ; his Justice will appear in that, by the Goodwill and Affection of the people he will give Laws, publish Edicts, establish Religion, and do Right to every one, as the noble Poet Maro says of Octavian Augustus :

<sup>7</sup> This is a story taken from Plutarch's *de Is. et Osir.* c. 12, 355 E.

<sup>8</sup> i.e. *Theogonia*. The notion is really taken from *Op. et Dies*, 122 :

τοὶ μὲν δαίμονες εἰσι διὰ μέγαλον διὰ βουλὰς  
ἰσθλαί, ἰσιχθῆσι, φίλωνι θνητῶν ἀνθρώπων,  
ἐλευθεύοντες· καὶ τοῦτο γίγνεται βασιλείῃσιν ἰσχυροῖς.

Also Plutarch, *de Is. et Osir.* c. 26.

<sup>9</sup> *Amnestia*. Cf. Xen. *Hell.* ii. 4, § 43 ; Cic. *Phil.* i. 1, § 1 : "Atheniensiumque renovavi vetus exemplum, graecum etiam verbum usurpavi, quo tum in sedandis

discordiis erat usa civitas illa ; atque omnem memoriam discordiarum oblivione sempiterna delendam censui." Vopiscus, *Vit. Aurel.* c. 39 : "Amnestia etiam sub eo delictorum publicorum decreta est de exemplo Atheniensium, cujus rei etiam Tullius in Philippicis meminit."

<sup>10</sup> *ευνγες*. From the Greek *ευνγξ*, a wryneck, fastened to a wheel, *ρόμβος*, and spun round fast. This was supposed to be an irresistible charm to recall roving affection. Cf. Theocr. ii. 17 :

ευνγξ, ἵλας τὸ τῆνον ἱμῶν ποτὶ δῶμα τὸν ἄνδρα.

He who was Conqueror, with the Goodwill  
Of those he conquered, makes his Laws prevail.

[*Georg.* iv. 561.]

Therefore it is that Homer in his *Iliad* styles the good Princes and great Kings κοσμήτορας λαῶν, that is, Orderers of the People.

\* *Plut. Quaest.*  
*Rom.* 15.

Such was the Consideration that weighed with \* Numa Pompilius, second King of the Romans, just, politic and philosophical, when he ordained that on the Day of his Festival, which was called Terminalia, nothing should be offered to the God Terminus, which had suffered Death; thus teaching us that the Boundaries, Frontiers and Dependencies of Kingdoms should be guarded in Peace, Amity and Gentleness, without polluting our Hands with Blood and Rapine. Whoso doeth otherwise shall not only lose what he hath gained, but shall also undergo this Scandal and Reproach, that he will be esteemed to have wickedly and wrongfully acquired it, because that what he hath gained hath been lost in his Hands; for *things ill acquired fall away evilly*; <sup>11</sup> and although throughout his Lifetime he have them in peaceable Enjoyment, still if what he hath acquired be lost in the Hands of his Heirs, a like Imputation will rest on the Deceased, and his Memory will be accursed as that of an unjust Conqueror; for in common Proverb you say: "Of things evilly acquired the Enjoyment cometh not to the third Inheritor."<sup>12</sup>

Note also, ye gouty Feoffees,<sup>13</sup> in this Matter, how by this means Pantagrue of one Angel made two, which is the opposite of what befell the Counsel of Charlemagne,<sup>14</sup> who of one Devil made two, when he transplanted the Saxons into Flanders and the Flemings into Saxony. For, not being able to keep in Subjection the Saxons, whom he had united to the Empire, but that at all times they would break out into Rebellion, if he happened to be drawn away into Spain or other distant Lands, he transplanted them into a Country that was his own and naturally obedient to him, namely Flanders; and the Hainaulters and Flemings, his born Subjects, he transported into Saxony, without a Doubt as to their Loyalty, although they should be taken into a strange Land. But it turned out that the Saxons continued in their Rebellion and former Obstinacy, and the Flemings, dwelling in Saxony, imbibed the Manners and contradictory Spirit of the Saxons.

<sup>11</sup> "Male parta male dilabuntur"  
(Naevius apud Cic. *Phil.* ii. 27, § 65).

<sup>13</sup> *goutteux fieffes* (*goutteux à franc alleu*).

<sup>12</sup> "De male quaesitis vix gaudet tertius haeres."  
Quoted by Burton, *Anat. Mel.* i. 2, 3, 15,  
in a note without author's name.

<sup>14</sup> *Charlemagne*. This is from Sigebert, in his Chronicle of the year 802. Cf. also Fauchet, *Antiquités Gauloises*, vii. c. 11, on the year 804 (Duchât).

## CHAPTER II

### *How Panurge was made Governor of Salmigondin in Dipsodia and did eat up his Corn in the Blade*

IN giving order for the Government of all Dipsodia, Pantagrue assigned the Barony of Salmigondin<sup>1</sup> to Panurge. It was worth each Year 6,789,106,789 Philippes d'or<sup>2</sup> in fixed Revenue, without comprising the uncertain Income from Maybugs and Periwinkles, amounting, good Year and bad Year together, to from 2,435,768 to 2,435,769<sup>3</sup> French Crowns. Sometimes it amounted to 1,234,554,321<sup>b</sup> Seraphs when it was a good Year, and Periwinkles and Maybugs were in Demand. But that was not so every Year.

<sup>a</sup> Cf. i. 8, n. 30.  
<sup>b</sup> Cf. i. 8, n. 23.

And his Worship, the new Baron, managed so well and prudently that in less than fourteen Days he wasted and dilapidated the fixed and uncertain Revenue of his Barony for three whole Years; not dilapidated,<sup>3</sup> properly speaking, as you might say in founding Monasteries, erecting Temples, building Colleges and Hospitals, or throwing his Flitches of Bacon to the Dogs; but he spent it in a thousand little Banquets and jovial Feasts open to all Comers, especially to all good Companions, young Girls and pretty Wenches; in felling Timber, burning the great Logs for the Sale of the Ashes, taking Money in advance, buying dear and selling cheap, and eating his Corn in the Blade.<sup>4</sup>

Pantagrue being advertised of this Affair, was not in any way offended at it, or angry, or put out. I have<sup>c</sup> already told you, and<sup>d</sup> ii. 31.

<sup>1</sup> *Salmigondin*. This was given to Rabelais himself (Alcofribas) in ii. 32.

<sup>2</sup> Fr. *royaux*, gold pieces of the reign of Philippe-le-Bel (1290).

<sup>3</sup> *dilapider* is used with an allusion to

its Latin origin, spending money in stones, or, as we should say, bricks and mortar.

<sup>4</sup> *eating his Corn in the Blade*, a proverbial expression meaning the most wasteful extravagance.

tell you again, that he was the best little great Mannikin that ever girded Sword to his side. He took everything in good Part, interpreted every Action in a good Sense; never tormented himself, never was scandalised. Indeed he would have been driven from the divine Mansion of Reason, if he had otherwise been grieved or afflicted. For all the Good things which the Heaven covereth and the Earth containeth in all their Dimensions of Height, Depth, Length and Breadth, are not worth so much that we should disturb our Affections and trouble our Senses and Spirits for them. He only drew Panurge aside and gently pointed out to him that if he wished to live in this Style and not to keep House differently, it would be impossible, or at least very difficult, ever to make him rich.

"Rich!" answered Panurge. "Had you set your Heart upon that? Had you taken Thought to make me rich in this World? Think to live merrily in the Name of 'ye goode Godde and alle goode Menne'; let no other Care nor Care be harboured in the sacro-sanctified Domicile of your celestial Brain. May the Serenity thereof never be troubled by any Clouds of Thought, flecked with Pain and Vexation. So long as you live jovial, hearty and merry, I shall be only too rich.

"Everybody cries 'Thrift, Thrift,' but such speak of Thrift as know not one Whit what it is. It is of me that they should take Counsel; it is of me, for the nonce, that you will take Advertisement, that what is imputed to me for a Vice has been done in Imitation of the University and Parliament of Paris, Places in which is to be found the true Source and lively Idea of Pantheology,<sup>5</sup> and also of all Justice. Let him be counted Heretic who doubts it and does not steadfastly believe it. Yet they in a single Day eat up their Bishop, or the Revenue of their Bishopric<sup>6</sup>—it is all one—for a whole Year, nay for two Years sometimes. 'Tis on the Day he makes his Entry upon it, and therein he has no Place for Excuse, unless he wishes to be stoned on the spot.

"It hath also been an Act proceeding from the four Cardinal Virtues:

"(1) From PRUDENCE, in taking Money in Advance; for one knows not what may befall.<sup>7</sup> Who knows whether the World will

<sup>5</sup> *Pantheology* (iii. 18). The University of Paris from the first specially cultivated the study of Theology, while Bologna and the Italian Universities took up the study of Law.

<sup>6</sup> The festivals and banquetings that

took place on the entry of the Bishop into his temporalities consumed sometimes large sums.

<sup>7</sup> Fr. *qui mord ne qui rue*. Proverb, "Who bites or who plunges" (of a horse).

last three Years longer? and even though it should last longer, is there a Man so foolish as to dare to promise himself three Years of Life?

Man never found the Deities so kindly  
As to give certain Promise of a Morrow.<sup>8</sup>

"(2) From JUSTICE. *Commutative*: in buying dear, I mean upon Trust, and selling cheap, I mean for ready Money. What says Cato in his Book on Husbandry on this Subject? 'The Father of a Family,' he says, 'must be a perpetual Seller,'<sup>9</sup> by which means it is impossible but that he become rich at the end, if the Store always lasts.

"*Distributive*: in giving Entertainment to good (mark good) and gentle Companions whom Fortune has thrown like <sup>d</sup>Ulysses on the Rock of Good Appetite without Provision of Victuals, and to good (mark good) and young (mark young) Wenches; for according to the <sup>e</sup>Sentence of Hippocrates Youth is impatient of Hunger, chiefly if it be vigorous, lively, brisk, stirring and bouncing; and these Lasses do willingly and heartily give Pleasure to good People, and are so far <sup>f</sup>Platonic and <sup>g</sup>Ciceronian that they consider themselves born into this World, not for themselves alone, but that of their own Selves they give Part to their Country, Part to their Friends.

<sup>d</sup> Hom. *Od.* vi. 250.

<sup>e</sup> *Aphor.* 17, 18.

<sup>f</sup> *Epist.* ix. 358 A.  
<sup>g</sup> *de Off.* l. i. § 22.

"(3) From FORTITUDE, in felling the great Trees like a second Milo;<sup>10</sup> throwing down the dark Forests, which are Dens of Wolves, Boars and Foxes, Hiding-places of Brigands and Murderers, Lurking-holes for Assassins, Workshops for Forgers, Retreats for Heretics; levelling them for open Spaces and pleasant Heaths, playing the Haut-boys<sup>11</sup> on the high and stately Timber, and preparing Benches for the Eve of the Day of Judgment.

"(4) From TEMPERANCE, in eating my Corn in the Blade, like a Hermit living on Salads and Roots, emancipating myself from sensual Appetites, and thus sparing for the Relief of those who are crippled and in Distress. For in so doing I save the Expense of

the Weeders, who gain Money;  
the Reapers, who drink lustily and without Water;  
the Gleaners, who must have their Cakes;

<sup>8</sup> Nemo tam divos habuit faventes  
Crastinum ut posset sibi polliceri.  
Seneca, *Thyestes*, 619.

<sup>9</sup> "Patrem familias vendacem, non emacem esse oportet" (Cato, *de Agri Cult.* c. 2, § 7).

<sup>10</sup> This must refer to the story of Milo's

death in trying to rend a tree, which closed upon his hands and so held him a defenceless prey to the wolves. Val. Max. ix. 12, 9; Gell. xv. 16.

<sup>11</sup> *jouant des haut boys*, a proverbial expression referring to a man who spoils his estate by selling the timber.

the Threshers, who never leave Garlic, Onions or Chalots in the Gardens, on the authority of Thestylis in Virgil;<sup>12</sup> the Millers, who are generally Thieves; and the Bakers, who are but little better.

Is this a small Saving? Besides, there is the Mischief done by Field-mice, the Decay of Barns, and the Waste made by Mites and Weevils.

"Of Corn in the Blade you make good Green-sauce, of a light Concoction and easy Digestion, which recreates your Brain, exhilarates the animal Spirits, rejoiceth the Sight, quickeneth the Appetite, delighteth the Taste, fortifieth the Heart, tickleth the Tongue, maketh the Complexion clear, strengthens the Muscles, tempers the Blood, stimulates the Diaphragm, refreshes the Liver, disobstructs the Spleen, easeth the Kidneys, suppleth the Reins, enliveneth the Vertebrae, empties the Ureters, dilates the Spermatie vessels, shortens the Cremasters, purgeth the Bladder, inflates the Genitories, corrects the Prepuce, hardens the Nut, rectifies the Member, and gives you a Stomach in fine Condition to perform all its Functions,<sup>13</sup> besides a thousand other rare Advantages."

"I understand well," said Pantagruel; "you would infer that Persons of a mean Spirit cannot spend much in a short Time. You are not the first who conceived that Heresy. <sup>b</sup> Nero maintained it, and above all human Beings admired Caius Caligula his Uncle, who in a few Days had by marvellous Invention entirely spent all the Substance and Patrimony which Tiberius had left him.

"But, instead of keeping and observing the Laws on Meals and sumptuary Laws of the Romans, viz. the *lex Orchia*, *Fannia*, *Didia*, *Cornelia*, *Lepidiana* and *Antia*,<sup>14</sup> and that of the <sup>i</sup> Corinthians, by which they were every one rigorously forbidden to spend more in a Year than his annual Income brought in, you have made the Oblation of *Protervia*,<sup>15</sup> which was among the Romans a Sacrifice

<sup>12</sup> Thestylis et rapido fessis messoribus aestu  
Alia serpullumque herbas contundit olentis.  
Virg. *Ec.* ii. 10.

<sup>13</sup> *all its Functions.* I hope I may be forgiven for not putting down in full the eighteen functions of the stomach which are in the text.

<sup>14</sup> These laws are all mentioned in detail by Macrobius, *Saturn.* iii. 17, 1-13.

<sup>15</sup> *Protervia*, i.e. *cena propter viam*.

This explanation and the story of Cato and Albidius which illustrates it, is taken from Macrobius ii. 2, § 4. In reading *Protervia*, Rabelais must have been misled by an old uncorrected edition which followed the MS. reading *pröterviä* for *propter viam*. Erasmus is similarly at fault, *Adag.* i. 9, 44, from which the three last paragraphs of this chapter are most probably derived. Cf. Plautus, *Rudens*, 150.

<sup>a</sup> Diphilus ap.  
Athen. vi. 277 E.

<sup>b</sup> Sueton. vi. 30.

like the Paschal Lamb among the Jews, wherein all that was eatable was to be eaten and the rest thrown in the Fire, nothing to be reserved for the Morrow.

"This I may fairly say of you, as Cato did of Albidius, who, after having by a most extravagant Expense eaten up all that he possessed, so that there remained nothing but a House, set fire to it within, in order to say *Consummatum est*. Just as afterwards St. Thomas Aquinas used those Words, when he had eaten up the whole Lamprey.<sup>16</sup> But let that pass."<sup>17</sup>

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<sup>16</sup> There was a well-known story of St. Thomas Aquinas, who at table with St. Louis was composing a hymn on the Sacrament, and abstractedly went on composing, and at the same time eating a lamprey that was provided for the king. When he had finished the lamprey he finished also the hymn with the

words *Consummatum est*. St. Thomas of Aquino in Calabria (1224-1274) was a Dominican, scholar of Albertus Magnus, teacher in Paris and several Italian towns, opponent of Duns Scotus.

<sup>17</sup> Fr. *cela non force*, one is not obliged to believe it. A phrase used also by Montaigne.

## CHAPTER III

### *How Panurge praiseth the Debtors and Borrowers*

"BUT," asked Pantagruel, "when will you be out of Debt?"

"On the Greek Calends," replied Panurge; "when all the World shall be content<sup>1</sup> and you shall be your own Heir. The Lord forbid that I should be out of Debt; in that case I should not find any one to lend me a Penny. Who leaves not some Leaven overnight will not raise Dough in the Morning.

"Ever be in Debt to some one. By this means Prayers will be continually offered up to God to grant you a good, long and happy Life; through Fear of losing his Debt, your Creditor will ever speak well of you in all Companies, will always gain new Creditors for you so that by borrowing from them you may pay him,<sup>2</sup> and fill up his Ditch with other Folks' Earth.

<sup>1</sup> *Caes. B. G. vi. 19.*

"Formerly in <sup>a</sup>Gaul, by the Institution of the Druids, the Serfs, Servants and Attendants were all burnt alive at the Funeral and Obsequies of their Lord and Master. Had they not a rare Fear then of their Lord and Master dying, seeing they must needs die together with him? Did they not continually pray their mighty God Mercury<sup>3</sup> and Dis, the Father of Crowns,<sup>4</sup> to preserve them long in Health? Were they not careful to serve and treat them well? For thus they could live together, at least up to their Death.

"Believe me that your Creditors will with more fervent Devotion pray God for your Life, and fear lest you should die, inasmuch as they

<sup>1</sup> Je vous feray une belle cedulle  
A vous payer (sans usure, il s'entend)  
Quand on verra tout le monde content.  
Cl. Marot, *Épît.* 29.

<sup>2</sup> Fr. *faire versure* = Lat. *facere versuram* (Cic. *Att.* v. 1, § 2), to borrow money to pay another debt.

<sup>3</sup> "Deum maxime Mercurium colunt"  
(*B. G.* vi. 17).

<sup>4</sup> "Galli se omnes ab Dite patre prognatos dicunt" (*B. G.* vi. 18). Dis is called *père des escus*, as identical with Pluto, the god of hidden wealth.

love the Sleeve<sup>5</sup> more than the Arm and the Penny better than their Lives. Witness the Usurers of Landerousse,<sup>6</sup> who not long since hanged themselves when they saw the Price of Corn and Wine falling and Good Times returning."

Pantagruel answering nothing, Panurge continued: "In good sooth, Sir, when I think well on it, you drive me in a Corner and bring me to Bay<sup>7</sup> in twitting me with my Debts and Creditors.

"Faith and indeed it was only in this Character that I looked upon myself as worshipful, reverend, and awe-inspiring; in that (according to the Opinion of all Philosophers, who declare that of nothing nothing is made<sup>8</sup>) although I possessed nothing and no First Substance, I was a Maker and Creator. And that I had created—What?—So many fair and jolly Creditors.<sup>9</sup> Creditors are—I maintain it even to the Fire, exclusively<sup>10</sup>—fair and goodly Creatures. Whoso lendeth nothing is a Creature ill-favoured and wicked, a Creature of the ugliest Devil of Hell.

"And I had made—What?—Debts. A Thing rare and excellent.<sup>11</sup> Debts, say I, exceeding in Number the Syllables resulting from the Combination of all the Consonants with the Vowels, formerly devised and calculated by the noble Xenocrates.<sup>12</sup> If you rate the Perfection of Debtors by the Multitude of their Creditors, you will not err in practical Arithmetic.

"Think you not that I am glad when every Morning around me I see these Creditors, so humble, serviceable and profuse in Reverences? And when I notice, that, as I shew a Countenance more open and cheerful to one than the others, the Fellow thinketh to get his Debt

<sup>5</sup> *la manche*. This is probably an adaptation of the Italian *buona mancia* = *pour-boire*. In French *bonne-main* is still used.

<sup>6</sup> Landerousse, mentioned v. Prol. It is uncertain who are meant. In the year 1533 fertility returned after a frightful famine of five years' duration.

<sup>7</sup> Fr. *remettes à point en ronsle veus*. Cotgrave gives *ronsle* = hand-ruffe, a game at cards, and then the interpretation given in the text.

<sup>8</sup> Non ego curo  
Esse quod Arceasiles aerumnosique Solones  
Aegroti veteris meditantés somnia, gigni  
De nihilo nihil, in nihilum nil posse reverti.

Pers. iii. 83-4.

Plutarch, *de vitand. aer. alien.* 5, § 2: Ἐκ τῶν φυσικῶν καταγελῶσι λεγόντων μὴδὲν ἐκ τοῦ μὴ ὄντος γενέσθαι· παρὰ τοῖς γὰρ ἐκ τοῦ μὴδ' ἔρ' ὄντος μὴδὲ ὕφεστῶτος γεν. νῆται τόκος.

<sup>9</sup> Il n'est point de presteur  
(S'il veult prester) qui ne face un débiteur.  
Cl. Marot, *Ép.* 29.

<sup>10</sup> Exclusively, *i.e.* I will affirm it but not go to the stake for it. Cf. ii. Prol. n. 9.

<sup>11</sup> Fr. *antiquaire*, here used in the sense of the Lat. *antiquus*, ancient, so honourable.

<sup>12</sup> Xenocrates, leader of the Academics after Speusippus, calculated that the possible permutations of all the letters of the alphabet were 100,200,000. Plutarch, *Quaest. Conv.* viii. 9, § 13 (733 A).

discharged the first, thinketh to be the first in Date of Payment, and believeth of my Smiles that they are as good as ready Money, meseemeth that I then act the Part of the Deity in the Passion-play at Saumur,<sup>13</sup> accompanied by his Angels and Cherubims. These be my Fawners, my Parasites, my Saluters, my Givers of Good-morrows, my perpetual Orators.

"And I verily thought that in Debts consisted the Hill of heroic Virtue described by <sup>b</sup> Hesiod, on which I kept the first Degree of my Licentiate. At this Degree of Excellence all human Beings seem to aim and aspire; but few climb thither by reason of the Difficulty of the Way, seeing to-day the whole World is in fervent Desire and bustling Appetite of contracting Debts and making new Creditors.

"Notwithstanding, it is not every one who wishes that is a Debtor; it is not every one who wishes that makes Creditors. And yet you would deprive me of this sovereign Felicity. You ask me when I shall be out of Debt.

"And the Case is far worse than that. I give myself to Saint Babolin,<sup>14</sup> the good Saint, if I have not all my Life looked upon Debts as a Connexion and Colligation of the Heavens and the Earth, the one single Mainstay of the Race of Mankind—I say, that without which all human Beings would soon perish—perhaps that it is the great Soul of the Universe,<sup>15</sup> which, according to the Academics, gives Life to all things.

"To prove this, represent to yourself in clear and unclouded Thought the Idea and Form of some World (take if you think good the thirtieth of those imagined by the Philosopher Metrodorus<sup>16</sup> or the seventy-eighth of Petron<sup>17</sup>) in which there is no Debtor or Creditor whatever.

"A World without Debts! There, among the Planets will be no regular Course whatever; they will all be in Disorder. Jupiter, not reckoning himself in Debt to Saturn, will dispossess him of his Sphere, and with his Homeric <sup>c</sup> Chain will hang up all the Intelligences, Gods, Heavens, Daemons, Geniuses, Heroes, Devils, Earth, Sea and all the Elements.

"Saturn will ally himself with Mars, and they will put all this World into Confusion.

<sup>b</sup> *Op.* 289 sqq.;  
Lucian, *Herm.*  
c. 2. Cf. iv. 57.

<sup>c</sup> *Il.* viii. 19-26.

<sup>13</sup> Played in July 1534. It was probably the Mystery of Jean Michel divided into four representations. It had been played at Angers in 1486.

<sup>14</sup> *Babolin*, the first abbé of St. Maur des Fossés (Esmangart).

<sup>15</sup> *Soul of the Universe*. Macrob. *Somn. Scip.* i. 14; Plato, *Tim.* 34 B-37 C.

<sup>16</sup> *Metrodorus* in Plutarch, *de Placitis*

*Phil.* i. 5, § 5 (879 c), maintained that the number of worlds was infinite. He was an Epicurean, native of Lampsacus, † 277 B.C.

<sup>17</sup> *Petron*. He held a theory that there were 183 worlds arranged in the form of a triangle, 60 on each side and 3 at the angles. Plutarch, *de Or. Defect.* cc. 22-3. Cf. *inf.* iv. 55.

"Mercury will not be willing to subject himself to the others ; he will no longer be their Camillus,<sup>18</sup> as he was styled in the Etruscan Tongue, for he is in nowise their Debtor.

"Venus will no longer be venerated, for she will have lent nothing.

"The Moon will remain blood-red and darkling ; to what Purpose should the Sun impart his Light to her?<sup>19</sup> He was noways bound to do so.

"The Sun will not shine on their Earth.

"The Stars will not send down their good Influence,<sup>20</sup> for the Earth hath desisted from affording them Nourishment by Vapours and Exhalations, by which Heraclitus<sup>21</sup> asserted, the Stoics proved, and Cicero maintained that the Stars were fed and alimanted.

"Among the Elements there will be no Symbolisation,<sup>22</sup> Alternation, or Transmutation of any kind, for the one will not count itself obliged to the other ; it will have lent it nothing. Earth then will not be made Water ; Water will not be transmuted into Air ; Air will not be made into Fire, and Fire will afford no Heat to the Earth. The Earth will produce nothing but Monsters, Titans, Aloides,<sup>23</sup> Giants ; the Rain will not rain on it ; the Light will not lighten it ; the Wind will not blow on it ; there will be neither Summer nor Autumn ; Lucifer will break loose, and issuing from the Depths of Hell with the Furies, Fiends<sup>24</sup> and Horned Devils, will be wanting to unnestle from the Heavens all the Gods of the greater as well as the lesser Nations.

"This World, lending nothing, will be no better than a Dog-kennel, a Wrangling-place more disorderly than that of the Rector of Paris,<sup>25</sup> a Devils' Theatre more confounded than that of the Games at Doué.<sup>26</sup>

<sup>18</sup> *Camillus*, an attendant messenger, with the Tuscans. Macrob. iii. 8, 5-7 ; Plut. *Num.* c. 7, *fin.*

<sup>19</sup> *Nec fratris radiis obnoxia surgere Luna.*  
Virg. *Georg.* i. 396.

<sup>20</sup> *Influence*, much used as an astrological term. Cf. Milton :

taught the fix'd  
Their *influence* malignant when to shower.  
*Par. Lost*, x. 662.

Bending one way their precious influence.  
*Hymn on the Nativity*, 71.

<sup>21</sup> Plutarch, *Plac. Phill.* ii. 17, § 2 :  
'Ἡράκλειτος καὶ οἱ Στωϊκοὶ πρέφουσιν τοὺς  
δοτέρας ἐκ τῆς ἐπιρροῆς ἀναβυπνόμενους.  
*Cic. Nat. Deor.* ii. 15, § 40. Cf. Mayor's  
note *ad loc.* Cf. Shakesp. *Tim. of Ath.*  
iv. 3, 438-445.

<sup>22</sup> *Symbolisation*, combining of ingredients in alchemy.

<sup>23</sup> *Hic et Aloidas geminos inmania vidi  
Corpora, qui manibus magnum rescindere  
caelum  
Adgressi superisque Jovem detrudere regnis.*  
Virg. *Aen.* vi. 582.

Cf. also Hom. *Il.* v. 385 ; *Od.* xi. 307.

<sup>24</sup> Fr. *Poinès*. *Ilolyn*, one of the Furies, according to Plutarch (*Mor.* 564 F), daughter of Zeus and Necessity, the other two being Adrastea and Erinnyas.

<sup>25</sup> Cf. iv. 20, n. 6. "Bref, il y avoit plus de tumultes, séditions, ligues et brigues qu'il n'y en a en la création du recteur de l'Université de Paris que j'ay veu d'autrefois ; je ne sçay si cela dure" (Brantôme, *le grand roy François*, iii. p. 106 ; ed. Lalanne).

<sup>26</sup> Doué being a small town, the Mystery-plays there could not be represented in the same style and order as in the great cities.

"Among Men, the one will not save the other; it will be lost Labour to cry 'Help!' 'Fire!' 'Water!' 'Murder!' for none will go to help. Why? He had lent nothing; no one owed him anything; no one is concerned in his Burning, in his Shipwreck, in his Ruin, or in his Death. And that because he hitherto lent nothing, and also hereafter he would have lent nothing.

"In short, from this World will be banished Faith, Hope, Charity; for Men are born for the Aid and Succour of Men. In their stead will succeed Mistrust, Disdain, Rancour, with the Troop<sup>27</sup> of all Evils, all Cursings and all Miseries. You will at once think that Pandora had emptied her<sup>d</sup> Vial on it. Men will be Wolves to Men,<sup>28</sup> Ware-wolves and Hobgoblins, as were<sup>e</sup> Lycaon, <sup>f</sup>Bellerophon, <sup>g</sup>Nebuchadonosor; Brigands, Assassins, Poisoners, Evil-doers, Evil-thinkers and Evil-wishers, bearing Hatred; with their Hand against every Man, like unto<sup>h</sup> Ishmael, <sup>i</sup>Metabus, or <sup>j</sup>Timon of Athens, who for that Cause was surnamed The Misanthrope. So much is this the case, that it would be an easier thing in Nature to keep Fish in the Air, to feed Stags at the Bottom of the Ocean, than to support a rascally Rabble of People that will lend nothing. By my Faith, I do hate them right well.

"And if, on the Pattern of this peevish and perverse World, which lendeth nothing, you represent to yourself the other little World, which is Man, you will find there a terrible Hubbub. The Head will not lend the Sight of his Eyes to guide the Feet and the Hands; the Feet will refuse to bear up the Head; the Hands will cease to work for it. The Heart will complain of its continual Motion for the Pulse in the Limbs, and will not lend his Assistance any more; the Lungs will not lend their Bellows; the Liver will not send Blood for its Maintenance; the Bladder will not be a Debtor to the Kidneys; the Urine will be quite stopped. The Brain, considering this unnatural Course, will fall into a raving Dotage, and will give no Feeling to the Nerves, nor Movement to the Muscles.

"Altogether in this disorganised World, owing nothing, lending nothing, borrowing nothing, you will see a Conspiracy more pernicious than Aesop imagined in his<sup>k</sup> Apologue. Such a World will undoubtedly perish, and not only perish, but perish right soon, were it even Aesculapius himself. The Body will immediately rot, and the Soul, full of Indignation, will take its Flight to all the Devils,<sup>29</sup> after my Money.

<sup>d</sup> Hesiod, *Op.*

*et D.* 94-104.

<sup>e</sup> Ovid, *Met.* i.

216-239.

<sup>f</sup> Hom. *Il.* vi.

155-202.

<sup>g</sup> Daniel iv. 33.

<sup>h</sup> Gen. xvi. 12.

<sup>i</sup> Virg. *Aen.* xi.

540.

<sup>j</sup> Lucian, *Timon.*

Plut. *Anton.* 70.

<sup>k</sup> Cf. iv. 57, n.e.

Cf. Liv. ii. 32;

Shakesp. *Cor.* i.

1, 99-160.

<sup>27</sup> Macies et nova febrium  
Terris incubuit cohors.

Hor. *Od.* i. 3, 30.

<sup>28</sup> "Lupus est homo homini, non  
homo." Plaut. *Asin.* ii. 4, 90 (495).

<sup>29</sup> Vitaque cum gemitu fugit indignata sub umbras.  
Virg. *Aen.* xii. 952.

## CHAPTER IV

### *Continuation of the Discourse of Panurge in Praise of Lenders and Debtors*

"ON the other hand, represent to yourself another World in which every one lends, every one owes, all are Debtors, all are Lenders.

"How great will be the Harmony among the regular Movements of the Heavens! Methinks I hear it as well as ever Plato<sup>1</sup> did. What Sympathy among the Elements! How will Nature delight in her Works and her Productions! Ceres laden with Corn, Bacchus with Wine, Flora with Flowers, Pomona with Fruits, and Juno in her clear Air, serene, health-giving, pleasant.

"I lose myself in this Contemplation. Among Men there will be Peace, Love, Affection, Fidelity, Repose, Banquets, Feastings, Joy, Gladness, Gold, Silver, Small money, Chains, Rings, Merchandise, which will pass freely from hand to hand.

"No Lawsuit, no War, no Strife; none there will be a Usurer, none will be a Skin-flint, none a Pinch-penny, none a Churl.

"Faith, will it not be the Age of Gold, the Reign of Saturn, the true Idea of the Olympic Regions, wherein all other Virtues ceasing, Charity alone reigns, governs, dominates, triumphs? All will be good, all will fair, all will be just.

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<sup>1</sup> Plato (v. 18) never pretends that the 'music of the spheres' can be heard. He adopts the theory to some extent from the Pythagoreans. Aristotle gives the Pythagorean explanation (*de Caelo*, ii. 9, 290<sup>b</sup>), that the noise caused by the movements of the heavenly bodies is so prodigious and continuous that, being accustomed to it from our birth, we do not notice it.

The only notice in Plato that can be construed into a statement about audible music of the spheres is in *Rep.* x. p. 617, where he speaks of a siren standing upon each of the circles of the planetary system uttering one note in one tone; and from all the eight notes there results a single harmony. There is a slight notice of the Pythagorean system in *Plin.* ii. 22, § 20.

"O happy World ! O most happy People in that World ! Yea, three and four times blessed ! I verily think I am there !

"I swear to you by the good Forsooth,<sup>2</sup> that if this World, this blessed World, which thus lends to every one and refuses nothing, had a Pope abounding with Cardinals and in association with his sacred College, in a few Years you would see there the Saints thicker on the Ground, more wonder-working, with more Services, more Vows, more Staff-bearers, more Wax-candles than are all those in the nine Bishoprics in Brittany, excepting only St. Ives.<sup>3</sup>

"I pray you consider how the noble Patelin, wishing to deify and by divine Panegyrics to raise even to the third Heaven the Father of William Jousseaulme,<sup>4</sup> said nothing more than :

And he did lend

His Wares to those who borrow would.<sup>5</sup>

• Patelin, l. 174.

"O the fine Saying !

"Now on this Pattern imagine to be formed our Microcosm, *id est* little World, that is Man, in all his Limbs, lending, borrowing, owing, that is, in their natural State ; for Nature has created Man for nothing but to lend and borrow. The Harmony of the Heavens is not greater than will be that of his goodly Ordering.

"The Intention of the Founder of this Microcosm is that therein be entertained the Soul (which he has lodged there as a Guest) and Life.<sup>6</sup> Life consisteth in Blood ; Blood is the Seat of the Soul ; wherefore there is one only Task set before this Microcosm, that is, to forge Blood continually.

"At this Forge are employed all the Members, each in its proper Office ; and their Hierarchy<sup>6</sup> is such that incessantly one borrows from another, one lends to the other, one is the other's Debtor. The Stuff and Matter convenient to be transmuted into Blood is given by Nature, viz. Bread and Wine. In these two are comprised all kinds of Ali-ments, and hence it is called *Companage*<sup>7</sup> in *Langue Goth*.<sup>8</sup>

<sup>2</sup> Fr. *Vray bis*, as Rabelais has used *Vray bot* in the preceding chapter.

<sup>3</sup> *St. Ives*. The Bretons were distinguished for their piety in venerating numbers of minor saints, but St. Ives was in particular esteem with them. He was a native of Tréguier in Basse-Bretagne (Duchât).

<sup>4</sup> *Jousseaulme* was the name of the draper whom Patelin cheated in the farce.

<sup>5</sup> The idea of this anatomical passage seems to be suggested by a very similar

passage in Cic. *de Nat. Deor.* ii. 54-5, §§ 133-138, as well as by Rabelais' own great medical knowledge.

<sup>6</sup> *Hierarchy*, properly an order of divinely appointed beings ; here a well-ordered constitution.

<sup>7</sup> *Companage* still signifies in Provençal everything that is eaten with bread ; from *cum pane*, whence our "company."

<sup>8</sup> *Langue Goth*. So Rabelais writes for *Langue d'Oc*.

"To procure these, prepare them, cook them, the Hands work ; the Feet walk and bear about the whole of this Machine, the Eyes guide all ; the Appetite in the Orifice of the Stomach, by means of a little sourish black Humour, which is transmitted to it from the Milt, gives Warning to shut in the Food. The Tongue makes Essay of it ; the Teeth chew it ; the Stomach receives it, digests and chylifies it. The Meseraic Veins suck out of it what is good and suitable, leaving behind the Excrements (which by an expulsive Faculty are voided through special Conduits), and then carry it to the Liver, which once more transmutes it and turns it into Blood.

"What Joy think you then is found among those Officers, when they have beheld this Stream of Gold, which is their sole Restorative ? Not greater is the Joy of the Alchymists, when after long Toil, great Care and Expense, they see the Metals transmuted in their Furnaces.

"Then each Member prepares itself and strives anew to purify and refine this Treasure. The Kidneys, through the emulgent Veins, draw from it the Aquosity, which you call Urine, and pass it downward through the Ureters ; there it finds a fitting Receptacle, that is the Bladder, which in due time voids it.

"The Spleen draweth from it the terrestrial Part and the Lees, which you call Melancholy ;

"The Bottle of the Gall draws from it the superfluous Choler ;

"Then it is transported to be better refined into another Workshop, that is the Heart, which by its diastolic and systolic<sup>9</sup> Movements subtilises and heats it, so that it is perfected in the right Ventricle, and by the Veins sent forth to all the Members ;

"Each Member draws it to itself, and from it takes Sustenance in its own fashion, Feet, Hands, Eyes, nay all of them ; so then those become Debtors who before were Lenders.

"By the left Ventricle it is so subtilised that it is called spiritual,<sup>10</sup> and through the Arteries it is sent to all the Members to warm and ventilate the other Blood in the Veins ;

"The Lungs never cease with their Lappets and Bellows to cool and refresh it ; and, in return for this Good, the Heart imparts to them its choicest Blood through the arterial Vein.<sup>11</sup>

"At last it is so refined within the *rete mirabile*,<sup>12</sup> that afterwards are

<sup>9</sup> *diastolic and systolic*, i.e. expansive and contractive.

<sup>10</sup> *spiritual* is arterial blood. iii. 31 P and iv. 30.

<sup>11</sup> i.e. the aorta.

<sup>12</sup> *rete mirabile* (iii. 31 P, iv. 30) is a

labyrinthine system of innumerable arteries, veins, and glands, situated in the brain on the mucous gland (*glandula pituitaria*) on each side of the clinoidal apophyses. In this are retained the *vital* spirits during their elaboration into *animal* spirits (Amb. Paré, iii. 9).

composed of it the Animal Spirits, by means of which we have Imagination, Discourse, Judgment, Resolution, Deliberation, Ratiocination, Memory.

"By the Powers! I drown, I am lost, I am beside myself, when I consider the profound Depths of this World, thus lending, thus owing. Believe me, it is a Divine thing to lend; to owe is an heroic Virtue.

"Yet this is not all. This World lending, owing, borrowing, is so good that when this Alimentation is finished, it at once thinks to lend to those who are not yet born, and by that Loan to perpetuate itself, if it can, and multiply in Images like itself, that is Children.

"To this end each Member doth cut off and pare a Portion of the most precious of its Nourishment; and despatch it downwards where Nature hath prepared Vessels and Receptacles suitable, through which descending to the Genitories in long Circuits and Windings, it receives competent Form, and finds fitting Places, both in Man and Woman, to preserve and perpetuate the Human Race. All this is done by Loans and Debts from one to the other; whence it is called the Debt of Marriage.

"Pains and Penalties are denounced by Nature to the Refuser, grievous Vexation to his Limbs and Madness in his Senses; to the Lender is assured Reward, Pleasure, Solace and Delight."

## CHAPTER V

### *How Pantagruel detesteth the Debtors and Borrowers*

"I UNDERSTAND," answered Pantagruel, "and you seem to me to be good at Commonplaces and well affected to your Cause. But should you preach and advocate it from now till Whitsuntide, in the end you will be astonished to find how you have persuaded me not a Jot, and how by all your fine Talk you will never make me get into Debt. 'Owe no man anything,' saith the holy <sup>a</sup> Apostle, 'but to love one another.'

<sup>a</sup> Rom. xiii. 8.

"You serve me here with fine Descriptions and Figures, which please me very well. But I tell you that if you will represent to yourself a shameless Swaggerer and an importunate Borrower, coming fresh into a Town already advertised of his Manners, you will find that at his Entry the Citizens will be more in Alarm and Trepidation than if the Plague should come in, apparelled in such Guise as the <sup>b</sup> Tyanian Philosopher found it in Ephesus; and I am of Opinion that the <sup>c</sup> Persians were not in Error, when they looked upon Lying as the *second* Vice, Owing being the *first*. For Debts and Lies are commonly bound up together.

<sup>b</sup> Philostr. *Vit. Apoll.* iv. 10, p. 68.

<sup>c</sup> Plut. *de vitand. aere alien.* c. 5 (829 B).

"Nevertheless, I do not wish to infer that one must never incur Debt or never lend. No man is so rich that sometimes he may not owe; no man is so poor that sometimes one may not borrow of him.

"The Occasion will be such as <sup>d</sup> Plato states it in his Laws, when he ordains that no one permit his Neighbours to draw Water from his Well, unless they have first in their own proper Grounds, after digging and delving, found that kind of Earth which is called *ceramite*, that is Potter's Earth, and there have found no Spring or Flow of Waters; for this Earth, by reason of its Substance, which is fat, strong, firm and close, retains its Moisture and does not easily allow Escape or Evaporation.

<sup>d</sup> *Legg.* viii. 844 B; Plutarch, *de vitand. aere alien.* c. 1 (827 D).

"Wherefore it is a great Disgrace at all Times and in all Places to borrow from every one rather than to work and win. Then only, in

my Judgment, should one lend, when a person after working has not been able to make Gain of his Labour, or when he has suddenly fallen into unexpected Loss of his Goods.

"However, let us leave this Subject, and hereafter do not have Recourse to Creditors; from your past Debts I clear you."

• iv. Prol. Anc.

"The least I should do and the most I can," said Panurge, "in this Matter will be to thank you; and if the Thanks should be measured by the Affection of the Benefactors, it will be to thank you infinitely, sempiternally; for the Love, which of your Goodness you bear unto me, is beyond all Price and Value;<sup>1</sup> it transcends all Weight, all Number, all Measure; it is infinite, sempiternal. But, measuring it by the Standard of the Benefits and the Content of the Receivers of them, my Thanks will come off but poorly; you have done me exceeding many Favours, and far beyond what belongs to me; more than my Services have been towards you, more than my Deserts required—I must needs confess it—but in this Particular in no way so much as you think.

"It is not there that the Shoe pinches, it is not there that I fret and itch; but hereafter, being out of Debt, what Countenance shall I keep? Believe me, I shall have but an ill Grace for the first few Months, seeing that I have not been brought up or accustomed to it. I am mightily afraid of it.

"Moreover, for the Future, not a f—t will be discharged in all Salmigondinais which will not be directed to my Nose. All the f—rs f—g in the world say always, "That for your Free-men." My Life will soon close, I foresee it. I recommend to you the making of my Epitaph, and I shall die quite overwhelmed with f—ts.<sup>f</sup>

<sup>f</sup> *Pogg. Facet.*  
No. 98.

"If some day as a Restorative to such good Women as are in grievous Pain of Wind-colic, the ordinary Medicaments are not found effectual by the Physicians, the Mummy<sup>2</sup> of my wretched and bef—ted Body will serve to them for a present Remedy. Let them take the smallest Dose you can mention, and they will be relieved more than they imagine.

"It is for this Cause I would willingly beseech you to leave me some hundred or so of Debts; just as King Louis the Eleventh when

<sup>1</sup> Fr. *hors le dex d'estimation* = Lat. *extra calculos aestimationis, extra aleam judicii*, iii. 39.

<sup>2</sup> *Mummy*. This was used in Rabelais' time as a medicament. Cf. Sir

T. Browne's *Hydriotaphia*, c. 5: "The Aegyptian Mummies which Cambyses or time hath spared avarice now consumeth. Mummy is become merchandise, Mizraim cures wounds, and Pharaoh is sold for balsams."

exempting from Lawsuits Miles d'Illiers,<sup>3</sup> Bishop of Chartres, was earnestly besought by him to leave him some few to keep his Hand in. I had rather give them all my Income from Periwinkles, and May-bugs to boot, abating nothing however from my Capital."

"Let us leave this Subject," said Pantagruel ; "I have already said it to you once."

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<sup>3</sup> This story of Miles d'Illiers is told in at Paris 1493, during one of his numerous  
Des Periers' 34th Novel. The bishop died lawsuits.

## CHAPTER VI

### *Why newly married Men were exempted from going to the Wars*

"BUT," asked Panurge, "in what Law was it constituted and established that those who should plant a new Vineyard, those who should build a new House, and the Newly-married Men should be exempted from serving in War for the first Year?"

\* Deut. xx. 5-7.

"In the Law of <sup>a</sup> Moses," answered Pantagruel.

"And why," asked Panurge, "the Newly-married? As to the Planters of Vineyards I am too old to trouble myself about them; I acquiesce in the Care for the Vine-dressers; and those grand new Builders up of dead Stones are not written in my Book of Life; I build up none but living Stones, that is, Men."

"According to my Judgment," answered Pantagruel, "it was in order that for the first Year they should enjoy their Love at Pleasure, have Leisure for the Production of Lineage and make Provision of Heirs to succeed them; so that, in any case, if in the Second Year they were slain in War, their Name and Armorial would continue with their Children; also that their Wives might be surely known to be either barren or fruitful—for the Trial of one Year seemed to them sufficient, seeing the Maturity of Age at which they used then to marry—in order, after the Decease of their first Husbands, to bestow them more suitably in a second Marriage; the fruitful ones being married to Men who should wish to multiply in Family, the barren ones to those who were not desirous of Issue, and who would take them for their Virtues, Learning and gracious Bearing, solely for domestic Comfort and Keeping-up of their Household."

"The Preachers of Varennes,"<sup>1</sup> said Panurge, "protest against second Marriages as foolish and dishonourable."

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<sup>1</sup> *Preachers of Varennes.* This allusion one of them near Parillé which is mentioned below. Varennes is spoken of the name of Varennes not far from Chinon, i. 47 and iii. 27.

"The Plague of a mighty quartan Ague<sup>a</sup> take those Preachers," said Pantagruel.

"Yea, but," said Panurge, "the like Mischief must befall also <sup>b</sup> Friar Tuck, who to a full Auditory preaching a Sermon at Parillé inveighing against second Marriage, did make Oath and give himself to the swiftest Devil in Hell, if he would not rather deflower a hundred Virgins than mumble over a single Widow.

<sup>b</sup> *Poggi's Facet.*  
No. 44.

"I find your Reason good and well founded. But what would you say if this Exemption were allowed them for no other Reason than that during the whole Course of the said first Year they had so bobbed their Loves, then newly possessed—as in Equity and Duty bound—and so drained their spermatic Vessels, that they were thereby become quite unstrung, unmanned, enervated and drooping, so that when the Day of Battle arrived, they would sooner take to diving, like <sup>c</sup> Ducks, among the Baggage, than be found among the Combatants and valiant Champions in the Place where Enyo<sup>d</sup> stirs the Press, and Blows pass current; under the Standard of Mars they would never strike a Blow that told, for their best Blows would have been already dealt within the Curtains of Venus his Sweetheart?

<sup>c</sup> Cf. i. 42, n. 2.

"That this is the Case, we still see at the present time, among other Remains and Monuments of Antiquity, that in all good Houses after a certain Number of Days, it is customary to send these Newly-married Men to see their Uncle, in order to absent them from their Wives, and during this Time to take rest and victual themselves anew, so as to fight again better on their Return; and that, though often enough they have neither Uncle nor Aunt; in the like manner King Petault, after the day of Cornabons, did not cashier us, properly speaking, I mean me and Courcaillet,<sup>4</sup> but sent us to recruit to our Houses; he is still looking for his.

"My Grandfather's Godmother used to say to me when I was a Boy that

'Tis true—Paternoster and Prayer  
Are for those who Divinity lack;  
One Fife on his way to the Fair  
Is better than two coming back.

"That which prompteth me to this Opinion is that the Vine-planters

<sup>a</sup> *leurs fortes fieures quartaines!* A form of imprecation common in Rabelais and writers of that time.

<sup>b</sup> *Enyo.* The goddess of war who delights in bloodshed and the destruction of towns (*Jl.* v. 333). A shortened form

of *Ἐνυόλιος*, the Greek god of war, as opposed to *Ἄρης*, the Trojan god. The meaning of the word is the Springer-on.

<sup>4</sup> The allusion to King Petault, Cornabons and Courcaillet is still unexplained.

did seldom eat Grapes or drink Wine derived from their Labour during the first Year, and House-builders for the first Year did not inhabit their newly-built Houses, for fear of being suffocated for Lack of Respiration; as Galen hath learnedly remarked *lib. ii. de difficultate respirandi.*

“I have not asked this Question without Cause well caused, or without Reason resonant, so please you, Sir.”

## CHAPTER VII

### *How Panurge had the Flea in his Ear and desisted from wearing his magnificent Cod-piece*

THE next Day Panurge caused his right Ear to be pierced in the <sup>a</sup> Jewish Fashion and attached thereto a little gold Ring with inlaid Work, in the Bezel of which was set a Flea ;<sup>1</sup> and the Flea was black, so that you may have no Doubt on any point—'tis a rare thing to be well informed in all Cases. The Cost of this when brought in to his Exchequer, amounted quarterly to only little more than the Marriage of an Hyrcanian Tigress ;<sup>2</sup> even as you might say, 600,000 Maravedis.<sup>3</sup> At this excessive Expenditure he fretted, now that he was out of Debt ; and afterwards he fed her, after the manner of Tyrants and Lawyers, with the Sweat and Blood of his Subjects.

<sup>a</sup> Exod. xxi. 5, 6 ;  
Deut. xv. 16, 17.

He then took four Ells of russet Cloth, and therein apparelled himself with a long Robe of a single Seam, left off wearing his Breeches and fastened a Pair of Spectacles on his Cap.

In this Garb he presented himself before Pantagruel, who looked upon the Disguise as strange, especially as he no more saw his fine and magnificent Cod-piece, on which he used to rely as his Sheet-anchor, and to consider it as his last Refuge against all the Shipwrecks of Adversity.

The good Pantagruel, not understanding this Mystery, questioned him, asking what was the Meaning of this new-fangled Travesty.

Panurge answered : " I have the Flea in my Ear ; I have a mind to marry."

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<sup>1</sup> De rien ne me doy soussier  
Car pas n'ay la puzee en l'oreille.  
Charles d'Orléans, *Chanson* l.

The phrase also occurs in Cretin, p. 79.

<sup>2</sup> *Hyrcanian Tigress*. Most probably an allusion to the tigers in Francis I.'s menagerie.

<sup>3</sup> *Maravedi*, a very small Spanish coin of about the value of a French denier.

"May good Fortune attend you," said Pantagruel, "you have delighted me with the News. Verily, I would not swear to its Truth with a hot Iron in my Hand.<sup>4</sup> But it is not the Fashion of Lovers thus to wear dangling Vestments, and so to let their Shirt hang over their Knees without Breeches; and a long Robe of brown Serge, which is of a Colour unusual with Persons of Honour and Quality in their *talarian*<sup>5</sup> Robes.

"If certain Persons of particular Heresies and Sects<sup>6</sup> have formerly so accounted themselves, although many have imputed such Dress to Quackery, Imposture and Affectation of Superiority over the rude Vulgar, I will not nevertheless blame them and pass a sinister Judgment on them in that Matter.

"Every one is full of his own Ideas, especially in Matters that are foreign, external and indifferent, which in themselves are neither good nor bad, because they do not proceed from our Hearts and Thoughts, which is the Forge wherein is wrought all Good and all Evil; good, if the Affection be good and ordered by the pure and clean Spirit; evil, if, astray from Equity, the Affection is depraved by the Evil Spirit.

"Only I mislike the Novelty of the Dress and the Contempt of common Custom."

"The Colour," answered Panurge, "is *aspre aux pots*, apropos;<sup>7</sup> it is my Office Colour;<sup>8</sup> I wish henceforth to keep Office and to look close into my Affairs. Since I am once out of Debt, you never saw a man more disagreeable than I shall be, unless God help me.

"See here be my Spectacles; to look on me from a Distance you would say with reason that it is Friar John Burgess.<sup>9</sup> I thoroughly believe that in the coming Year I shall preach the Crusade again; God keep my Pilgrims<sup>10</sup> from Harm.

<sup>4</sup> Alluding to the ancient practice of holding red-hot iron in one's hand in testimony of the truth of a statement. A good instance of it, possibly one that Rabelais had in view, is in Soph. *Ant.* 264:

ἦσαν δ' ἱταίμοι καὶ μέδρους αἶψαν χερσὶν  
καὶ σὺρ διέσαν, καὶ θεοὺς ὁραμμένους  
τὸ μέγεθ' ὀφθαλμοῖς, κ. τ. λ.

<sup>5</sup> *talarian*, reaching to the ankles (*talē*). A word borrowed from the Latin.

*Aura replet vibrata citis talaria plantis*  
of Atalanta. Ov. *Met.* x. 591.

<sup>6</sup> The Calvinists seem to be alluded to here.

<sup>7</sup> This execrable pun is taken from Guillaume Cretin (p. 218, ed. 1723):

Par ces vins verds *Atropos* a trop os  
Des corps humains ruez *envers* en vers,  
Dont un quidam *aspre aux pots* apropos  
A fort blâmé ses tours *pervers* par vers.

<sup>8</sup> There is an untranslatable pun between *bureau*, a rough brown serge, and *bureau*, an office.

<sup>9</sup> Jean Bourgeois, a zealous Franciscan of the reigns of Louis XI. and Charles VIII. He died in 1494, and from always wearing spectacles was known as the *cordelier aux lunettes*. *Infra*, iv. 8.

<sup>10</sup> Fr. *Pelotons*, for *Pelerins*. Johanneau explains: "Deus servet testiculos."

"Do you see this brown Cloth? Believe me that in it consists some occult Property known to very few people. I never put it on till this Morning, but even now I am mad, I am itching, I am in a stew to get married, and to employ myself on Husbandry like a very brown Devil with my Wife, without fear of Cudgel-blows. O what a thrifty Housekeeper I shall be! After my Death they will have me burnt on an honourable Funeral-pile, in order to have my Ashes, in memory of a model and perfect Housekeeper. Copsbody, on this Office of mine, my Treasurer had better not play at lengthening of the *esses*; <sup>11</sup> Fisticuffs would soon fly in his Face.

"Look upon me both before and behind; the Dress is cut in the form of a *Toga*, the ancient Dress of the Romans in the time of Peace. I took the Shape of it from the Column of Trajan at Rome, and also from the triumphal Arch of Septimius Severus. <sup>12</sup> I am weary of War, weary of Military-cloaks and Buff-jerkins; my Shoulders are quite worn out with the carrying of Harness; <sup>13</sup> let Arms cease and Togas reign; <sup>14</sup> at least for this ensuing Year, if I am married, as you said to me yesterday, citing the Mosaic Law.

"As regards the Breeches, my Great-aunt Laurence <sup>15</sup> told me long ago that they were made for the Cod-piece. I believe it, just as by a like Inference, the good Fellow <sup>16</sup> Galen says *lib. ix. De usu partium*, that the Head is made for the Eyes; for Nature could have put our Heads on our Knees or on our Elbows; but ordaining the Eyes to discover things from afar, she fixed them in the Head, in the highest Part of the Body, as it were on a Pole; in the same way as we see Lighthouses and high Towers erected at the Mouth of Harbours at Sea, that the Lantern may be seen afar off.

"And because I would gladly for some Space of Time, a Year at the least, have a Respite from the Profession of Arms, that is to say, I

<sup>11</sup> *lengthening the esses. Fr. allonger les ss.* The meaning is to falsify the accounts, probably by putting *ff* (*francs*) for *ss* (*sous*).

<sup>12</sup> Rabelais had visited Rome and published the work of Marliani, *Topographia Antiquae Romae*, Lyons, 1534.

<sup>13</sup> *Sit modus lasso maris et viarum Militiaque.*

Hor. *Carm.* ii. 6, 7.

<sup>14</sup> "Cedant arma togae concedat laurea

laudi" was a line of Cicero's which afforded amusement to his contemporaries.

<sup>15</sup> Or, Sire, la bonne Laurence  
Votre belle Ante mourut-elle?

*Patelin*, line 160.

<sup>16</sup> *gentil falot* (*goud falot* occurs similarly iii. 47) means good companion, and also refers to *falot*, a lantern set on a pole in form of a lighthouse. Galen may be regarded as one of the lighthouses of medicine.

would marry, I no longer wear a Cod-piece, and consequently Breeches ; for the Cod-piece is the first Piece of Harness for arming a Warrior, and I maintain it even to the Fire (<sup>b</sup>exclusively, understand me) that the Turks are not properly armed, seeing that to wear Cod-pieces is a thing forbidden in their Laws."

<sup>b</sup> Cf. ii. Prol. n. 9.

## CHAPTER VIII

### *How the Cod-piece is the first Piece of Armour among Warriors*

"WILL you," said Pantagruel, "maintain that the Cod-piece is the first Piece of military Harness? It is a Doctrine very paradoxical and strange, for we always say that it is with the Spurs<sup>1</sup> that a man's Arming begins."

"I do maintain it," answered Panurge, "and not wrongfully do I maintain it.

"See how Nature,<sup>2</sup> wishing the Plants, Trees, Shrubs, Herbs, and Zoophytes, once created by her, to be perpetuated and last for all Succession of Time, without the Species dying down, although the Individuals may perish, curiously armed their Germs and Seeds, in which consists the said Perpetuity, and has fenced and covered them by an admirable Industry, with Husks, Sheaths, Shells, Stones, Calyces, Cods, Ears, Down, Bark and prickly Hulls, which are to them as fine and strong natural Cod-pieces.

"This is clearly exemplified in Peas, Beans, Fasels, Walnuts, Peaches, Cotton, Colocynth, Corn, Poppies, Lemons, Chestnuts, and generally all Plants, in which we see manifestly the Germ and Seed is more covered, fenced, and armed than any other Part of them.

"Nature did not thus provide for the Perpetuity of the Human Race, but created Man naked, tender, fragile, without Arms offensive or defensive, in a state of Innocence and first Age of Gold, as an Animal, not as a Plant; as an Animal, I say, born for Peace, not for War; as an Animal born for a wonderful Enjoyment of all vegetable Fruits and Plants; as an Animal born for a pacific Sway over all Beasts.

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<sup>1</sup> *the Spurs*. In an old military treatise quoted by Duchat it is asserted that the spurs formed part of the greaves or iron leg-pieces, and that consequently they had to be put on first, otherwise a man would

be unable to put them on when encumbered with his helmet and cuirass.

<sup>2</sup> *Nature*, etc. All this is from the Prologue of the seventh Book of Pliny's *Natural History*.

"But when Wickedness began to multiply among Men, as the Age of Iron and the Reign of Jupiter succeeded,<sup>3</sup> the Earth began to produce Nettles, Thistles, Thorns and other such Kinds of Rebellion against Man among the Vegetables. On the other Side, nearly all the Animals by a Disposition of Fate emancipated themselves from him and tacitly conspired together to serve him no longer, no longer to obey him, as far as they could resist him, but to harm him as much as their Faculties and Power allowed.

"So then Man, desiring to maintain his former Enjoyment and to keep up his former Dominion, and moreover being unable conveniently to do without the Service of several Animals, was obliged of necessity to arm himself afresh."

• ii. 13. "By the holy Goose of Guenet,"<sup>4</sup> cried out Pantagruel, "since the last <sup>a</sup>Rains thou hast become a mighty Lifrelofre, I mean to say, Philosopher."

"Consider," continued Panurge, "how Nature prompted him to arm himself, and what Part of his Body he first began to arm; by the Powers, it was the Cod:

And the sturdy Don Priapus,  
When that was done, did no more pray to us.<sup>5</sup>

• Gen. iii. 7. "Thus is it testified for us by <sup>b</sup>Moses, the Hebrew Captain and Philosopher, affirming that Man armed himself with a brave and gallant Cod-piece, made by mighty fine Invention of Leaves of the Fig-tree, which are ingenious and in every way convenient in point of Hardness, Incisure, Curliness, Smoothness, Size, Colour, Smell, Powers and Faculty to cover and arm Cods.

• ii. 1. "Except for me the horrific ones of <sup>c</sup>Lorraine, which with loosened Reins descend to the Bottom of the Breeches, eschew the Habitation of high Cod-pieces, and are out of all Order; witness Viardièrre, the noble Valentine,<sup>6</sup> whom one May-day, in order to be more captivating, I discovered at Nancy brushing his spread out on a Table like a Spanish Cloak.

<sup>3</sup> "Redeunt Saturnia regna," says Virgil (*Ec.* iv. 6), prophesying the millennium. This paragraph seems a jumble of the third chapter of Genesis and Ovid's *Metamorphoses*, Bk. i.

<sup>4</sup> *St. Guenet* was one of the many minor saints of Brittany (cf. iii. 4, n. 3), always represented with a goose. The legend on the subject is most entertaining. A wild goose had pecked out the eye of the saint's sister and swallowed it, whereupon the saint seized the creature, cut open its

belly, took out the eye, and put it back in its place. It then continues: "Ales nullam inde sustulit injuriam; illaesus, quasi a nullo contactus, exultans, superbe gradiendo, extento collo decantans, adibat socios aves" (M.)

<sup>5</sup> A rhyme, probably of Guillaume Cretin, alluded to v. 40.

<sup>6</sup> *Valentine*. No doubt in the sense, so common in England, indicated in the rhyme in *Hamlet*, "to be your Valentine," and alluded to often in Pepys's diary.

"Wherefore, henceforth there will be no Need for one who will not speak improperly, to say, when sending out our Dunghill-bumpkins<sup>7</sup> to the Wars :

Save, Tevot,<sup>8</sup> save thy Pot of Wine,

that is to say, the Brain-pan ; one should say :

Guard, Tevot, guard the Pot of Milk,

that is the Cods, in the Name of all the Devils of Hell.

"When the Head is broken, only the one Individual perisheth, but, the Cods once destroyed, the whole Human Race would perish.

"It was this Motive that induced the gallant Galen, *lib. i. De spermate*, to conclude bravely that it would be better, that is to say less hurtful, to have no Heart than to have no Genitories ; for in them consists, as in a sacred Repository, the Germ that preserveth the whole Offspring of Mankind, and I would take less than a hundred Francs to believe, that these are the very Stones by means of which Deucalion and Pyrrha restored the human Race, which was destroyed by the Deluge described by the Poets.<sup>9</sup>

"It was this that stirred the valiant Justinian, *lib. iv. De cogotis tollendis*,<sup>10</sup> to place the *Summum Bonum* in *braguibus et braguëtis*.

"For this and other Reasons, when the Lord of Merville<sup>11</sup> was one day trying on a new Suit of Armour, to follow his King to the Wars (for he found himself unable comfortably to wear his own old half-rusty one, because for some years the Skin of his Stomach was a great way removed from his Kidneys), his Wife in a contemplative Mood considered that he shewed but little Care for the common Packet and Staff of their Marriage, seeing that he only armed them with Links of Mail ; and she advised him to fence them right well and gabionate them with a big tilting Helmet, which was lying idle in her Closet.

<sup>7</sup> *Franc-taupins*, a name given to an irregular militia formed by Charles VII., notorious for their cowardice (i. 35, ii. 7).

<sup>8</sup> *Tevot* is an abbreviation for *Estephe* (Stephen). *Testa (stte)* is the Latin for a wine-pot and a head. For these poltroons, it was unnecessary to tell them to save their head, *i.e.* their "bacon" ; instead of that, they were told to save their wine-pot. Cotgrave explains *cruon* and *crujon* as 'brain-pan.' Duchat makes it = *cruche*, 'a pitcher.' In any case it comes to the same thing.

<sup>9</sup> *Deluge poëtique*, suggested probably

by Juvenal's *si quando poetica surgit | tempestas* (xii. 23). For such storms cf. Hom. *Od.* v. ix. xi.; Virg. *Aen.* i.; Ov. *Met.* xi. 478-565. For Deucalion and Pyrrha cf. Ov. *M.* i. 348 *sqq.*

<sup>10</sup> *De cog. toll.* A book mentioned in Rabelais' fanciful library of St. Victor (ii. 7, n. 67).

<sup>11</sup> The Lord of Merville may or may not have been an historical personage. Unless it could be said for certain that a definite person was intended, mere conjecture is of little use. No doubt Rabelais had some 'tun of a man' in view.

"Of this Lady were written the following Verses in the third Book of 'Young Ladies' Fancies':<sup>12</sup>

She saw her Lord, in complete Armour dight,  
Save of his Cod-piece, going to the Wars,  
And cried: "My Darling, lest you should gain Scars,  
Arm that, I pray, which is my chief Delight."  
What! should such Counsel ever be reprov'd?  
Why, I say no; for 'twas her greatest Fear  
To lose the precious Morsel that she loved,  
For that she saw 'twas lively living Gear.

"Leave off then, Sir, being astonished at this new Accoutrement of mine."

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<sup>12</sup> Fr. *Chiabrena des Pucelles*. This is one of the volumes in the library of St. Victor (ii. 7).

## CHAPTER IX<sup>1</sup>

### *How Panurge asketh Counsel of Pantagruel to know whether he ought to marry*

To this Pantagruel replying nothing, Panurge continued and said with a profound Sigh :

"Sire, you have heard my Intention, which is to marry me, if by ill Chance all the Holes should not be stopped, closed and chained. I beseech you by the Love you have so long borne me, tell me your Advice therein."

Pantagruel answered : "Since you have once for all cast the Dice<sup>2</sup>

<sup>1</sup> This famous chapter, on which are made to hinge all the remaining chapters of this and the fourth and fifth Books, turns on the old and insoluble question as to whether a man should or should not marry. M. Rathery in his biographical notice would make the source of the chapter to be the dispute on the subject between Aymery Bouchard and Tiraqueau, two famous legists, in which Rabelais and his friend Pierre Amy were arbitrators. I cannot help thinking that the inspiration for Rabelais dates farther back, namely, to the line in Aristophanes (*Lysistr.* 1039) :

οὐτις εἰς παναλιθροῖς οὐτ' ἔστι παναλιθρον.

carried on still farther in a dilemma of Bias, one of the seven wise men, quoted and discussed by Aulus Gellius (v. 11) :  
ἤτοι καλὴν ἔξεις ἢ αἰσχρὰν· καὶ εἰ καλὴν,  
ἔξεις κούρην, εἰ δὲ αἰσχρὰν, ἔξεις ποιήν·  
ἐκάτερον δὲ οὐ ληπτέον· οὐ γαμήτεον ἄρα.  
The oldest fragment of Greek Comedy preserved runs thus :

ἀκούετε λαοί. Σαυκαρίον λέγει τάδε  
υἱὸς Φιλίου Μεγαρόθεν Τραπεζίτης·  
παντὸς γυναικὸς ἄλλ' ἡμῶς, ὃ δημόσιον,  
οἷα ἔστιν αἰεὶν αἰεὶν ἔστιν παντὸς,  
καὶ γὰρ τὸ γῆμαί καὶ τὸ μὴ γῆμαί παντὸς.

A fragment of a speech by Q. Caecilius Metellus (140 B.C.) has been preserved :  
"Si sine uxore possemus, Quirites, esse, omnes ea molestia careremus : sed quoniam ita natura tradidit ut nec cum illis satis commode, nec sine illis ullo modo vivi possit, salutis perpetuae potius quam brevi voluptati consulendum."

The form of the dialogue seems certainly to have been derived from a sermon of the preacher Jean Raulin, a doctor of Paris and monk of Cluni (sermon iii. *de viduitate*). A widow consults the curé and the church-bells as to whether she should marry her man-servant.

<sup>2</sup> Referring probably to Caesar's remark on the bank of the Rubicon, *facta alea est*, as well as to Panurge's inveterate love of gambling.

and have thus decreed and taken firm Determination thereon, further Talk is not needed ; it only remains to put your Determination into Execution."

"Nay, but," said Panurge, "I would not execute it without your Counsel and good Advice."

"I am of that Advice," answered Pantagruel, "and do counsel you thereunto."

"But," said Panurge, "if you knew that it was better for me to remain such as I am, without undertaking a novel Adventure, I would prefer not to marry."

"Not marry then," answered Pantagruel.

"Nay, but," said Panurge, "would you that I should remain thus single all my Life without conjugal Company? You know that it is written *Vae soli*.<sup>3</sup> The single Man hath never such Comforts as one sees among Folk that are married."

"Married be you then, in the Name of Heaven," answered Pantagruel.

"But," said Panurge, "if my Wife should make me a Cuckold, and you know that this is a great Vintage-year for them, it would be enough to make me fly off the Hinges of Endurance. Indeed I love Cuckolds right well, and they seem to me worthy People, and I willingly frequent their Company ; but for my Life, I would not be one. 'Tis a Point that at me too nearly points."

"Points then against your marrying," answered Pantagruel, "for the Sentence of Seneca is true without any Exception: '*That which to another thou shalt have done, be sure another shall do to thee.*'"<sup>4</sup>

"Do you say that," asked Panurge, "without Exception?"

"Without Exception he asserts it," answered Pantagruel.

"Ho, ho," says Panurge, "by the little Devil,<sup>5</sup> he understands it to be either in this World or the Other.

"Nay, but, since I can no more do without a Wife than a Blind man without a Stick (for the Tiller must needs be in use, otherwise live could I not), would it not be better that I should ally myself to some honourable and virtuous Woman, than that I should thus change about from day to day with continual Danger of some Blow from a Cudgel, or a Pox, to take the worst case? For I never had to do with an honest Wife, so please the Husbands."

<sup>3</sup> Eccus. iv. 10. Cf. also Gen. ii. 8 :  
"Non est bonum esse hominem solum."

<sup>4</sup> "Ab alio expectes alteri quod feceris," quoted by Seneca, *Ep.* 94, § 43.

<sup>5</sup> The little Devil is used to soften the affirmation ; a very strong affirmation would be *de par le grand Diable*.

"Husband it then, in Heaven's Name," answered Pantagruel.

"But," said Panurge, "if God so wished it, and it happened that I should marry some honest Woman and she beat me, I should be more patient than patient Job if I did not go stark raving mad at it; for I have been told that these super-virtuous Women generally have crabbed Tempers; so they have also good Vinegar in their Households.

"I should fly out still worse, and should in such sort and so thumpingly bethwack her Giblets, that is Arms, Legs, Head, Lungs, Liver and Spleen, and would so mangle and slash her Clothes to the Tune of broken Cudgels, that the great Devil of all should wait at the Gate for her damned Soul. From this Rumpus I could well make Shift to keep clear this Year and not engage therein."

"Not engage then," answered Pantagruel.

"Nay, but," said Panurge, "being in my present State, out of Debt and unmarried—mark what I say, out of Debt, bad Luck to it! for were I over Head and Ears in Debt, my Creditors would be only too careful of my Paternity—but, being out of Debt and unmarried, I have no one who would trouble himself so much about me, or bear Love to me, such as they say is the Love conjugal. So if by chance I should fall ill, I should be looked to but scurvily. The Wise Man<sup>6</sup> says, *Where there is no Woman* (I understand by that Mothers of Families in lawful Wedlock) *the Sick man is sore bested*. I have seen manifest Examples of it in the case of Popes, Legates, Cardinals, Bishops, Abbots, Priors, Priests and Monks. There indeed never shall you find me."

"Find thee then a Wife, a' God's name," answered Pantagruel.

"But," said Panurge, "if I were ill and disabled for my matrimonial Duty, and my Wife, impatient at my Sickness, were to abandon herself to another, and not only not help me at my Need, but also scoff at my Calamity, and what is worse, plunder me, as I have often seen happen to Men, it would be enough to put the finishing Touch to my Misery and make me run mad in my Doublet."

"Double it not then by way of Marriage," answered Pantagruel.

"Nay, but," said Panurge, "by no other Means could I have legitimate Issue of Sons or Daughters, by whom I should have hope to perpetuate my Name<sup>7</sup> and Arms, and to whom I could leave what I

<sup>6</sup> *The Wise Man*. Jesus, the son of Sirach, in Eccles. xxxvi. 25; in the Vulgate "ubi non est mulier ingemiscit egens" (xxxvi. 27). The Greek has στενάξει πλανώμενος. Jean Nevizan had misquoted *egens* as *aeger* in *Sylv. Nupt.*

iv. 167, and Rabelais seems to have adopted the misquotation.

<sup>7</sup> *perpetuate my Name*, etc. This part is especially taken by Molière in his imitation of this chapter in the second scene of the *Marriage forced*.

had inherited and acquired—I shall make a grand Show one of these fine Mornings, never fear, and I shall be great in disencumbering my Estates<sup>8</sup>—with whom I could cheer up at Home when I might be hipped abroad, as I see is daily the Case with your beneficent and gracious Father and you, and as do all worthy People in the Privacy of their own Homes. Whereas, being out of Debt, not being married, being perhaps vexed and angry—— Instead of consoling me, my Belief is that you are laughing at my Misadventure.”<sup>9</sup>

“Adventure it then, a’ God’s name,” answered Pantagruel.<sup>10</sup>

<sup>8</sup> Fr. *seray grand retireur de rentes*. Cf. *Patelin*, l. 749 :

Hé, Dieu ! quel retrayeur de rentes !

<sup>9</sup> With M. des Marets I adopt the arrangement of Morellet. Panurge gets voluble on his grievances, and looking up sees Pantagruel smiling, and suddenly breaks off his sentence.

<sup>10</sup> Regis suggests as part sources of this chapter—(1) Erasmus’ Colloquy entitled

*Echo* ; (2) Poggio’s 104th story about a *Podestà* near Bologna giving judgment first for plaintiff, and then defendant, as each put his case ; (3) a story in the *Capricci del Bottai* of Celli, which appeared in 1546. Though, no doubt, these might serve as illustrations, Raulin’s sermon seems quite sufficient inspiration for the chapter, especially as the incident of the church-bells is alluded to *infra* cc. 27, 28.

## CHAPTER X

*How Pantagruel representeth unto Panurge the Difficulty of  
giving Advice concerning Marriage; and of the Homeric  
and Virgilian Lots*

"YOUR Counsel," said Panurge, "under correction, seems to me like the Ditty of Ricochet. It is nothing but Taunts, Scoffs [Plays upon Words, Repetitions]<sup>1</sup> and contradictory Iterations, the one Part destroying the other. I know not to which of your Answers to hold fast."

"But in your Propositions as well," answered Pantagruel, "there are so many *Ifs* and *Buts*, that I can ground nothing and determine nothing thereon. Are you not assured of what is your own Wish? The principal Point lies there: all the Rest is fortuitous and dependent on the fateful Dispositions of Heaven.

"We see a goodly Number of People so happy in this Encounter, that in their Marriage there seemeth to shine forth some Idea and Representation of the Joys of Paradise. Others in it are so unlucky, that the Devils who tempt the Hermits in the Deserts of Thebaïs and Montserrat<sup>2</sup> are not more miserable. It behoves you therefore to put the Business to a Venture with Eyes bandaged, bowing your Head, kissing the Earth, and recommending yourself to God for the rest, when once you wish to make Trial of it. Other Assurance I can give you none.

"Nevertheless, if you think fit, see here what you will do. Bring me hither the Works of Virgil, and opening them three Times with your

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<sup>1</sup> The older edition of 1546 (W) has *paronomasies et epanalepses* which are omitted in that of 1552 (F). in Egypt swarmed with monasteries and hermitages. iii. 31, n. 15. The devils are miserable from the ill success of their efforts (M.)

<sup>2</sup> In early Christian times the Thebaïd

Nail, we will, by the Verses of the Number agreed upon between us, explore the future Hap of your Marriage.<sup>3</sup>

"For—as by Homeric Lots men have often lit upon their Destiny :

"Witness Socrates, who hearing in Prison the Recitation of this Line of Homer, said of Achilles, *Iliad* ix. [363],

ἤματι κεν τριτάτῃ Φθίην ἐρίβωλον ἰκοίμην,

I shall arrive, and with no long Delay,  
In fair and fertile Phthia the third Day,

foresaw that he should die the third Day from then, and thus assured Aeschines,<sup>4</sup> as <sup>a</sup> Plato records in the *Crito*, <sup>b</sup> Cicero *primo de Divinatione*, and <sup>c</sup> Diogenes Laertius ;

"Witness <sup>d</sup> Opilius Macrinus, to whom, when eagerly desiring to know whether he should be Emperor of Rome, befell by Chance of the Lot this Sentence, *Iliad* viii. [102],

ὦ γέρον, ἦ μάλα δὴ σε νέοι τέλρουνι μαχηταί·  
σὴ δὲ βίη λένεται, χαλεπὸν δὲ σε γήρας ὀπάξει.

Old man, these youthful Warriors press thee sore,  
Thy Vigour spent, oppressed by grievous Eld.

In fact he was already old, and having held<sup>e</sup> the Empire only one Year and two Months, he was dispossessed and slain by Heliogabalus, who was young and powerful ;

"Witness <sup>e</sup> Brutus, who, wishing to enquire into the Issue of the Battle of Pharsalia, in which he was killed, stumbled upon this Verse, said of Patroclus, *Iliad* xvi. [849],

ἀλλὰ με μοῖρ' ὄλοη καὶ Λητοῦς ἔκτανεν υἱός,

By felon Fate I'm slain, and Leto's Son,

that is to say APOLLO, which was the Watchword on the Day of that Battle ——— ;

so also by Virgilian Lots have been discovered of old and foreseen notable Events, and Cases of great Importance, even so far as to the obtaining of the Roman Empire ; as indeed happened to <sup>f</sup> Alexander Severus, who in this Manner of Lottery found the following Verse written, *Aeneid* vi. [851],

<sup>3</sup> The *sortes Virgilianae* have been often resorted to in all times, and ingeniously explained in accordance with events that are past, and so made out to be prophetic. There is a passage in Cornelius Agrippa, *de Vanitate Scien-*

*tiarum*, cap. iv., violently reprobating them.

<sup>4</sup> According to Diogenes Laertius it was Aeschines ; in Plato it was Crito who visited Socrates in prison.

<sup>5</sup> Fr. *obtenus*, Lat. *obtinere*, to retain.

<sup>a</sup> *Crito*, 44 B.  
<sup>b</sup> *Cic. de Div.*  
i. 25, § 52.  
<sup>c</sup> *D. L.* ii. 7, § 60.  
<sup>d</sup> *D. Cass.* 38, 40 ;  
*Zonaras*, xii. 13.

<sup>e</sup> *Pl. Brut.* c. 24 ;  
*Val. Max.* i. 5, § 7.

<sup>f</sup> *Lamprid.* *Al.*  
*Sev.* c. 14.

*Tu regere imperio populos, Romane, memento,*  
 Rome's Son, when thou to Empery shalt come,  
 Sway thou the World that it no worse become,

and then was, after a certain Number of Years, really and indeed created Emperor of Rome;

Also in the case of <sup>a</sup> Adrian, who being in Doubt and Trouble to know what Opinion Trajan had of him and in what Affection he bore him, took Counsel by means of the Virgilian Lottery and came upon these Lines, *Aeneid* vi. [809],

<sup>a</sup> Spartianus,  
*Hadr.* c. 2.

*Quis procul ille autem ramis insignis olivae*  
*Sacra ferens? Nosco crines incanaque menta*  
*Regis Romani.*

But who is he far off, that in his Hand  
 Bears Olive-branches, Tokens of high Rank?  
 By his grey Locks and holy Livery  
 I recognise the aged Roman King.

He was afterwards adopted by Trajan and succeeded to the Empire.

"In the case of <sup>b</sup> Claudius the Second, Emperor of Rome and much belauded, to whom occurred by Lottery this Verse, written *Aeneid* i. [265],

<sup>b</sup> Trebell. Pollio,  
*Claud.* c. 20  
 (A.D. 268).

*Tertia dum Latio regnantem viderit aestas,*  
 When thou as Ruler shalt have shewn thyself  
 In Rome, and reigning the third Summer seen,

and in fact he only reigned two Years.

"To the same Man also, when enquiring about his Brother <sup>i</sup> Quintilius, whom he wished to associate with himself in the Government of the Empire, happened the Answer in this Verse, *Aeneid* vi. [869],

<sup>i</sup> Trebell. Pollio,  
*Claud.* c. 20.

*Ostendent terris hunc tantum fata,*  
 The Fates shall only shew him to the Earth,

which thing came to pass, for he was slain seventeen Days after he had the Management of the Empire.

"The same Lot fell to the Emperor <sup>j</sup> Gordianus the Younger.

<sup>j</sup> Jul. Capitol.  
*Gord. Tres.* c. 20  
 (A.D. 238).

"Also to <sup>k</sup> Clodius Albinus, who was anxious to learn his good Fortune, occurred the Line that is written *Aeneid* vi. [857],

<sup>k</sup> Jul. Capitol.  
*Cl. Albin.* c. 5.

*Hic rem Romanam magno turbante tumultu*  
*Sistet eques, etc. [sternet Poenos Gallumque rebellem]*

This Knight shall stand in Battle's rude Debate  
 The Stay unshaken of the Roman State:  
 The Carthaginians he shall foil and quell,  
 And eke the Gauls, when they shall dare rebel.

<sup>1</sup> Trebell. Pollio,  
*Claud. c. 10.*

"In the case of <sup>1</sup>D. Claudius Emperor, Predecessor of Aurelian, eagerly enquiring concerning his Posterity, occurred this Verse by Lot, *Aeneid* i. [278],

*His ego nec metas rerum nec tempora pono.*

For them a long Duration I foretell,  
Nor to their Fortunes Date or Limit fix.

"Indeed he had Successors in long Descent ;

"In the case of Master Pierre Amy,<sup>6</sup> when he enquired to know whether he should escape from the Plots of the Hobgoblins, and happened on this Verse, *Aeneid* iii. [44],

*Hec ! fuge crudeles terras, fuge litus avarum.*

At once escape these Nations barbarous !  
At once escape these Regions covetous !

"He forthwith escaped from their Hands safe and sound ;

"There are a thousand others, whose Adventures it would be too prolix to relate, all which fell out in accordance with the Sentence of the Verse found by such Lot-casting.

"Nevertheless I do not wish to infer that this Lottery is universally infallible, so that you may not be therein deluded."

<sup>6</sup> *Pierre Amy*, a great friend of Rabelais and an associate with him and Budaens in their learned labours. He was in 1520, like Rabelais, a monk in the convent of Fontenay-le-Comte ; and it seems quite possible that this story is true. The hobgoblins (*farfadets*) are of course the ignorant and bigoted Franciscans who persecuted their more learned brothers. The fables about the monks having given

the *vade in pace* to Rabelais and his having been released from duress vile by main force are dissipated by one of the letters from Budaens to Rabelais (half Greek and half Latin), in which the true state of the case is described. The ignorant monks had persecuted Rabelais and Amy and taken their books from them, as being heretical, but had been compelled to restore them.

## CHAPTER XI

### *How Pantagruel pointeth out that Divination by Dice is illicit*

"It would be sooner done," said Panurge, "and despatched by three fair Dice."

"No," replied Pantagruel; "that Lot is deceptive, illicit and exceeding scandalous. Never do you trust to it. The accursed Book, 'on the Pastime of Dice,' was a great while ago invented<sup>1</sup> by the Enemy, the Calumniator,<sup>2</sup> in Achaia near Bourre; and before the Statue of the Bouraïc Hercules<sup>3</sup> he did of old, and doth now in many Places, cause many simple Souls to err and fall into his Snares. You know how Gargantua,<sup>4</sup> my Father, throughout all his Dominions hath forbidden it, caused it to be burned with all the Types and Engravings thereof, and entirely exterminated, suppressed and abolished it as a very dangerous Plague.

"What I have said to you of Dice I say likewise of *tali*.<sup>5</sup> It is a Lottery of the like Guile; and therefore do not bring forward

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<sup>1</sup> According to Plato (*Phaedr.* 274 B), Theuth the Egyptian deity invented dice and draughts, besides letters, astronomy and geometry.

<sup>2</sup> *Calumniator*, i.e. δῖβολος.

<sup>3</sup> *before the Statue*, etc. This is a story taken from Pausanias (vii. 25, § 10), who writes to the following effect: "As one comes from Boura to the sea there is a river called the Bouraïc river, and a statue of Heracles of no great size in a cavern; this also has the name Bouraïc, and is consulted as an oracle by means of a tablet and dice. The person consulting the god prays before the image,

and after his prayer takes up dice, which lie in abundance before the statue, and throws four on the table. And on every die there is some figure carved which has a corresponding interpretation on the tablet."

<sup>4</sup> *Gargantua*. This may well be referred to Francis I., who carried out special enactments against games of hazard.

<sup>5</sup> Rabelais here employs the word *tales*, evidently referring to the distinction in Latin, *tesseras* being dice (three cubes marked on all six sides), while *tali* were rounded on two sides and marked only on four.

on the contrary side the fortunate Cast of *tali* made by Tiberius in the Fountain of Aponus,<sup>6</sup> at the Oracle of Geryon; these be Hooks by which the Calumniator draws simple Souls to eternal Perdition.

"Nevertheless, to satisfy you, I am fairly content that you throw three Dice on this Table. According to the Number of the Points that turn up we will take the Lines of the Leaf that you shall have opened. Have you here any Dice in your Purse?"

"A whole Bag full," answered Panurge. "It is the Provision<sup>7</sup> against the Devil, as is set forth by Merlin Coccaius,<sup>8</sup> *libro secundo, De patria Diabolorum*. The Devil would find me off my Guard if he should meet me without Dice."

So the Dice were produced and thrown, and fell shewing the Points five, six and five.

"That is," said Panurge, "sixteen. Let us take the sixteenth Line of the Page. The Number is to my liking, and I believe that our Chances will be lucky.

\* Cf. iv. 52. "I give myself to be thrown against all the Devils of Hell,<sup>a</sup> like a Bowl across a set of Nine-pins, or a Cannon-ball across a Battalion of Foot (ware Devils who likes!), in case I do not boult my future Wife as many times the first Night of my Marriage."

"I make no Doubt of it," answered Pantagruel, "still there was no need to rap it out with such horrid Imprecations. The first Time will be a Fault and will count fifteen;<sup>9</sup> as you come down from Roost you will amend it; by this means it will count Sixteen."

"Is that the Way you understand it?" said Panurge. "Never was a Solecism<sup>10</sup> committed by the valiant Champion who stands Sentinel for me in the hypogastric Quarters. Did you ever find me in the Fraternity of Defaulters? Never, never, to the grand *Finale* never. I

<sup>6</sup> *Fons Aponi* was a celebrated hot spring near Patavium, spoken of by Martial, Lucan, Silius Italicus and Claudian. *Apona tellus* is spoken of by Martial as the birthplace of Livy, but it may be only another name for Patavium. The story about Tiberius is in Suet. iii. 14.

<sup>7</sup> *verd du Diable*, an allusion to the ancient French game which required the players never to be taken without a green leaf (i. 22, n. 15). *Prendre sans verd* thus became equivalent to catch napping. Panurge here means that dice are *verd* to the devil.

<sup>8</sup> *Merlin Coccai* is an author much read and quoted by Rabelais. His real name was Theophilo Folengo. He wrote a long poem in macaronic verses (anno 1517) which was translated into French prose (1606). *De patr. Diab.* is a fanciful name of the last three Books of his poem, given by Rabelais here and in the list of books in the library of St. Victor (ii. 7, n. 69). The three Books are, however, a description of hell.

<sup>9</sup> *fifteen*, probably as at tennis.

<sup>10</sup> *Saepe soloecismum mentula nostra facit.*

Mart. xi. 19.

am as a Father Confessor, a holy Father, without Fault. I appeal to the Players." <sup>11</sup>

No sooner were these Words finished than the Works of Virgil were brought.

Before opening them Panurge said to Pantagruel: "The Heart within me doth beat in my Body like a Mitten.<sup>12</sup> Please feel my Pulse on this Artery of my left Arm; by its frequent Rise and Fall you would say that they were posing me in an Examination at the Sorbonne. Would you not think it fit that before proceeding further we should invoke Hercules<sup>13</sup> and the Tenite Goddesses,<sup>14</sup> who are said to preside in the Chamber of Lots?"

"Neither one nor the other," answered Pantagruel, "only open the Book with your Nail."

<sup>11</sup> *Players*. Does it mean from the marker to the players (at tennis) to verify the score? Cf. i. 58, p. 193.

<sup>12</sup> *like a Mitten*. This has been explained as the mittens which were worn at weddings when the guests gave each other resounding knocks which did no

hurt. Cf. Basché's wedding, iv. 12-15.

<sup>13</sup> *Hercules*, like Mercury, was a deity presiding over luck.

<sup>14</sup> *Tenite Goddesses*. This is taken from an extract of Festus, lib. xviii.: "Tēnītae credebantur esse sortium deae, dictae quod tenendi haberent potestatem."

## CHAPTER XII

### *How Pantagruel exploreteth by the Virgilian Lottery how Panurge's Marriage will turn out*

THEN Panurge, on opening the Book, found on the sixteenth Line the following Verse :

<sup>a</sup> Virg. *Ecl.* iv.  
63.

<sup>a</sup> *Nec deus hunc mensa, dea nec dignata cubili est.*

Nor at the God's Table thought worthy a Place,  
Nor him in his Marriage the Goddess would grace.

"This," said Pantagruel, "is not to your Advantage. It denotes that your Wife will be a Strumpet, and you a Cuckold, in consequence.

"The Goddess, whom you will not find favourable, is Minerva, a Virgin very redoubtable, a powerful Goddess, wielding the Thunderbolt, an Enemy of Cuckolds, Dandies and Adulterers, an Enemy of lewd Women, who do not keep the Vow given to their Husbands, and abandon themselves to others. The God is Jupiter, who thunders and lightens from the Skies.

<sup>b</sup> Virg. *Aen.* i.  
39-41.

"And you will note that, according to the Doctrine of the ancient Etruscans, the *manubias*<sup>1</sup> (for so they called the hurling of the Vulcanian Thunderbolts) appertain to her alone—an Instance of this was given in her <sup>b</sup> burning up the Ships of Ajax Oileus—and to Jupiter her Father capital.<sup>2</sup> To other Olympic Gods it is not permitted to hurl Thunderbolts ; wherefore they are not so much dreaded of Men.

"Moreover I will tell you, and you may take it as extracted from the highest Mythology : When the Giants undertook War against the Gods, the Gods at first despised such Enemies, and said that there were none

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<sup>1</sup> *manubias* (Gr. *κεραυοβολία*). Seneca says, following Caecinna : "Jovi tres manubias dari quarum prima monet, secunda prodest, tertia adhibit in concilium deis

emittitur" (condensed from *Quaest. Nat.* ii. 41).

<sup>2</sup> *capital*, because she was born from his head.

amongst them a match for their Pages. But when they saw that by the  
 "Labour of the Giants Mount Pelion was placed above Mount Ossa,  
 and then Mount Olympus stirred, in order to be placed above the other  
 two, they were all dismayed. Jupiter then held a general Chapter.

\* Virg. *Georg.*  
 i. 281; Apollodor.  
 i. 6.

"There it was determined by all the Gods that they should valiantly  
 stand to their Defence. And because they had several times seen  
 Battles lost by the Hindrances caused by Women mixed up with the  
 Armies, it was decreed that for the time being they should send away  
 from Heaven into Egypt and towards the Confines of the Nile the whole  
 Crew<sup>3</sup> of Goddesses, in the Disguise of Weasels, Polecats, Bats, Shrew-  
 mice and other such Transformations. Minerva alone was retained, in  
 order to thunder with Jupiter; as being a Goddess both of Learning  
 and War, of Counsel and Despatch; as a Goddess armed from her  
 Birth, a Goddess dreaded in Heaven, in the Air, by Sea and by Land."

"By the Belly of St. Buff," said Panurge, "should I then be Vulcan  
 of whom the Poet speaks? No. I am neither a Cripple nor a Coiner  
 of false Money, nor a Blacksmith, as he was. Perchance my Wife will  
 be as beautiful and comely as was his Wife Venus, but not a Strumpet  
 as she was, nor I a Cuckold as he was. The crook-legged Slave had  
 himself<sup>4</sup> declared a Cuckold by Judgment given in open View<sup>4</sup> of all  
 the Gods.

<sup>4</sup> Hom. *Od.* viii.  
 266-366.

"Wherefore listen to the other Side. This Lot denotes that my Wife  
 will be chaste, modest and loyal; not up in arms or sullen, not brain-  
 sick and extracted out of Brains, as was Pallas; and that I shall not  
 have as a Rival this jolly Juppy,<sup>5</sup> and he will not dip his Bread in my  
 Broth, though we should sit together at Table.

"Consider his Exploits and gallant Actions. He was always the  
 stoutest Wencher and most infamous Cor-<sup>6</sup> I mean, Bor-delier that  
 ever was; ever as lecherous as a Brawn—indeed he was fostered by a  
 Sow on Mount Dictè in Candia, if<sup>6</sup> Agathocles the Babylonian is not a  
 Liar—and more goatish than a Goat; whence he is said by others to  
 have been<sup>7</sup> suckled by the Goat Amalthea. By the Powers of Acheron,  
 he skipped like a Ram in one Day over the third Part of the World,  
 Beasts and People, Rivers and Mountains, I mean Europa. For this  
 rammish Feat the People of Ammon had him represented as a Ram, a  
 ramming and horned Ram.<sup>7</sup>

\* ap. Athenaeum,  
 ix. 28 (375-6 A).

<sup>7</sup> Apoll. i. 1, § 7.

<sup>3</sup> Fr. *vessaille*.

<sup>4</sup> *open View*. Fr. *vente figure*, from It. *veduta figura* (Duchât).

<sup>5</sup> *Juppy*, Fr. *Juppin* = libertine. Cf. *Satyre Ménippée*, ix. *imit*.

<sup>6</sup> Rabelais was going to say *Cordelier* but corrects it into *Bordelier*, implying that there is not much difference between them.

<sup>7</sup> Jupiter Ammon is represented with ram's horns. Cf. Herod. ii. 42.

"But I know well how to guard myself against this horned Champion. Trust me, he will not find a silly Amphitryon, a stupid Argus with his hundred Pair of Spectacles, a cowardly Acrisius,<sup>8</sup> a night-prowling<sup>9</sup> Lycus of Thebes,<sup>10</sup> a doting Agenor,<sup>11</sup> a phlegmatic Asopus,<sup>12</sup> a rough-footed Lycaon,<sup>13</sup> a misshapen Corytus of Tuscany,<sup>14</sup> nor a strong-backed Atlas.

"He might hundreds and hundreds of Times transform himself into a Swan, a Bull, a Satyr, a Shower of Gold, a Cuckoo, as he did when he unmaiden Juno his Sister; into an Eagle, a Ram, a Pigeon, as he did when in love with the Maiden Phthia,<sup>15</sup> who dwelt at Aegium; into Fire, into a Serpent, nay even into a Flea, or Epicurean Atoms, or magistrostrally into Second Intentions.<sup>16</sup>

"I will take him napping by the Nape of the Neck; and do you know what I will do with him? Even that which Saturn did to <sup>a</sup>Caelus his Father,—Seneca<sup>17</sup> said it before me and Lactantius confirmed it—what <sup>b</sup>Rhea did to Atys. I will make him two Stone lighter, cut clean off at the Breech; there shall not be a Hair left. For this reason he shall never be Pope; *testiculos non habet*."<sup>18</sup>

"That will do, my Son," said Pantagruel, "that will do. Open the Book a second time."

<sup>8</sup> Acrisium virginis abditae  
Custodem *pauidum*.

Hor. Car. iii. 16, 5.

<sup>9</sup> Fr. *lanternier* = with eyes gleaming in the dark, of a wolf (*λύκος*).

<sup>10</sup> Lycus, governor of Thebes during the minority of Laius, behaved with cruelty to Antiope, daughter of Nycteus, brother of Lycus. Her sons by Jupiter, Zethus and Amphion, slew Lycus and bound his wife Dirce to the horns of a wild bull (Apollodor. iii. 5, § 5).

<sup>11</sup> Agenor, father of Europa.

<sup>12</sup> Asopus, father of Aegina (a muddy river, hence "phlegmatic") (Apollod. iii. 12, § 6).

<sup>13</sup> Lycaon, turned into a wolf by Jupiter, who seduced his daughter Calisto (Ov. Met. i. 218-239; Apollod. iii. 8, §§ 1, 2).

<sup>14</sup> Corythus, an Italian hero, founder of a Tuscan city bearing his name, was married to Electra (daughter of Atlas), by whom Jupiter was father of Dardanus. Serv. ad Virg. Aen. iii. 167.

<sup>15</sup> Phthia. This story is taken from Aelian, Var. Hist. i. 15 fin. Aegium is

a seaport in Achaia W. of the river Selinus, on the Sinus Corinthiacus.

<sup>16</sup> i.e. after the manner of *magistri nostri* of the Sorbonne, who introduced into the schools the doctrine of *Second Intentions*.

<sup>17</sup> Seneca and Lactantius. Rabelais seems to have confused two passages of Lactantius—*Div. Inst.* i. 12: "Justus in regno fuit [Saturnus]. Primum ex hoc ipso jam Deus non est, quod fuit: deinde quod ne justus quidem fuit, sed impius non modo in filios quos necavit, verum etiam in patrem cujus dicitur abscidisse genitalia." *Div. Inst.* i. 16: "Non illepidē Seneca in libris morales philosophiae: 'Quid ergo est inquit quare apud poetas salacissimus Jupiter desierit liberos tollere?' Utrum sexagenarius factus est et illi lex Papia fibulam imposuit? an impetravit jus trium liberorum? An tandem illi venit in mentem:

Ab alio expectes alteri quod feceris;  
et timet ne quis sibi faciat, quod ipse Saturno?"

<sup>18</sup> Cf. Mabillon, *Diarium Italicum*, De sella stercoraria. Cf. iv. 48, n. 4.

Upon this he came upon the following Verse :

<sup>1</sup> *Membra quatit gelidusque coit formidine sanguis.*

Fright shakes his Limbs, with Fear his Blood congeals.

<sup>1</sup> Virg. *Aen.* iii.  
30.

"It denotes," explained Pantagruel, "that she will beat you, Back and Belly."

"On the Contrary," said Panurge, "it is for *me*, this Prognostication, and it says that I shall beat her like a Tiger, if she vexes me. Martin-Wagstaff<sup>19</sup> shall do the Office ; and in fault of a Cudgel, may the Devil devour me if I do not gobble her up quick, as Camblès, King of the Lydians,<sup>20</sup> ate up his Wife."

"You are very courageous," said Pantagruel. "Hercules himself would not encounter you in such a Fury ; but as the Saying goes, a Jack<sup>21</sup> is worth two, and <sup>1</sup> Hercules alone dare not fight against two."

"So I am a Jack, am I ?" said Panurge.

"No, no, nothing of the Kind," answered Pantagruel ; "I was only thinking of the game of Lurch<sup>22</sup> and Backgammon."

At the third Trial he came upon this Verse :

<sup>2</sup> *Femineo praedae et spoliis ardebat amore.*

She burnt with all a Woman's Love to spoil and rob.

<sup>1</sup> Plat. *Phaed.*  
89 c ; *Euthyd.*  
297 c.

<sup>2</sup> Virg. *Aen.* xi.  
782.

"It denotes," said Pantagruel, "that she will rob you ; and according to these three Lots, I see you are fairly sped ;

You will be cuckolded,

You will be beaten,

You will be robbed."

"On the Contrary," answered Panurge ; "this Verse denotes that she will love me with a perfect Love. Never did the Satirist lie on that point, when he said that a Woman burning with extreme Affection, sometimes takes Pleasure in filching somewhat from her Beloved.<sup>23</sup> And what, I ask ? A Glove, a Brooch, to make him look for it ; some trifling Matter, nothing of Importance.

<sup>19</sup> Fr. *Martin-bâton*. *Martin* is a name for an ass, and *bâton* for his driver the stick. La Fontaine has taken this idea, *Fables* iv. 5 :

Holà Martin-bâton !  
Martin-bâton accourt . . .

<sup>20</sup> *Camblès*. The story is told in Athenaeus, x. 8, 415 CD. It is mentioned by Aelian, *Var. Hist.* i. 27. Cf. also Des Periers, Nov. 73 *fin*.

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<sup>21</sup> *Jack* (Fr. *Jan*) is a term taken from the game of tric-trac or backgammon.

<sup>22</sup> Fr. *Lourche*. Some game at cards. From this we get the word *lurch* in Shakesp. *Coriol.* ii. 2, 99 (cf. Wright's note), where it means to swallow up, from *lurch*, a love set at cards or any game.

<sup>23</sup> nullam invenies quae parcat amanti.  
Ardeat ipse licet, tormentis gaudet amantis  
Et spoliis. Juv. vi. 208 *seqq.*

"Likewise those little Wranglings and Disputes, which at certain times spring up between Lovers, are new Refreshings and Spurs of Love ;<sup>24</sup> as for instance we see Cutlers sometimes hammer their Whetstones in order the better to sharpen their Tools therewith.

"For this reason, I interpret these three Lots to my great Advantage. Otherwise, I appeal from their Decision."

"No Appeal," said Pantagruel, "is ever allowed from the Decrees by Lot and Fortune, as is attested by our ancient Jurisconsults, and stated by <sup>1</sup>Baldus *l. ult. C. de Leg.*<sup>25</sup>

<sup>1</sup> ii. 20, n. 11.

"The Reason thereof is that Fortune recognises no Superior, to whom an Appeal may be made from her and her Lots ; and in this Case the Ward can not be restored to his Right in full, as plainly is stated in *l. Ait Praetor § ult. ff. de Minor.*"<sup>26</sup>

<sup>24</sup> *Amantium irae amoris integratio.*

*Ter. Andr.* iii. 3, 23.

<sup>25</sup> The last paragraph of *Cod. Bk. i. Tit. 14, de Legibus et Constitutionibus,*

lays it down peremptorily that there is no appeal from an imperial decision.

<sup>26</sup> *Digest*, iv. Tit. iv. § 7.

## CHAPTER XIII

### *How Pantagruel adviseth Panurge to try the future good or bad Luck of his Marriage by Dreams*

"Now seeing that we do not agree together in the Interpretation of the Virgilian Lots, let us try another Way of Divination."

"Which Way?" asked Panurge.

Pantagruel answered: "A Way good, ancient and authentic. It is by Dreams; for in dreaming with the Conditions described by

Hippocrates, *lib. περὶ Ἐνυπνίων*,

Plato,

Plotinus,

<sup>a</sup> Iamblichus,

Synesius,<sup>1</sup>

Aristotle,

Xenophon,

Galen,

Plutarch,

<sup>b</sup> Artemidorus Daldianus,

Herophilus,<sup>2</sup>

Q. Calaber,<sup>3</sup>

<sup>a</sup> ii. 14, n. 9.

<sup>b</sup> ii. 18, n. 10.

<sup>1</sup> *Synesius* of Cyrene, a learned bishop of Ptolemais of the 5th century. He was a writer of hymns, homilies, letters, a treatise on *Dreams* and a book *de dono astrolabii*. He is especially mentioned as an authority on this subject by Cornelius Agrippa, *de vanit. scient.* c. 39 and *de occult. phil.* i. 59.

<sup>2</sup> *Herophilus*, a celebrated physician of Chalcedon in Bithynia, living in the 4th and 3d centuries B.C. He is often

spoken of by Galen. He placed the seat of the soul (τὸ τῆς ψυχῆς ἡγεμονικόν) in the ventricles of the brain, which is probably the tenet which Rabelais has here in mind.

<sup>3</sup> *Q. Calaber*, better known as Quintus Smyrnaeus, lived about the end of the 4th century A.D., and was the author of a poem in fourteen books (ὁ μετ' Ὀμήρου λόγος) carrying on the story of the *Iliad*. Penthesilea's baleful dream is described i. 112-127.

Theocritus,  
Pliny,  
Athenaeus

and others, the Soul doth oftentimes foresee what is to come.

"There is no need to prove it to you more at length ; you may understand it by a common Instance ; as, when you see that Children, clean washed, well fed and suckled, are sleeping soundly, their Nurses go off to disport themselves at Liberty, as being for that time licensed to do what they will, for their Presence about the Cradle would be thought unnecessary.

"Even so our Soul, when the Body sleeps and the Digestion is in all Parts completed, nothing being necessary till the Waking up, takes its Pastime and revisits its native Country, which is Heaven.

"From there it receiveth a notable Participation of its first divine Origin, and in Contemplation of that infinite and intellectual Sphere, the Centre of which is in every Place in the Universe and the Circumference nowhere, that is to say, God<sup>4</sup> (according to the Doctrine of Hermes Trismegistus), to whom no New thing happeneth, whom nothing escapeth, from whom nothing falls away, to whom all Time is present, notes not only what has passed in Things moving here below, but also Things to come, and by reporting them to the Body, and then, by means of the Body's Senses and Organs, setting them forth to its Friends, that Soul is termed Vaticinating and Prophetic.

"True it is that she doth not report them in that Purity in which she hath seen them, the Imperfection and Frailty of the bodily Senses not allowing it: even as the Moon, receiving her Light from the Sun, doth not impart it to us with the same Clearness, Purity, Life and Splendour as she had received it.

"Wherefore, there is wanting to these somniatory Vaticinations an Interpreter, who is a clever, sage, industrious, expert, rational and absolute *Oneirocritic* and *Oneiropolist*—for so they are called by the Greeks.

"It is on this account that Heraclitus<sup>5</sup> said, that by Dreams

<sup>4</sup> This definition of the Deity (cf. v. 48), attributed by others besides Rabelais to Hermes Trismegistus (who only, however, speaks of *ὁ κύκλος ὁ ἀθάνατος τοῦ Θεοῦ*), probably belongs to Empedocles, to whom it has been traced by M. V. Le Clerc in M. Havet's edition of the *Pensées* of Pascal (art. 17). It does not exist in the fragments in the original Greek of Empedocles' poem on nature, but there

is great reason for supposing that in the middle ages there was a traditional collection of philosophical γνῶμαι of ancient origin, but known then only in a Latin form (M.) Quoted in *Contes d'Eutrapel*, xxxiv. (ii. 231) in Latin.

<sup>5</sup> τὸ παρ' Ἡρακλείτῳ λεγόμενον ὡς ὁ ἄναξ [τὸ ἄναρ, Rabelais] οὐδὲ τὸ μαρτυρῶν ἐστι τὸ ἐν Δελφοῖς οὐτε λέγει οὐτε κρύπτει ἀλλὰ σημαίνει (Plut. *de Pyth. Or.* c. 21, 404 E).

nothing was revealed to us, also that by Dreams nothing was hid from us ; only that by them was given us a Sign and Indication of Things to come, either of our own good or bad Fortune, or of the good or bad Fortune of others. The Sacred Writings testify it, profane History assures us of it, setting forth a thousand Cases that have happened in conformity with Dreams, both as regards the Person dreaming and others in like manner.

"The <sup>c</sup>Atlantic People and those who dwell in the Isle of Thasos,<sup>6</sup> one of the Cyclades, are wanting in this Qualification ; for in these Countries none yet ever dreamed. Of this Sort also were <sup>d</sup>Cleon of Daulis, Thrasymedes, and in our time the learned Frenchman Villanovanus,<sup>7</sup> neither of whom ever dreamed.

<sup>c</sup> Herod. iv. 184 ;  
Plin. v. 8, § 8.

<sup>d</sup> Plut. *Defect.*  
*Or.* c. 50, 437 F.

"To-morrow then, at the Hour when the jocund Aurora with her rosy Fingers<sup>8</sup> shall drive away the Darkness of the Night, give yourself up to dream soundly. Meantime, put off from you all human Passions of Love, Hatred, Hope and Fear.

"For, as of old the great Seer <sup>e</sup>Proteus, so long as he was disguised and transformed into Fire, Water, a Tiger, a Dragon and other strange Shapes, was unable to predict future Events—in order to foretell them he must needs be restored to his own natural Form—so <sup>f</sup>Man cannot receive the Inspiration and Art of Prophesying, except at such times as the Part in Him which is most divine—to wit, *vous* or *Mens*—is calm, tranquil, peaceable, not busied or distracted by extraneous Passions and Affections."

<sup>e</sup> Hom. *Od.* iv.  
417 - 424 ; Virg.  
*Georg.* iv. 405-414.

<sup>f</sup> Plato, *Rep.* ix.  
571 D ; ap. Cic.  
*de Div.* i. § 60.

"I am quite content," said Panurge. "But will it be needful for me to eat little or much at Supper to-night ? I ask it not without Reason ; for if I do not sup well and amply, I never sleep anything worth speaking of ; all Night I have nothing but troubled Visions ; my Dreams are as empty and hollow as my Belly was at that time."

"Not to sup at all," answered Pantagruel, "were best for you, considering your healthy Condition and Habit. <sup>g</sup>Amphiaraus, an ancient Prophet, ordered such as by Dreams received his Oracles to eat nothing for that Day, and to drink no Wine three Days beforehand. We will not employ so extreme and rigorous a Diet.

<sup>g</sup> Philostr. *Vit.*  
*Ap.* ii. 37, p. 41.

"I can well believe that a Man, who is filled with Meats and crapulous, may hardly conceive aright of spiritual Things ; nevertheless, I

<sup>6</sup> *Thasians*. This reference has not yet been discovered.

<sup>7</sup> *Villanovanus*, probably Simon Villanovanus (Christie in *Et. Dolet*, p. 29).

M. objects to this because he was a *Belgian* ; but this hardly proves the case. A *learned* Belgian might easily be claimed as a Frenchman by Rabelais.

<sup>8</sup> *ροδοδάκτυλος ἥως*.

am not of Opinion that persons after long and persistent Fasting are likely to enter more profoundly into Contemplation of celestial Matters.

"You may easily remember how Gargantua, my Father, whom I mention with all due Honour,<sup>9</sup> has often told us that the Writings of the fasting Hermits are as flat, meagre and venomous<sup>10</sup> as were their Bodies, when they composed them; and that it is a difficult Matter for the Spirits to be in good Plight and to remain serene, while the Body is in a state of Inanition, seeing that Philosophers and Physicians affirm that the Animal Spirits spring up, are generated and gain Vitality in the arterial Blood, purified and refined to perfection within the <sup>b</sup> *rete mirabile*, which lies under the Ventricles of the Brain.

<sup>b</sup> iii. 4, n. 12.

"He gave us an Example of a Philosopher,<sup>11</sup> who fancying himself to be in Solitude and far from the Crowd, in order the better to employ his theorising, discursive and composing Faculties, was nevertheless all the time environed by the barking of Dogs, the howling of Wolves, the roaring of Lions, the neighing of Horses, the trumpeting (barring<sup>12</sup>) of Elephants, the hissing of Serpents, the braying of Asses, the chirping of Grasshoppers, the cooing of Turtle-doves; that is to say, he was more harassed than if he had been at the Fair of Fontenay or Niort.<sup>13</sup> For Hunger possessed his Body, for the Remedy of which the Stomach barks,<sup>14</sup> the Sight grows dim, the Veins suck for themselves the Substance belonging to the fleshy Members, and draw down this roaming Spirit, when it is neglectful of the Treatment of its Fosterer and natural Host, which is the Body; as when a Hawk upon the Fist, starting to take its Flight in Air, is incontinently drawn lower than before by its Leash.

<sup>i</sup> Hom. *Il.* xix. 155 *seqq.*, esp. 225.

"To this purpose also he did allege unto us the Authority of Homer, the Father of all Philosophy, who said that the <sup>i</sup> Greeks did then, and not till then, put an End to their Tears and Mourning for Patroclus, the great Friend of Achilles, when Hunger declared itself, and their Bellies protested that they would furnish no more Tears, for that in Bodies that were emptied by long Fast there was nothing wherefrom to wail and shed Tears.

"Moderation is in all cases commendable, and herein you will

<sup>9</sup> The Ciceronian *quem honoris causa dico*.

<sup>10</sup> Fr. *de mauvaise salive*; the spittle of a fasting man being looked upon as poisonous. Cf. iv. 63, 64.

<sup>11</sup> *Philosopher*. Is this possibly a description of himself trying to study when a monk in the cloisters, with others round him and perhaps starving him?

<sup>12</sup> *barring*, referring to the Latin *barrus*. Cf. Hor. *Epod.* 12, 1:

Quid tibi vis, mulier, nigris dignissima barris?

<sup>13</sup> *Fontenay le Comte* in Lower Poitou (ii. 5) and *Niort* (iv. 13) were noted for their busy yearly fairs.

<sup>14</sup> "*latrantem stomachum*" (Hor. *S.* ii. 2, 18).

observe it. You will eat at Supper, not <sup>j</sup> Beans, nor <sup>k</sup> Hare or any other Flesh, not <sup>l</sup> Purslane (by some called Polypus), nor <sup>m</sup> Cabbage, nor other Viands which might trouble and obfuscate your Animal Spirits; for as the Mirror cannot represent the Images of the Things set before and exposed to it, if its polished Surface be dimmed by Breath or misty Weather, so the Spirit cannot receive the Forms given by Divination in Dreams, if the Body be disquieted and troubled by the Vapours and Fumes of Meats previously taken, because of the Sympathy which indissolubly subsists betwixt them both.

"You shall eat good Pears, Crustumian<sup>15</sup> and Bergamot, a short-shanked Apple, some Prunes of Tours and some Cherries from my Orchard.<sup>16</sup> Then you will have nothing which should cause you to fear lest your Dreams should afterwards prove doubtful, fallacious or suspected, as some of the Peripatetics have declared them to be in time of Autumn, that is, when Men more copiously feed on Fruits than at any other Season. This is mystically taught us by the ancient Prophets and Poets, when they declare that vain and fallacious Dreams lie hid and concealed under the <sup>n</sup> Leaves fallen to the Earth, because it is in Autumn that the Leaves fall from the Trees; for the natural Heat, which abounds in fresh Fruits and which by its Ebullition easily evaporates in the Animal parts—as we see is the case with Must—hath long before died out and been dissipated.<sup>o</sup> For your Drink you shall have fair Water from my Fountain."<sup>17</sup>

"The Conditions," said Panurge, "are a little hard for me; I consent to them nevertheless, at any and every Cost,<sup>18</sup> stipulating that I breakfast to-morrow betimes, incontinently after my Dreaming-bout. Furthermore, I recommend myself to Homer's two Gates, to Morpheus,<sup>19</sup> to Icelos, to Phantasos and Phobetor. If they succour me at my Need, I will erect unto them an Altar of Delights all composed of the softest Down. If I were in Laconia, within the <sup>p</sup> Temple of Ino that stands between Oetylus and Thalamæ, my Perplexity would be resolved by her, while I was sleeping, with fair and jovial Dreams."

J Plin. xviii. 12, § 30; Cic. *de Div.* i. 30, § 62.  
<sup>k</sup> Plin. xxviii. 19, § 79.  
<sup>l</sup> Put. *Q. Conv.* viii. 10, 1, 734 P.  
<sup>m</sup> Plin. xx. 9, § 35 (91).

<sup>n</sup> Virg. *Æn.* vi. 282-4.

<sup>o</sup> Plut. *Quæst. Conv.* viii. 10, 1, 734 B-735 B.

<sup>p</sup> Paus. iii. 26, § 1.

<sup>15</sup> Crustumis, Syriisque piri.  
 Virg. *G.* ii. 88.

Cf. Plin. xv. 15, § 16.

<sup>16</sup> *my Orchard*, referring probably to Touraine, "the garden of France." Pantagruel may here be referred to Francis I.

<sup>17</sup> *my Fountain*, referring no doubt to Fontainebleau (Belle eau), built and beautified by Francis I. The fountain was

modelled by Benvenuto Cellini. Cf. his *Autobiography*, ii. 21, 22.

<sup>18</sup> Ne m'en chault *coûte et vaille*.  
*Patelin*, l. 215.

<sup>19</sup> *Morpheus* is the god of dreams, the others his companions. *Icelos* and *Phobetor* are two names of the same personage. Cf. *Ov. Met.* xi. 640:

Hunc Icelon superi, mortale Phobetora vulgus  
 Nominat. Est etiam diversæ tertius artis  
 Phantasos.

Then he asked Pantagruel: "Would it not be a good thing if I put beneath my Pillow some Branches of Laurel?"

"There is no Need for it now," answered Pantagruel; "there is Superstition in it, and there is nought but Deceit in what has been written of it by Serapion of Ascalon, Antiphon, Philochorus, Artemon<sup>20</sup> and Fulgentius Planciades.<sup>21</sup>

"I should say the same to you of the left Shoulder of the Crocodile and the Chamaeleon,<sup>22</sup> saving the Honour due to the old Democritus;

"The same of the Stone called by the Bactrians *Eumetrides*;<sup>23</sup>

<sup>19</sup> Plin. xxxvii.  
10, § 60 (167).

"The same of the <sup>1</sup>Horn of Ammon; that is the Name given by the Aethiopians to a precious Stone of the Colour of Gold and the Form of a Ram's Horn like the Horn of Jupiter Ammon, and they affirm that the Dreams of those who wear it are as true and infallible as are the Divine Oracles.

<sup>20</sup> Hom. Od. xix.  
560-567.  
<sup>21</sup> Virg. Aen. vi.  
893-896.

"Possibly it is the same as the Record of <sup>1</sup>Homer and <sup>2</sup>Virgil about the two Gates of Dreams, to which you commended yourself.

"The one is of Ivory, by which are admitted the Dreams that are confused, fallacious and uncertain; just as through Ivory, be it as thin as you please, it is impossible to see anything. Its Density and Opacity hinder the Penetration of the Spirits Visual and the Reception of visible Species of Objects.

"The other is of Horn, by which are admitted the Dreams that are certain, true and infallible; just as through Horn, from its Splendour and Transparency, appear all species of Objects clearly and distinctly."<sup>24</sup>

"You wish to infer," said Friar John, "that the Dreams of horned Cuckolds, such as Panurge will be, by the Help of God and his Wife, are always true and infallible."

<sup>20</sup> Serapion, etc. Greeks who have written on the interpretation of dreams.

<sup>21</sup> Fulgentius Planciades, an Arabic grammarian of the 4th century, who wrote a *Mythologicon*, *de continentia Virgiliana* and *de antiquarum vocum interpretatione*.

<sup>22</sup> "Chamaeleonem peculiari volumine dignum existumatum Democrito . . . sinistrum humerum, quibus monstris conscret, qualiter somnia quae velis et quibus velis mittantur, pudet referre" (Plin. xxviii. 8, § 29 (112), (116).

<sup>23</sup> *Eumetis* (εὐμήτης). "Eumetes (inferior reading, *Eumetres*) in Bactris nascitur silici similis, et capiti supposita visa

nocturna oraculi modo reddit" (Plin. xxxviii. 10, § 58).

<sup>24</sup> "Velamen cum in quiete ad verum usque aciem animae introsipientis admittit, de cornu creditur, cujus ista natura est ut tenuatum visui pervium sit, cum autem a vero hebetat ac repellit obtutum, ebrius putatur, cujus corpus ita densatum est ut ad quamvis extremitatem tenuitatis erasum nullo visu ad ulteriora tendente penetretur" (Macrob. *Somn. Sc.* i. 3, § 20). Cf. Shakesp. *a Hen. IV.* i. 2, 52: "Well, he may sleep in security; for he hath the horn of abundance, and the lightness of his wife shines through it; and yet he cannot see though he have his own lanthorn to guide him."

## CHAPTER XIV

### *The Dream of Panurge and the Interpretation thereof*

AT seven o'clock of the following Morning Panurge presented himself before Pantagruel, there being in the Chamber Epistemon, Friar John of the Trencherites, Ponocrates, Eudemon, Carpalim and others; to whom, at the Entry of Panurge, Pantagruel said: "Lo here cometh our Dreamer."

<sup>a</sup> Gen. xxxvii. 19.

"That Speech," quoth Epistemon, "in ancient Times cost much, and was dearly sold to the Children of Jacob."

Then said Panurge: "I have sped rarely with Will Noddy-cap the Dreamer.<sup>1</sup>

"Dreamed I have, and that right lustily, but I understand not a Scrap of it, except that in my Visions I had with me a young, gallant and perfectly lovely Woman, who kindly treated and entertained me caressingly like a cockered Minion.

"Never was Man more pleased or more delighted; she flattered me, tickled me, groped me, stroked me, kissed me, cuddled me, and jestingly made for me two pretty little Horns above my Forehead. I pointed out to her, in Disport, that she ought to place them below my Eyes, for me to see better what I wished to butt at with them, so that

<sup>b</sup> Momus could not find in her anything imperfect and deserving Correction, as he did with the Position of the Horns of an Ox. The Baggage, notwithstanding my Remonstrance, did fix them still deeper in, and in this did me no Hurt whatever, which is a matter for Wonder.

<sup>b</sup> Aristotle, *de part. an.* iii. 2, 7; Lucian, *Nigr.* c. 32.

"A little after methought I was transformed, I know not how, into a Tambourine and she into a Madge-howlet.

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<sup>1</sup> Fr. *Guillot le Songeur* frequently occurs in ballads, etc. It is suggested by M. Le Roux de Lincy in his *Proverbes Français* (ii. p. 41) that it should be Guillan instead of Guillot, and be referred to a story in *Amadis*, bk. i., where a knight-errant named *Guillaume le Pensif* is surprised in a reverie and thrown down by one of his adversaries.

"At this point my Sleep was broken off, and I woke up with a Start, quite vexed, perplexed and very wroth.

"There is a fine Dish of Dreams for you ; make good Cheer thereon, and expound them to the best of your Understanding.

"Come, Carpalim, let us to Breakfast."

"I understand," said Pantagruel, "if I have any Judgment in the Art of Divination by Dreams, that your Wife will not really and in outward Appearance plant Horns in your Forehead, as the Satyrs wear them, but she will not preserve her conjugal Faith and Loyalty, but will abandon herself to other Men and will make you a Cuckold ; this Point is clearly set forth by Artemidorus,<sup>3</sup> as I explain it.

"Also in your Case there will be no actual Metamorphosis into a Tambourine, but you will be beaten by her like a Tambourine at a Wedding ; nor will she be really changed into a Madge-howlet, but she will steal from you, as is the Nature of that Bird.

"And so you see your Dreams conform to the Virgilian Lots :

You will be cuckolded,

You will be beaten,

You will be robbed."

Then cried out Friar John and said : "By Heaven, he speaks the Truth, thou shalt be a Cuckold, an honest one, I warrant thee ; thou wilt have fine Horns. Ha, ha, ha, our Master *de Cornibus*,<sup>3</sup> God save you. Preach us but two Words of a Sermon, and I will gather Alms among the Parishioners."

"On the Contrary," said Panurge, "my Dream presages that in my Marriage I shall have Plenty<sup>4</sup> of all Goods, with the Horn of Abundance.<sup>5</sup>

"You assert that they will be like Satyrs' Horns. *Amen, amen, fiat ; fiat ad differentiam Papae*.<sup>6</sup> So then I shall have my Lance always in Rest and indefatigable, as the Satyrs do, a thing which all desire, but few obtain from the Heavens. Hence it follows that I shall never be a Cuckold. For the Lack of this is *causa sine qua non*, the one only Cause for making Husbands Cuckolds.

<sup>3</sup> *Artemidorus* (cf. ii. 18, n. 10). The passage here referred to must be ii. 12, p. 96, which is relegated to a footnote as spurious by Hercher, the latest editor. It contains the words *ἡ γυνὴ πορεύσεται καὶ τὸ λεγόμενον κέρατα ποιήσει*.

<sup>4</sup> *Pierre Cornu*, a Franciscan preacher, † 1555. H. Etienne, *Apol. pour Hérode*. c. 39 (ii. 345).

<sup>4</sup> Fr. *plaisé*, plentie, store, abundance (Cotgrave).

<sup>5</sup> The horn of the goat Amalthea which suckled Jupiter.

<sup>6</sup> Panurge uses the word *fiat*, the Pope's word for giving assent, and then burlesques it in macaronic style by using the impossible word *fiatur*.

"What is it that makes Rogues to beg? 'Tis because they have not at Home wherewith to fill their Pokes.

"What is it that makes Wolves leave the Woods? Want of Meat."

"What is it that makes Women Strumpets? You understand me well enough.

"And herein I appeal to the Clerics, Presidents of Courts, Counselors, Advocates, Attorneys, and other Glossers and Commentators of the venerable Rubric *De frigidis et maleficiatis*.<sup>7</sup>

"Pardon me if I shew Warmth,<sup>8</sup> but you seem to me evidently in Error in interpreting Horns as Cuckoldry.

"Diana wears them on her Head in form of a fair Crescent; is she a Cuckold for that? How the Devil could she be, she who was never married? Speak correctly, I pray you, for fear she should make you Horns on the Pattern of those she made for Actaeon.

"The good Bacchus wears Horns, likewise Pan, Jupiter Ammon and scores of others. Are they Cuckolds?

"Can Juno then be a Whore? For that would follow by the Figure called *Metalepsis*; just as calling a Child, in the Presence of its Father and Mother, a Foundling or a Bastard, is the same thing as tacitly and underboard calling the Father Cuckold and his Wife a Punk.

"Pray, let us mend our Speech. The Horns that my Wife made for me are Horns of Abundance and Plenty of all Goods. I stake my Word on it. For the rest, I shall be as jolly as a Tambourine at a Wedding, always resounding, always rolling, always buzzing and cracking my Jokes. Believe me, 'tis the Fortune of my Destiny. My Wife will be neat and dainty as a pretty little Chough:

Whoso doth not believe what I tell,  
May he go to the Gibbet, the Gibbet of Hell!  
Noel, Noel, Noel, Noel."

"I note," said Pantagruel, "the last Point that you mentioned, and compare it with the first. At the Beginning you were quite steeped in the Delights of your Dream; but at the End you woke up with a Start vexed, perplexed and very wroth."

"No doubt," said Panurge; "for I had not dined."

"All will go to ruin; I foresee it. Know for certain, that every Sleep that finishes with a Start, and leaves the person vexed and wroth, either signifieth Evil or portendeth Evil.

<sup>7</sup> Necessité faict gens mesprendre,  
Et faim saillir les loups des boys.  
Villon, *Grand Test*. xxi.

<sup>8</sup> The title of Book iv. Tit. 15 of the  
Decretals (i. 42, n. 4).

<sup>9</sup> Fr. *si je m'esprends*, not = *si je me méprends*, as Duchat would take it (M.)

"*Signifieth Evil*; that is to say, a Disease that is rankling, malignant, pestilent, concealed and latent within the Centre of the Body, and which by Sleep, which always strengthens the Powers of Concoction (according to the Theorems of Medicine), would begin to declare itself and move towards the Surface. At this sad Stirring the Sleeper's Repose would be disturbed, and the first Sensitive Faculty promoted to sympathise and provide some Remedy, as when one speaks in common Proverb of irritating Hornets,<sup>10</sup> stirring Camarina,<sup>11</sup> waking the sleeping Cat.<sup>12</sup>

"*Portendeth Evil*; by this I mean, as regards the Action of the Soul in Matter of Divination in Dreams, that she gives us to understand that some Misfortune is destined and in preparation, which will shew itself shortly in its Operation.

"An Example may be found in the Dream and terrible Awakening of Hecuba; in the Dream of Eurydice, Wife of Orpheus;<sup>13</sup> the which finished, Ennius declares they at once woke up with a Start and in a Fright. Accordingly Hecuba saw her Husband Priam and her Children slain, and her Country destroyed; Eurydice soon after perished miserably;

\* Virg. *Aen.* ii. 270-295, 302.

<sup>d</sup> Virg. *Aen.* iii. 147-175, 192 seqq.

\* Virg. *Aen.* vii. 458 seqq.

"In the Case of Aeneas, who dreamed that he was speaking to <sup>c</sup>the dead Hector, and suddenly woke up with a Start. It was on that very Night that Troy was sacked and burned. Another time he dreamed that he saw his <sup>d</sup>familiar Gods and Penates and awoke in a ghastly Terror, and the following Day encountered a horrible Storm by Sea;

"In the Case of <sup>e</sup>Turnus, who, being incited by the fantastic Vision of the infernal Fury to commence War against Aeneas, woke up with a Start quite wroth, and later, after a long Series of Disasters, was slain by the said Aeneas. And there are thousands of other Instances.

"And when I tell you about Aeneas, note that Fabius Pictor<sup>14</sup> remarks that nothing was ever done or undertaken by him, nothing

<sup>10</sup> "Irritabis crabrones" (Plaut. *Amph.* ii. 2, 75).

<sup>11</sup> *stir Camarina*. Cf. ii. 33, n. 6. Is this possibly a sly allusion to the confiscation of Camerino by Paul III. in 1538? He gave it to his nephew Ottavio Farnese, but had to restore it in 1546. (Ranke's *Popes*, i. 251, Eng. tr.)

<sup>12</sup> Sans réveiller le chat qui dort.

Ch. d'Orléans, *Rondeau* 19.

<sup>13</sup> These accounts are both taken from

Cic. *de Div.* i. §§ 41, 42—Eurydice, from a quotation from the *Annales* of Ennius; Hecuba, from a translation by Cicero of some Greek tragedian.

<sup>14</sup> "Hisque adjungatur Aeneae somnium, quod in Numerii Fabii Pictoris Graecis annalibus ejusmodi est, ut omnia quae ab Aenea gesta sunt quaeque illi acciderunt ea fuerint quae ei secundum quietem visa sunt" (Cic. *de Div.* i. 21, § 43).

ever happened to him, which he had not previously known of and foreseen in Divination by Dreams.

"To these Examples Reason is not wanting; for if Sleep and Repose are a Gift and special Favour of the Gods, as Philosophers maintain and the Poet attests, when he says:

'Twas then the Hour that Sleep, the Gift of Heaven,  
Steals gracious down to mortal Men o'erdriven,

† Virg. *Æn.* ii.  
268.

such a Gift cannot finish in Wrath and Indignation, without some great Misfortune being portended. Otherwise Answers would be no Answers, a Gift no Gift, not coming from the Gods our Friends, but from the Devils our Enemies, according to the common Proverb: *ἔχθρῶν ἄδωρα δῶρα.*

‡ Soph. *Aj.* 665.

"Suppose the Master of a House sitting at a sumptuous Table, with Appetite sharp set, should be seen at the Beginning of his Repast to rise with a Start all in Terror, any one who knew not the Cause might well be astonished. But why was it? He had heard his Servants cry 'Fire,' his Serving-maids cry 'Stop Thief,' or his Children cry 'Murder.' It was high Time for him to leave his Banqueting and run to the Spot to bring Help and restore Order.

"Indeed I remember that the Cabalists<sup>15</sup> and Massorets, Interpreters of the Sacred Writings, expounding by what Means one could know and discern the Truth of Angelical Apparitions—for oftentimes the <sup>h</sup> Angel of Satan is transformed into an Angel of Light—say that the Difference of these two is in this, that the benign and comforting Angel, on appearing to a Man, at first terrifies him and in the End consoles him, and leaves him content and well pleased; whereas the malignant and misleading Angel at the first cheereth the Man, but at last leaves him perturbed, angry and perplexed."

§ 2 Cor. xi. 14.

<sup>15</sup> This is taken from Guillaume Cretin, who is gibingly called a Cabalist on account of the forced puns, etc., which are a great feature in his poetry. The passage runs thus (p. 114):

Si me pensay, pour remede y trouver  
Et amplement ceste chose esprouver,  
Que vision venant de part mauvaïse

Au commencer donne semblance de ayse,  
Et au partir tristes et desolez  
Rend ceulx qu'avoit à l'entrer consolez;  
Mais au contraire et tout à l'opposite  
Faict le bon ange envers ceulx que visite;  
Car au venir il leur donne terreur,  
Et au départ les gecte hors d'erreur  
Si qu'en la fin jamais aulcun ne laisse  
Qu'il n'aye au cuer confort, joye et lyesse.  
*L'Apparition du Mareschal sans reproche.*

## CHAPTER XV

### *The Excuse of Panurge and the Exposition of the Monastic Cabala in the Matter of Salt Beef*

\* Plut. Cat.  
Maj. c. 8.

"THE Lord keep from Harm the Man who sees well but hears nought," quoth Panurge. "I see you well enough, but I hear you not at all, nor know what you say. The <sup>a</sup> Belly an-hungered hath no Ears. I swear, I am raving from downright Rage of Hunger. I have drudged through a Labour<sup>1</sup> too extraordinary. It will need a Man wilier than Master Mouche<sup>2</sup> to make me go on a Dreaming-chase again this Year.

"Fie! not to sup at all, Devil take it! Pox on't! Come, Friar John, to Breakfast. When I have well and roundly<sup>3</sup> breakfasted, and my Stomach is well and roundly filled with its Hay and Corn, then at a pinch and in a case of Necessity I can make shift to get along without Dinner. But not to sup! Pox on't! 'Tis an Error, 'tis a Scandal in Nature.

"Nature made the Day for Exercise, to work in and for every one to occupy himself in his Business; and for us more fitly to do it, she furnishes us with a Candle, to wit, the bright and cheerful Light of the Sun. In the Evening she begins to take it away from us, and as good as says to us: 'Children, you are good Folk. You have done enough Work. The Night cometh; it is fitting that you cease from Toil and refresh yourselves by good Bread, good Wine, good Victuals, and then make merry a little, and lie down and rest yourselves, so as to be fresh and nimble for your Work as before.'

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<sup>1</sup> Fr. *j'ai fait corvée*.

<sup>2</sup> There is probably an allusion here to Antoine de Mouchi, doctor at the Sorbonne, and inquisitor under the reign of Francis I.; but *maître Mouche* is the personification of trickery. Cf. ii. 16.

Il jouera mieulx que maistre Mouche  
Qui me prendra en desarroy!  
Coquillard, *Monologues des Perruques*, ii. p. 290.

<sup>3</sup> *When I have well and roundly*, etc.  
A long passage from here to the word *Cerberus* on the next page is an addition of the second edition (F), not contained in W.

"This is the Way the Falconers do ; when they have fed their Hawks, they do not let them fly on a full Gorge, but suffer them to digest<sup>4</sup> on their Perch.

"This was well understood by the good Pope who first instituted Fasts. He ordered that the Fast should be kept till the Hour of Nones ;<sup>5</sup> the Rest of the Day we were made free to feed. In times long ago there were few who dined as you would say the Monks and Canons did ; indeed they have no other Occupation. Every Day is a Festival to them, and they diligently observe the Proverb of the Cloister : *De Missa ad mensam*, and, waiting only for the Coming of the Abbot, they made no Delay to get to work at Table, and there, gormandising, the Monks wait for the Abbot,<sup>6</sup> as long as he likes ; not otherwise, and on no other Condition. But everybody supped, except some dreaming Dotards ; whence the Supper is called *wena*, as being *κοινή*, common to all.

"Thou knowest it well, Friar John. Let us go, my Friend ; by all the Devils, let us go. My Stomach is barking like a Dog with the Rage of Hunger. Let us throw a Store of Sops into his Throat to appease him, as the<sup>b</sup> Sibyl did to Cerberus. Thou lovest the Soup of Prime ; more to my Taste is the Soup of the Greyhound,<sup>7</sup> accompanied by a good Slice of the Labourer salted in the Nine-lessons fashion."

"I understand thee," answered Friar John. "This Metaphor is taken from the Stock-pot of the Cloister ; the Labourer is the Ox that labours or hath laboured ; in the Nine-lesson fashion means boiled to perfection.

"For the good Fathers of Religion, by a certain cabalistic Institution of the Ancients, not written, but passed from Hand to Hand, in rising for Matins, in my time used to go through certain notable Preambles before entering into the church. They . . . spit in the Spittries, coughed melodiously in the Cougheries, dreamed in the Dreameries, so that they might bring nothing unclean into the Divine Service. These things over, they used to convey themselves with Devotion to the holy Chapel, for so, in their canting Language, was

<sup>4</sup> Fr. *enduire*, a term of falconry.

<sup>5</sup> *Nones*, i.e. the ninth hour after sunrise at the equinox (=about 3 o'clock).

<sup>6</sup> *the Monks*, etc., in allusion to the proverb "Attendre comme les Moines attendent l'Abbé" (i.e. they sit down as the bell rings whether the Abbot is there or not). Here they wait, but gormandise while waiting.

<sup>7</sup> *Soupe de leurier*. Brewesse made of coarse brown bread moistened with the last and worst fat of the beefe pot (Cotgrave). M. suggests that, as *v* and *w* were interchanged, *leurier* = *laurier* (not = *leurier*) should be read, and that the soup in question should be a good milk soup with some bay leaves put in. This certainly yields a better sense.

<sup>b</sup> *Virg. Aen. vi*  
417-423.

styled the Convent Kitchen, and bestir themselves with Devotion that from that time the Beef should be put on the Fire for the Breakfast of the religious Men, Brothers of Our Lord ; they themselves often kindled the Fire beneath the Pot.

"So it is that when Matins had nine Lessons, they rose the earlier. And consequently they also went on increasing in Appetite and Thirst, as they barked over their Parchment, more than when their Matins were hemmed over with one or three Lessons only.

"The earlier they rose, by the said Cabala, the sooner the Beef was put on the Fire ;

The more it was on, the more it was stewed ;  
The more it was stewed, the softer the Food,

the less it wore their Teeth, the more it delighted their Palate, the less it loaded their Stomach, and the more it nourished the good Religious Men, which is the sole End and first Intention of the Founders, bearing in mind that they in no wise eat to live ;<sup>c</sup> they live to eat, and in this World have nothing but their <sup>d</sup> Life. Let us go, Panurge."

<sup>a</sup> Cf. Diogenes Laert. ii. 5, § 16 (of Socrates).  
<sup>d</sup> iii. 23, v. 28 b.

"Now have I understood thee," said Panurge, "my plush Cod, my claustral and caballic<sup>8</sup> Cod. I give up my Share in the Profits. The Principal, the Interest and the Charges I forego ; and content myself only with the Costs, since thou hast so eloquently discussed this special Chapter on the Cabal culinary and monastic. Come along, Carpalim. Come along, Friar John, my Crony. Good-morrow to you all, my very good Lords. I have dreamed enough to drink. Let us go."

Panurge had not finished speaking, when Epistemon cried out with a loud Voice :

"How ordinary and common it is among Men to understand, foresee, discern and predict another's Misfortune ; but oh ! how rare it is to predict, discern, foresee and understand one's own Ill luck ! How cleverly Aesop represented this in his Apologues,<sup>9</sup> when he said that every Man born in this World carries a Wallet on his Neck, in the Pocket of which hanging before him are the Faults and Mishaps of others, always exposed to his View and Knowledge ; but in the Pocket hanging behind are his own Faults and Misfortunes, which are never seen or understood, save of those on whom the Heavens look with benevolent Aspect."

<sup>8</sup> Fr. *caballique*. A play of words is intended on *cabale* (the Jewish cabala or hidden science), *cabal* (money borrowed from another on condition of sharing the profits with him), and *caballine*, belonging to a horse.

<sup>9</sup> This well-known apologue is told

in Babrius 66 and Phaedrus iv. 10, alluded to in Horace, *Sat.* ii. 3, 299, Persius iv. 24 :

Sed praecedenti spectatur mantica tergo.  
Put most tersely perhaps by Catullus (xxii. 20):

Suus cuique attributus est error :  
Sed non videmus manticae quod in tergo est.

## CHAPTER XVI

### *How Pantagruel adviseth Panurge to consult with a Sibyl of Panzoust*

A SHORT time afterwards Pantagruel sent for Panurge and said to him :  
"The Love that I bear you, which has grown deeper by long continuance of Time, prompts me to think of your Welfare and Advantage. Now listen to my Notion. I have been told that at Panzoust<sup>1</sup> near Croulay dwelleth a very famous Sibyl, who predicteth things to come ; take Epistemon in your Company, convey yourself to her Presence and hear what she will say to you."

"But perhaps," said Epistemon, "she is a <sup>a</sup> Canidia, a <sup>a</sup> Sagana, a <sup>b</sup> Pythoness and <sup>c</sup> Sorceress. What makes me think so is that the Place is in evil Report on the score that it abounds in Witches more than ever did Thessaly. I will not go there if I can help it. The thing is illicit and forbidden in the <sup>d</sup> Law of Moses."

"We are in no respect Jews," said Pantagruel, "and the Fact that she is a Witch is neither alleged nor confessed. Let us put off till you Return the Sifting and Winnowing of these Matters.

"How do we know that she is not an eleventh Sibyl,<sup>2</sup> a second <sup>e</sup> Cassandra ? and even though she be no Sibyl nor deserveth the Name of Sibyl, what Hurt do you incur in conferring with her concerning your Perplexity, especially bearing in mind that she is in Estimation, as knowing more and understanding more than is usual with her Country

<sup>a</sup> Hor. Sat. i.  
<sup>b</sup> Act. Apost.  
xvi. 16.  
<sup>c</sup> 1 Sam. xxviii.  
7.

<sup>d</sup> Exod. xxi. 18 ;  
Levit. xix. 20.

<sup>e</sup> Virg. Aen. ii  
246.

<sup>1</sup> *Panzoust*, seven miles east of Chiron, 2½ miles from the Isle Bouchard. Cf. i. 47. There is a tradition that there was an old hag there who was looked upon as a witch.

<sup>2</sup> The ten Sibyls were the Babylonian,  
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the Libyan, the Delphian, the Cimmerian, the Erythraean, the Samian, the Cumæan, the Hellespontian, the Phrygian, and the Tiburtine. Cf. Pausan. x. 12 ; Lactant. i. 6. The word Sibyl has been derived from *Διὸς βουλῆς*.

or her Sex? What Harm is there in gaining Knowledge every day, in learning every day, were it

From a Sot, from a Pot,  
From a Fool or a Stool,  
From a Mitten or e'en an old Slipper?<sup>3</sup>

<sup>†</sup> Lucian, *Rhet.*  
*Doct.* c. 5.

"You remember that <sup>†</sup>Alexander the Great, after gaining a Victory over King Darius at Arbela, at one time, in the presence of his Satraps, refused Audience to a poor Companion, and afterwards repented a thousand times over. He was in Persia, victorious, but so far distant from Macedonia, his hereditary Kingdom, that he became mighty sad through not being able to discover any Means to learn any Tidings of it, both by reason of the enormous Distance of the Places as well as the Interposition of broad Rivers, the Hindrances caused by Deserts, and the Barriers thrown in his way by Mountains. While he was in this Quandary and troublous Thought, which was not small—for it would have been possible to occupy his Country and Kingdom, and there to set up a new King and a new Settlement, long before he had Warning so as to prevent it—there presented himself before him a Man of Sidon, a Merchant of Experience and good Sense, but otherwise poor enough and of mean Appearance, who proclaimed and affirmed to him that he had invented a Way and a Means by which his Country could be informed of his Victories in India and he of the state of Macedonia and Egypt in less than five Days. He looked upon the Promise as so unnatural and impossible that he would not in any way listen to him or grant him an Audience.

"What would it have cost him to give Ear and Attention to what the Man had invented? What Hurt, what Damage would he have incurred in learning what was the Means, what was the Way, that the Man wished to point out to him?

"Nature seems to me not without Reason to have framed for us our Ears open, placing over them neither Gate nor Enclosure of any kind, as she has done to the Eyes, Tongue and other Outlets of the Body. The Cause I believe to be to the end that every Day and every Night we may continually hear, and by hearing perpetually learn; for this Sense is above all others apt for Instruction. And it may be that this  
<sup>‡</sup> Tobit v. 4. Man was an Angel, that is, a Messenger sent of God, as was <sup>§</sup> Raphael to Tobias. Too hastily did he despise him; too long afterwards did he repent of it."

"You speak well," answered Epistemon; "but you will never make

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<sup>3</sup> Sterne has helped himself from this. *Trist. Shandy*, iii. 20.

me believe that it is a Matter very profitable to take Counsel and Advice of a Woman, and of such a Woman and in such a Country."

"For my Part," said Panurge, "I find myself very well inclined to the Counsel of Women and especially of Old Women. By their Advice I always have a Stool or two more than usual. My Friend, they be our true Pointer Dogs, true Rubrics<sup>4</sup> of the Law; and very properly do those speak of them who style them Sage Women. My Custom and Style is to call them Presage Women. Sage they are, for dexterously do they take Cognisance of things; but I name them Presage, for they foresee with Divination and foretell with Certainty all things that are to come. Sometimes I call them not *Maunettes*,<sup>5</sup> but *Monettes*, as the Romans entitled Juno; for from them always come to us Admonitions that are salutary and profitable. On this point ask <sup>h</sup>Pythagoras, Socrates,<sup>6</sup> <sup>i</sup>Empedocles and our Master Ortuinus.<sup>7</sup>

<sup>h</sup> Diog. Laert. viii. 1, § 41.  
<sup>i</sup> Diog. Laert. viii. 2, § 69.

"Moreover, I praise to the highest Heavens the ancient Institution of the Germans, who valued after the Shekel of the <sup>j</sup>Sanctuary, and with all their Heart revered the Counsel of Old Women; by their Advice and Answers they had Prosperity and Success, as they had prudently received them; witness the old Aurinia and the good Mother Velleda, in the time of <sup>k</sup>Vespasian.

<sup>j</sup> Exod. xxx. 13.  
*Pant. Prog.* n. 5.

"Be assured that old Age in a Woman is always fruitful in Qualities that are sublime<sup>8</sup>—I meant to say Sibylline. Let us go by the Help, let us go with the Power of God; let us go. Farewell, Friar John; I commend unto thee my Cod-piece."

<sup>k</sup> Tac. *Germ.* c. 8.

"Good," said Epistemon, "I will follow you, protesting that if I have Warning that she employs Charm or Enchantment in her Responses, I will leave you at her Door, and that by me you shall be no further accompanied."

<sup>4</sup> *Rubrics*, in allusion to the red letters which were used as initial letters in the title of Laws in the Digest.

<sup>5</sup> A pun on *Maunettes* (*mal nettes*, dirty) and *Moneta* (*mones*), under which title Juno had a temple at Rome on the Capitoline which served as the mint. *Cic. de Div.* i. 45, § 101.

<sup>6</sup> *Socrates*. The allusion no doubt is to the profession Socrates makes in Plato's *Theaetetus* of playing the part of

midwife (*sage femme*) to the pregnant minds of men as his mother did to women.

<sup>7</sup> Magister Ortuinus Gratius (Hardouin de Gratz, the Cologne professor) is the person to whom the *Epistolae Obscurorum Virorum* are addressed. Cf. ii. 7, n. 14. The allusion is probably to some scandal addressed to Ortuinus, perhaps that in letter i. 40.

<sup>8</sup> *sublime*. Fr. *soubeline*, with the pun on Sibylline.

## CHAPTER XVII

### *How Panurge spoke to the Sibyl of Panzoust*

THEIR Journey was one of three Days. On the third Day, on the Brow of a Mountain, under a large and wide-spreading Chestnut-tree, there was shewn them the House of the Vaticinatress. Without Difficulty they entered into the straw-thatched Cottage, ill-built, ill-furnished and all besmoked.

"Never mind," said Epistemon; "Heraclitus, a great Scotist<sup>1</sup> and darksome Philosopher, was in no wise astonished when entering into a like House; setting forth to his Followers and Disciples that the Gods resided there,<sup>2</sup> as well as in Palaces full of Delights; and I believe that such was the Cottage of the very renowned <sup>a</sup>Hecale, when she made a Feast therein to the youthful Theseus;

<sup>a</sup> Plut. *Theseus*, c. 14.

<sup>b</sup> Ov. *Fast.* v.

493-536.

<sup>c</sup> Serv. ad *Æn.* i. 535.

"Such also was that of <sup>b</sup>Hireus or <sup>c</sup>Oenopion, in which Jupiter, Neptune and Mercury together did not disdain to enter, take a Repast, and lodge, and in which for their Scot they graciously<sup>3</sup> forged Orion.

At the Corner of the Chimney-place they found the old Woman; upon this Epistemon cried:

"She is indeed a true Sibyl and a true Portrait lively represented by the <sup>d</sup>γρηὶ κάμνοι of Homer."

<sup>d</sup> Od. xviii. 27.

The old Hag was ill in Plight, ill-clad, ill-fed, toothless, blear-eyed, crook-backed, rheumy and decrepit; she was making a Broth of green Cabbage with a Rind of yellow Bacon and an old crooked Bone<sup>4</sup> to flavour it.

<sup>1</sup> *Scotist*. Heraclitus' name *σκραειτός* is recorded by Cic. *de Fin.* ii. 5, § 15. There is also a reference intended to Duns Scotus.

the story recorded by Aristotle *de part. an.* i. 5.

<sup>3</sup> Fr. *officialement*. Cf. i. 9, n. 10.

<sup>4</sup> "Introite nam et hic Dei sunt" is the current Latin form of the saying in

Fr. *savorados*, a beef-bone, with the marrow of which poor people made their broth savoury.

"Green and blue!"<sup>5</sup> said Epistemon, "we have missed our Point. We shall get no Answer from her, for we have not the golden Bough."

\* Virg. *Aen.* vi.  
136, 406.

Panurge answered: "I have provided for it. I have it here in my Pouch in the Shape of a gold Rod (Ring)<sup>6</sup> accompanied by some fair and jolly Caroluses."<sup>7</sup>

These Words said, Panurge saluted her profoundly; and then presented her with six smoked Neats'-tongues, a great Butter-pot full of Coscotons,<sup>8</sup> a Tankard furnished with Beverage, and a Ram's-cod full of Caroluses new minted;

Lastly, with a profound Reverence he put on her medical Finger<sup>9</sup> a very fine gold Ring, in which was a Toad-stone of Beusse<sup>10</sup> magnificently set. He then in a few Words set forth to her the Motive of his Coming, begging her courteously to tell him her Advice and bring him good Fortune in his Marriage Enterprise.

The old Trot remained some time in Silence, pensive and grinning like a Dog; then she sat her down on the Bottom of a Bushel, took in her Hands three old Spindles, turned and twirled them between her Fingers in several Manners; then tried their Points; retained in her Hand the sharpest of them and threw the other two under a Millet-mortar.

After that she took her Reels<sup>11</sup> and turned them nine times; at the ninth Turn, without touching them any more, she attentively considered the Movement of the Reels and waited till they were perfectly still.

Then I saw that she did off one of her wooden Pattens (we call them Sabots), put her Apron over her Head, as the Priests put on their Amice when they are going to sing Mass; then with an ancient Scarf streaked and pied, tied it under her Throat.

Thus muffled up, she took a deep Draught from the Tankard, took

<sup>5</sup> *verd et bleu*, a corruption of *Vertu bleu*, i.e. *Vertus Dieu* (iv. 49).

<sup>6</sup> *verge* is used in the sense of rod (Lat. *virga*) or ring, which sense the French word bears.

<sup>7</sup> *Caroluses*. Pieces of Charles VIII.'s reign. i. 45, n. 10.

<sup>8</sup> Fr. *Coscotons*. Cf. i. 37, n. 9.

<sup>9</sup> *digitus medicinalis*, the fourth or ring finger, next the little finger. From this, according to Macrobius, vii. 13, § 8, there is a nerve running to the heart.

<sup>10</sup> *Toad-stone*, as given to an ugly old woman. Cf. iv. 16. These stones are only petrified sea-urchins, of pyramidal shape, of agate character, bearing a polish. Regis suggests that they were found at Beusse in Chinonais, in the *débris* of the mountain torrent there. The origin of its name is found in the well-known passage in *As You Like It*, ii. 1, 12-14.

<sup>11</sup> *Reel* = *rhombi rota*, the magical apparatus mentioned in Propertius, iv. 6, 26. Cf. Hor. *Epod.* 17, 7:

*Citumque retro solve, solve turbinem.*

three Caroluses from the Ram's-cod, put them in three Walnut-shells and placed them on the Bottom of a Feather-pot; made three Sweepings of the Broom round the Chimney-place, and threw on the Fire half a Fagot of Heather and a Branch of dry Laurel. She watched them burning in Silence, and noticed that in burning they made no Crackling or Noise of any kind.

Hereupon she set up a most hideous Cry, muttering between her Teeth some barbarous Words of a strange Termination, insomuch that Panurge said to Epistemon:

"By the Powers, I tremble and shake; I believe I am bewitched; she doth not talk Christian. Look how she seemeth to be four Spans higher than she was when she hooded herself with her Apron.

"What meaneth this Wagging of her Chaps?

"What is intended by this Shrugging of her Shoulders?

"To what end doth she quaver with her Lips, like an Ape shelling Shrimps?

"My Ears tingle; I fancy I hear Proserpine blustering; the Devils will soon break loose on the Spot. O the ugly Beasts! Let us fly.

"By the old Serpent, I am like to die of Fear; I love not these Devils. They trouble me and are unpleasant. Let us fly.

"Farewell, old Lady; Grammercy for your Kindness. I will not marry; no. I renounce it from this Moment, as aforesaid."

With this he tried to scamper out of the Chamber, but the old Crone got before him, still holding the Spindle; then she went out into a Back-yard near her House, where there was an old Sycamore. She shook it three times, and on eight Leaves that fell therefrom she summarily with her Spindle wrote some short Lines, then threw them to the Wind and said to them:

"Go, seek them if you will; find them if you can; the fatal Destiny of your Marriage is written thereon."

No sooner had she said this than she withdrew into her Den, and on the Step of the Door she tucked up her Gown, Skirt and Smock up to her Arm-pits and shewed them her Breech.

Panurge perceived it and said to Epistemon: "By the holy wooden Ox, there is the Sibyl's Hole."<sup>12</sup>

Suddenly she barred the Door after her; and was no more seen.

They ran after the Leaves and gathered them up, but not without great Labour; for the Wind had scattered them among the Bushes of

<sup>1</sup> Cf. Virg. *Aen.*  
iii. 443-453, vi.  
74-76.

<sup>12</sup> horrendaeque procul secreta Sibyllae  
Antrum immane petit.

Virg. *Aen.* vi. 10.

the Valley. When they had arranged them one after the other, they found this Sentence in Rhymes :

Of Fame thou'rt shelled ;  
Even so, so :  
And she with Child,  
Of thee : no.

Thy good End  
Suck she shall,  
And flay thee, Friend,  
But not all.

## CHAPTER XVIII

### *How Pantagruel and Panurge diversely expound the Verses of the Sibyl of Panzoust*

WHEN they had gathered up the Leaves, Epistemon and Panurge returned to Pantagruel's Court, partly glad and partly vexed ; glad for their Return, and vexed on account of the Toilsomeness of the Way, which they found rugged, stony and badly laid.

They made an ample Report to Pantagruel of their Journey and of the Condition of the Sibyl. Lastly, they presented to him the Leaves of the Sycamore, and shewed him the Writing in its short Lines.

Pantagruel having read each and all of them, said to Panurge with a Sigh :

"You are rarely sped. The Prophecy of the Sibyl clearly sets forth what had already been pointed out by the Virgilian Lots as well as by your own Dreams.

"It declareth that you will be disgraced by your Wife, that she will make you a Cuckold, abandoning herself to others, becoming with Child by others ;

"That she will rob you in some good Part of your Belongings ;

"And that she will beat you, flaying and mangling some Part of your Body."

"You understand as much," answered Panurge, "in the Exposition of these recent Prophecies as a Sow does of Spices. Be not offended, Sir, that I so speak, for I find myself a little put out. It is quite the Contrary that is true ; pray take my Words in good Part.

"The old Woman said : *My Wife will shell me of Reputation*. That is, just as the Bean is not seen unless it be shelled, so my Virtue and Perfection would never be renowned unless I were married. How many times have I heard you say that the Magistracy and Office dis-

covers the Man,<sup>1</sup> and shews forth and brings to View what he had in his Paunch?<sup>2</sup> That is to say, that it is not known for certain what manner of Man he is, and what he is worth, till he is called to the Management of Affairs. Before this, that is, when the Man is in private Life, it cannot be known for certain what he is, any more than we can tell of a Bean in its Pod.

"So much for the first Article. Otherwise, would you maintain that the Honour and good Name of a man depended on the Whim of a Whore?

"The second Article says: *My Wife shall be with Child*—here see the prime Felicity of Marriage—but *not of me*. Copsbody, I do well believe it; it will be of a fine little Infant. I do love it already right heartily, and am already quite besotted on it. It shall be my darling little Bedell.<sup>3</sup> No Vexation in Life, however great and vehement, shall hereafter enter into my Mind, which I shall not put aside when I only look upon him and hear him prate in his childish Prattle. A Blessing on the Old Sibyl! I should like, on my Troth, to settle some good Pension upon her in my Land of Salmigondin, not varying and keeping Terms like foolish Bachelors,<sup>4</sup> but fixed and firmly seated like the fine Regent Doctors.

"To take the other View, would you have it that my Wife should bear *me* in her Womb? conceive me? bring me forth? and that people should say of me: 'Panurge is a second <sup>a</sup> Bacchus; he has been twice born; he is born again, as was <sup>b</sup> Hippolytus; as was <sup>c</sup> Proteus, once of Thetis, and a second time of the Mother of the Philosopher Apollonius; as were the two Palici<sup>5</sup> near the River Simethus in Sicily. His Wife was with Child of him. In him was renewed the ancient

<sup>a</sup> Lucian, *Dial. Deor.* 9.  
<sup>b</sup> Virg. *Aen.* vii. 761-777.  
<sup>c</sup> Philostr. *Vit. Apoll.* i. 4.

<sup>1</sup> *Office discovers the Man.* ἀρχὴ τὸν ἀνδρα δεικνύει, a saying of Pittacus. Diog. Laert. i. § 77: "Magistratus virum indicat." Erasm. *Adag.* i. x. 76.

<sup>2</sup> *jabot*, properly the crop or craw of a bird.

<sup>3</sup> *bedauit* = minion (Cotgrave). It seems rather to indicate that children walk before their parents just as vergers or bedells walk before high officers of Church or State.

<sup>4</sup> "Nam Servita theologiae baccalaureus erat, *currens an sedens incertum*" (Erasmus, *Adag.* ii. 5, 98 *ad fin.*) Bachelors kept *courses* of study. Cf. iv. 14, ¶ 26; *Hudibras*, iii. 2, 1243:

As if th' unseasonable fools  
Had been a coursing in the schools.

Cf. Mullinger, *Hist. U. C.* i. p. 363.

<sup>5</sup> The *di Palici* were sons of Jupiter by a nymph Thalia, who, fearing Juno's resentment, prayed that the earth might swallow her. The prayer was granted, but the earth opened again to allow of the birth of the two Palici, who were looked upon by the Sicilians as the divinities of two very deep lakes (Macrob. *Sat.* v. 19, §§ 15-31). Servius (*ad Aen.* ix. 581) derives the word from πάλω *lcw*. There is a very interesting appendix on this subject in Freeman's *History of Sicily*, vol. i. pp. 512-530.

*palintokia*<sup>6</sup> of the Megarians, and the *palingenesia*<sup>7</sup> of Democritus.' An utter Mistake! Never speak to me of it again.

"The third Article says: *My Wife will suck my good End*. I am well disposed thereunto. You understand well enough that it is the Staff with one End that hangeth between my Legs. I swear to you and promise that I will always maintain it succulent and well victualled. She shall not suck in vain. Eternally shall there be for her the small *modicum* or more.

"You expound this Place allegorically and interpret it to mean Larceny or Theft. I commend the Exposition, the Allegory pleaseth me; but not in the Sense you give to it. It may be that the sincere Affection that you bear me draws you to the Side that is adverse and refractory to me, for the Learned tell us that Love is a thing marvellous fearful, and that true Love is never without Fear.<sup>8</sup>

"But according to my Judgment, you really in yourself understand that in this Passage, as in so many others of the Latin and ancient Writers, Theft<sup>9</sup> signifies the sweet Fruit of Dalliance, which Venus wishes to be secretly and stealthily plucked.

"'Why so, i' faith?' Because the little Affair, performed on the Spur of the Moment, between two Doors, on a<sup>d</sup> Staircase, behind the

<sup>d</sup> Cf. *Winter's Tale*, iii. 3, 75.

<sup>6</sup> The account of the *παλιντοκία* is found in Plutarch, *Quaest. Graec.* 18, 295 D. The Megarians about 620 B.C. drove out Theagenes the tyrant, who had himself put down the Doric aristocracy, and among other excesses exacted back the usury (*τόκος*) from the usurers who had exacted it from them. This was called *παλιντοκία*. Rabelais here, no doubt purposely, confounds this with the other meaning of the word, 'second birth.' A similar double meaning of *τόκος*, 'interest' and 'birth,' may be found in Aristophanes, *Thesm.* 845.

<sup>7</sup> By *παλιγγενεσία* Rabelais understands the restoration of the body to its former state after dissolution. The Stoics held a *παλιγγενεσία* after the *ἐκπύρωσις* or general conflagration. Cf. Zeller's *Stoics*, p. 158, n., Eng. Trans. St. Augustine (*Civ. D.* xii. 28) quotes from Varro: "Genethiaci quidam scripserunt esse in renascendis hominibus, quam appellant *παλιγγενεσίαν* Graeci: hac scripserunt confici in annis numero quadringentis quadraginta, ut idem corpus et eadem anima quae fuerint conjuncta in homine aliquando,

*eadem rursus redeant in conjunctionem.*" St. Augustine then goes on to allude to the theory of bodies being resolved and turning into grass, and being eaten by animals, etc., and again going to compose men. This is styled *παλιγγενεσία* in Plutarch, *de usu Carnium*, 998 C. In the 'macrocosm,' or universe, much the same idea was expressed by the *annus magnus*, at the end of which the planets recover the relative positions they occupied at its commencement. Probably Plato borrowed this notion from Empedocles. Cf. Plato, *Tim.* 39 D, *Phaedr.* 249 A, with Thompson's note. I find no trace of this doctrine in the remains of Democritus, but it is quite in keeping with the general tenor of his philosophy of combination and dissolution (*σύνθεσις καὶ διάκρισις*).

<sup>8</sup> *Res est solliciti plena timoris amor.*  
Ov. *Her.* l. 12.

"Novi enim . . . quam sit amor omnis sollicitus atque anxius" (Cic. *ad Att.* ii. 24, 1).

<sup>9</sup> *Celari vult sua furta Venus.*  
Tibull. l. 2, 36.

Hangings, on the sly, or upon an untied Faggot, is more pleasing to the Cyprian Goddess—and I speak this without Prejudice to better Opinion—than when performed in the Sight of the Sun, after the Cynic fashion,<sup>10</sup> or under a precious Canopy, between gilded Curtains, at long Intervals, in the Lap of Luxury, with a Fly-flap of crimson Silk and a Plume of Indian Feathers to chase away the Flies around, while the Female is picking her Teeth with a Bit of Straw that she may meantime have plucked from the Bottom of the Mattress.

"Otherwise, would you say that she should in sucking rob me, as one swallows Oysters out of their Shell, or as the Women of Cilicia, according to the Testimony of Dioscorides, do pluck the Grain of Alkermes?<sup>11</sup> Quite a Mistake. He who robbeth doth not suck, but grabs; doth not swallow, but gulps down; ravens and plays hey-presto, gone.

"The fourth Article declareth: *My Wife shall flay me, but not all.* 'Tis a rare Saying! You interpret it to mean Assault and Battery:

Well to hand, well met my Trowel;  
Mason, God shield from Harm thy Soul.<sup>12</sup>

I beseech you, Sir, raise your Thoughts a little from earthly Notions to high Contemplation of the Marvels of Nature; and here be pleased to condemn yourself for the Errors you have committed, in perversely expounding the prophetic Words of the holy Sibyl.

"Put the Case (though it be neither admitted nor conceded) that my Wife by the Instigation of the Fiend in Hell<sup>13</sup> should desire and attempt to do me a bad Turn, to disgrace me, to make me a downright Cuckold, to rob me and outrage me; still she will never attain the End of her Desire and Attempt.

"The Reason which moves me hereunto is grounded on this last Point, and extracted from the Depths of Monastic \*Panthology. Brother Arthur Wagtail told it me once, and it was one Monday morning as we were eating together a Bushel of Trotter-pies, and now I remember me, it was raining, God give him good time o' day:<sup>14</sup>

\* Cf. iii. 2, n. 5.

<sup>10</sup> after the Cynic fashion, referring to the stories told of Diogenes by Diog. Laert. vi. ii. § 69: ἐλίσθει πάντα πονεῖν ἐν τῇ μέσῃ καὶ τὰ ἀήμιτρος καὶ τὰ ἀποδύειν. Cf. also vi. vii. § 97.

<sup>11</sup> *Alkermes*, a kind of cochineal, which the women of the country gather and squeeze carefully with their mouth (Diosc. iv. 48).

<sup>12</sup> *C'est bien à propos trueller, Dieu te gard de mal, mason.*  
Quoted l. 39.

<sup>13</sup> "Mulier clericum percutiens non incidit poenam canonis: *Si quis suadente diabolo*" (Tiraqueau, *de legg. conn.* p. 173 verso).

<sup>14</sup> This is a fine stroke of satire against the inconsequent and worse than frivolous gossip of the monks. There is a very similar passage in Shakespeare, *a Henry IV.* ii. 1, 93: "Thou didst swear to me upon a parcel-gilt goblet, sitting in my Dolphin-chamber, at the round table, by a sea-coal fire, upon Wednesday in Wheeson week,

“ ‘The Women at the Beginning of the World, or a little after, conspired together to flay the Men alive, because they tried to domineer over them throughout the World. And this Decree was put forth, confirmed and sworn to among them by the holy Blood of St. Bridget. But O the vain Enterprises of Women! O the great Frailty of the Feminine Sex! They began to flay the Man or peel him (as Catullus hath it<sup>15</sup>) by the Part that is most to their liking, to wit the nervous cavernous Member. It was more than six thousand Years ago, and nevertheless up to the present time they have only flayed the Head of it. Wherefore in mere Despite, the Jews themselves in Circumcision do snip it and cut it back, choosing rather to be called Clip-yards and circumcised Infidels<sup>16</sup> than to be flayed by Women as are other Nations.’

“My Wife, not degenerating from this universal Enterprise, will flay it for me, if it is not so already; and I consent thereto right willingly, but not that she flay me altogether, I do assure you, my noble King.”

“Yea, but,” quoth Epistemon, “you give no Answer or Explanation as to the Bough of Laurel which, while we were looking on and she was considering and exclaiming over it with frantic and hideous Cries, burned without Noise or Crackling of any kind. You know that it is an unlucky Omen, and a Sign greatly to be feared, as is attested by Propertius,<sup>17</sup> Tibullus,<sup>18</sup> Porphyrius<sup>19</sup> the subtle Philosopher, Eustathius<sup>20</sup> on the *Iliad* of Homer, and others.”

“Verily,” answered Panurge, “you do bring forward for me some nice Calves. They were Fools as Poets, and Dotards as Philosophers; as full of sheer Folly as was their Philosophy.”

when the prince broke thy head for liking his father to a singing-man of Windsor, thou didst swear to me then, as I was washing thy wound, to marry me and make me my lady thy wife.”

<sup>15</sup> Nunc in quadrvitiis et angiportis  
Glubit magnanimos Remi nepotes.  
Catull. lvi. 4, 5.

<sup>16</sup> Fr. *Marranes*. In Languedoc,  
‘circumcised Moors.’

<sup>17</sup> Deficiunt magico torti sub carmine rhombi,  
Et tacet extincto laurus adusta foco.  
Propert. iiii. xx. 35.

<sup>18</sup> Et succensa sacris crepitet bene laurea flammis,  
Omne quo felix et sacer annus erit.  
Tibull. ii. v. 82.

<sup>19</sup> δάφνης δὲ μοι αὐτογενέθλου  
οἶκον ἰμοῦ χάριμα πνύειν.  
Porphyr. de Orac. Philos. i. 82.

<sup>20</sup> καὶ ὅτι κατ’ ἐρωτα τῆς μυθολογουμένης  
Δάφνης δάφνων ἦν τὸ στέμμα τὸ τοῦ  
Ἀπόλλωνος καὶ ὅτι αὐτῷ ἀνάκειται τὸ  
τῆς δάφνης φύλλον, λεγόμενον οὕτω παρὰ τὸ  
δαῖ ἐπιτακτικὸν καὶ τὸ φωνεῖν· τοιοῦτον γὰρ  
ἐστὶ καυόμενον καθὰ καὶ ὁ πῖνος· καὶ ὅτι  
μαντικῆς αὐτὴ ἐστὶ σύμβολον καθάπερ  
ἄλλοις πλατύτερον καὶ σοφώτερον εἴρηται  
(Eustath. 24, 46; *Comment. ad Il.* i. 14).

## CHAPTER XIX

### *How Pantagruel praiseth the Counsel of Dumb Men*

WHEN this Discourse was ended, Pantagruel was silent for a pretty long Time, and seemed mightily pensive; then he said to Panurge: "Verily the Evil Spirit beguiles you; but listen.

"I have read that in Times past the truest and surest Oracles were not those that were delivered by Writing or uttered by Word of Mouth. Many times have men been in Error touching them, even those who were esteemed subtle and ingenious, as much by reason of the Amphibologies, Equivocations and Obscurities of the Words as of the Brevity of their Sentences. For which cause Apollo, God of Vaticination, was surnamed *Λοξίας*.<sup>1</sup> Those Oracles which were set forth by Gestures and by Signs were looked upon as the truest and most certain.

"Such was the Opinion of Heraclitus, and on this wise did Jupiter in Ammon vaticinate. Thus did Apollo prophesy among the Assyrians, and for this Reason they painted him with a <sup>a</sup> long Beard and clothed, as an aged Person and of staid Judgment, not naked, young and without a Beard as did the Greeks.

<sup>a</sup> Luc. *supr* τῆς  
Ζυφ. Θεοῦ, c. 35-6.

"Let us employ this Fashion, and by Signs, without speaking, take Counsel of some Dumb person."

"I am of that Mind," answered Panurge.

"But," said Pantagruel, "it would be fitting that the Dumb man had been deaf from his Birth, and dumb in consequence; for there is no one more perfectly and truly dumb than he who never heard."

"How do you understand that?" answered Panurge. "If you mean that it is true that no Man ever spoke who had never heard

<sup>1</sup> *Λοξίας*, from *λοξός*, slanting, askew, indirect. Some authorities given in Macrobius (*Sat.* i. 17, § 31) ascribe this title to the slanting of the ecliptic or the obliquity

of the sun's rays. Cf. also Arist. *Plut.* 8, Schol. On this name and the story of Heraclitus, cf. Plut. *de Garrul.* c. 17 (511 B).

Speech, I would lead you on to a logical Inference that is very absurd and paradoxical. But let it pass. You do not then believe what  
<sup>b</sup> Herod. ii. 2. <sup>b</sup> Herodotus wrote concerning the two Children, kept close in a Cottage by the Command of Psammetichus, King of the Egyptians, and brought up in perpetual Silence; which after a certain Time pronounced the Word *Bekos*, which in the Phrygian Tongue signifieth *Bread*?"

"Not in the least Degree," answered Pantagruel. "It is an utter Mistake to say that we have Language by Nature. Languages exist by arbitrary Institutions and Agreements of Nations. Words, as the Dialecticians say, have no natural Signification, but are given first at Pleasure."<sup>2</sup>

<sup>c</sup> Cf. i. 10, n. 3.

"I do not state this Proposition without Reason; for <sup>c</sup> Bartolus *lib. i. De verb. obligat.* relates that in his Time there was in Eugubia one named Messer Nello de Gabrielis, who had become deaf by Accident; notwithstanding this, he understood every Italian, however secretly he spoke, solely by seeing his Gestures and the Movements of his Lips and Chaps.

<sup>d</sup> Lucian, *de Saltat.* § 64. Tac. *Ann.* xvi. 23; Suet. *Nero*, 30; and Plin. *xxx.* 2, § 6, give the name Tiridates.

"Moreover, I have read in a learned and elegant <sup>d</sup> Writer that Tiridates, King of Armenia, in the time of Nero visited Rome, and was received with great Honour and State and with Pomp and Magnificence, in order to keep him in sempiternal Friendship with the Senate and People of Rome, and that there was no remarkable Thing in the City which was not pointed out and exhibited to him. At his Departure the Emperor made him exceeding great Presents, and besides, gave him the Option to choose whatever in Rome pleased him most, with a sworn Promise not to refuse him, whatever he might ask. Thereupon he only asked for a Player of Farces, whom he had seen in the Theatre, and although he did not understand what he said, understood perfectly what he expressed by Signs and Gesticulations. The Reason he gave was that under his Dominion were Peoples of divers Languages, to make answer and speak to whom, he was obliged to employ several Interpreters. This Man alone would suffice for all; for in the Matter of signifying by Gestures he was so excellent that he seemed to speak with his Fingers.

"Wherefore you must choose a Dumb person who is by Nature deaf, so that his Gestures and Signs may be truly prophetic, not feigned, artificial or affected. It still remains to know whether you wish to take such Counsel from a Man or a Woman."

<sup>2</sup> ὁρμῶντα οὐ φέροι ἀλλὰ θέσει is maintained by Aristotle in his treatise *de interpretatione* against Plato, who in the *Cratylus*

is inclined the other way, but does not seem to maintain it strongly.

"I would willingly," answered Panurge, "take Counsel of a Woman, were it not that I fear two Things :

"One is, that Women, whatever Things they behold, represent to themselves in their Minds, think, and imagine that it is the entering in of the sacred Ithyphallus. Whatever Gestures, Signs, Demeanours one may shew in their Sight and Presence, they interpret and refer them to the Deed holden of<sup>3</sup> Sieve-shaking. Wherefore we should be deceived in this, for the Woman would think that all our Signs were Signs Venerian. You may remember what happened at Rome<sup>4</sup> two hundred and sixty years after the Foundation thereof :

"A young Roman Nobleman, meeting on Mount Caelion a Latin Lady named Verona, who was deaf and dumb from her Birth, asked her with Italian Gesticulations, in ignorance of the aforesaid Deafness, what Senators she had met in going up thither. She, not understanding what he said, imagined that it was what she had in her Mind, and what a young Man naturally asks of a Woman. Thereupon, by Signs, which in Love are incomparably more attractive, efficacious and valid than Words, she drew him aside into her House ; made Signs to him that the Game was pleasing to her ; and finally, without uttering a single Word orally, they made a fine Noise of jumble-tumble.

"The other is, that to our Signs they would make no Answer at all ; they would suddenly fall backwards, as in Act consenting to our tacit Demands ; or, if they did make any Signs responsive to our Propositions, they would be so foolish and ridiculous that of ourselves we should hold their Thoughts to be Venerian.

"You know also at Croquignoles,<sup>5</sup> when the Nun Sister Fat-sides was got with Child by the young Don Buckram, and, her Pregnancy discovered, how she was cited by the Abbess in full Chapter and accused of Incest. She excused herself, alleging that it had not been done with her Consent ; it had been done by Violence and the Strength of Brother Buckram. The Abbess replied and said : 'Thou naughty Baggage, it was in the Dortoir ; why didst thou not cry out for Help ? We should all have run to thy Aid.' She replied that she dared not cry out in the Dortoir, because it was a Place of sempiternal Silence.

<sup>3</sup> *acts mouvent de*. *Mouvent* is used of holding a fief from any one (*relever de*).

Guévre and published in French at Paris (1531).

<sup>4</sup> According to Duchat, this story is taken from c. xxxvii. of a fabulous *Life* of Marcus Aurelius, written in Spanish by

<sup>5</sup> *Croquignoles*. *Brignoles* in the first edition. The same story is to be found in one of Erasmus' *Colloquies*, entitled *Ἰχθυοφαγία*.

"'But,' said the Abbess, 'wicked that thou art, why didst thou not make Signs to those that were next thee in the Chamber?'

"'I did make Signs to them,' answered the Sister, 'with my Buttocks, with all my Might, but no one came to help me.'

"'But,' demanded the Abbess, 'thou good-for-nothing Creature, why didst thou not incontinently come and tell me, and accuse him in regular Fashion? That is what I should have done, had it been my Case, to demonstrate my Innocence.'

"'Because,' answered the Sister, 'that fearing to remain in Sin and State of Damnation, for Fear that I should be prevented by sudden Death, I confessed myself to him before he departed from the Chamber, and he for Penance enjoined me not to tell or reveal the Matter to any one. The Sin were too enormous, and too abominable in the Sight of God and the Angels, to reveal one's Confession. Peradventure it would have been the Cause that the Fire from Heaven had burnt up all the Abbey, and that we all had fallen into the ° Bottomless pit with Dathan and Abiram.'"

• Numb. xvi.

"You will not now make me laugh at this," said Pantagruel. "I know well enough that the whole Monking World fears less to transgress the Commandments of God than their Provincial Statutes.

"Do you therefore take a Man. Goatsnose seemeth to me fit and proper for this ; he is deaf and dumb from his Birth."

## CHAPTER XX

### *How Goatsnose by Signs maketh Answer to Panurge*

GOATSNOSE was sent for, and arrived the next Day.

On his Arrival, Panurge gave him

A fat Calf,  
Half a Hog,  
Two Puncheons of Wine,  
A Load of Corn, and  
Thirty Francs in small Money;

Then he led him before Pantagruel, and, in the Presence of the Gentlemen of the Bedchamber, made a Sign to him as follows :

He yawned a pretty long time, and in yawning made, outside of his Mouth, with the Thumb of his right Hand, the Figure of the Greek Letter called  $\tau\alpha\upsilon$ , with frequent Repetitions ; then he raised his Eyes to Heaven and turned them in his Head like a \* She-goat in a Fit of Abortion, and in doing this coughed and sighed profoundly ; this done, he pointed out his Want of a Cod-piece, and then under his Shirt he took his Placket-racket in a full Gripe, and made it melodiously rattle between his Thighs ; he then bowed himself, bending his left Knee, and remained holding his two Arms on his Chest folded one over the other.

\* ii. 19, v. 47.

Goatsnose did curiously regard him, and then lifted up his left Hand in the Air, and retained closed in his Fist all the Fingers thereof, except the Thumb and the Index Finger, the two Nails of which he softly coupled together.

"I understand," quoth Pantagruel, "what he means by this Sign. It denoteth Marriage, and the Number thirty<sup>1</sup> withal, in

<sup>1</sup> *Thirty*. This may mean that thirty is indicated by the three fingers that are not closed, or the reference may be to the difficult passage in Plato, *Rep.* viii. 546, on the nuptial number. I find nowhere 'thirty' mentioned as the nuptial number ; possibly Rabelais takes  $\epsilon\tau\epsilon\rho\epsilon\tau\epsilon\rho\alpha\varsigma$   $\pi\upsilon\theta\mu\epsilon\tau\epsilon\rho\alpha\delta\epsilon$   $\sigma\upsilon\gamma\gamma\epsilon\gamma\epsilon\iota\varsigma$  in Plato to mean

Accordance with the Theory of the Pythagoreans. You will be married."

"Grammercy," quoth Panurge, turning towards Goatsnose, "my little Master of the Feast,<sup>2</sup> my Galley-master,<sup>3</sup> my Sergeant-marshal, my Officer, my Chief-constable."<sup>4</sup>

Then he raised in Air higher than ever the aforesaid left Hand, extending all the five Fingers of it and keeping them apart from the others as far as he possibly could.

"Here," said Pantagruel, "he insinuates to us more amply, by signifying the Quinary Number, that you will be married, and not only affianced, espoused and married, but that you will live together and will be well sped in good Cheer.

<sup>b</sup> Plut. *Quaest. Rom.* ii. (263 v).

"For Pythagoras called the <sup>b</sup> Quinary Number <sup>5</sup> the Nuptial Number, indicating Wedding and Consummation of Marriage; for the reason that it is composed of the *Triad* which is the first odd, and of the *Dyad* which is the first even Number, as of Male and Female coupled together.

"Indeed, formerly in Rome it was the Custom at Marriages to light five Wax-tapers, and it was not lawful to light more, were it at the Marriage of the wealthiest, nor fewer, if it were at the Wedding of the very poorest.

"Moreover, in times past the Heathens used to implore Succour from five Gods, or one God for five good Offices, for those who were being married:

Jupiter, the nuptial God;

Juno, President of the Feast;

Venus the beautiful;

Peitho, the Goddess of Persuasion and Eloquence; and

Diana, for Succour in the Labour of Child-birth."

"Oho!" cried Panurge, "the gentle Goatsnose! I will give him a <sup>c</sup> Farm near Cinais <sup>6</sup> and a <sup>c</sup> Windmill in Mirebelais."

6 x 5 instead of 12 x 5. Cf. a very able *brochure* on the nuptial number of Plato by Mr. Adam, Fellow of Emman. Coll., Cambridge, p. 25.

<sup>2</sup> Fr. *architriclin.* *Architriclinus* is the word used in the Vulgate (St. Joh. ii. 9) for the Master of the Feast at the marriage at Cana.

<sup>3</sup> "Comas, Comitatus. Italis *Comito* . . . Gallis *Comite* qui turmis ac copiis militaribus in navigiis praeest. Comitatus Galearum" (Du Cange). Cf. iv. 19, n. 5. "*Comite*, the master of a galley; or an

officer who looks to the sure chaining of the slaves" (Cotgrave).

<sup>4</sup> The other words (*Algonzan*, *Shire*, and *Barisel*) are Spanish and Italian words, signifying officers of police who look to the chaining of prisoners. Panurge is looking to wedlock.

<sup>5</sup> *Quinary Number*. This is taken from the passage in Plutarch cited in note <sup>b</sup>, which is indeed the source of the whole passage down to the word "Child-birth."

<sup>6</sup> *Cinaiis*. A village near Chinon.

Hereupon the Dumb fellow sneezed with signal Vehemence and Shaking of the whole Body, turning himself to the left.

"By the Powers of the wooden Ox," said Pantagruel, "what is that? This is not to your Advantage. It denotes that your Marriage will be inauspicious and unfortunate.

"This Sneezing, according to the Doctrine of Terpsion, is the <sup>d</sup> Daemon of Socrates, which if done towards the right Hand signifies that with all Assurance and Boldness a man may do whatever, and go wherever, he hath purposed—the Ingress, Progress and Success will be good and fortunate;—if on the left, the very Contrary."

<sup>d</sup> Plut. de Gen. Sacr. c. 11 (581 B)

"You always take Matters for the worst," quoth Panurge, "and always jumble us up like another Davus.<sup>7</sup> I do not believe a Word of it, and never knew this old Wretch <sup>8</sup> Terpsion, save where there was Imposture."

"In any Case," said Pantagruel, "Cicero says of it I know not what, in his second book *de Divinatione*."<sup>9</sup>

Then he turned himself towards Goatsnose, and made him the following Sign. He inverted his Eyelids upwards, wrenched his Jaws from right to left, and drew forth his Tongue half out of his Mouth. This done, he placed the left Hand open, except the master (mid) Finger, which he kept perpendicularly on the Palm, and so set it on the Place of his Cod-piece; the right Hand he kept closed fistwise, except the Thumb, which he turned straight backwards under his right Armpit and settled it above his Hips, in the Place which the Arabs call *al katim*.<sup>10</sup> Suddenly afterwards he changed and held his right in the Form that his left had been, and put it on the Place of his Cod-piece; the left he put in the Form of the right, and placed it on the *al katim*. This Change of Hands he repeated nine Times. At the ninth Time he replaced his Eyelids in their natural Position; and did the same for his Jaws and his Tongue. Then he cast a squinting Look at Goatsnose, rattling his Chaps as do the Apes when at Ease, and as Rabbits do when eating Oats in a Sheaf.

Thereupon Goatsnose raised in the Air his right Hand wholly open, and put the Thumb thereof up to its first Joint between the third Joint

<sup>7</sup> "DAV. jam perturbavi omnia" menta erunt observanda" (Cic. *de Div.* ii. 40, § 84).

<sup>8</sup> Fr. *trepelus*, from *très poilu* (Joh.), a pun on *très peu lu* (Lacroix) = *pleutre*, its anagram (M.).

<sup>9</sup> "Quae si suscipiamus, pedis offensio nobis et abruptio corrigiae et sternuta-

<sup>10</sup> *al katim*. iv. 31. "Pars continens spondyles quinque qui sunt immediate infra spondylem 12" is the explanation of a commentator (Andreas Bellunensis) on Avicenna.

\* iii. 17 of the master Finger and the \*medical Finger, closing them pretty tight round the Thumb, drawing into his Fist the rest of the Joints of these Fingers, and then extending straight out the index and the little Fingers. The Hand thus arranged, he placed on the Navel of Panurge, continually moving the aforesaid Thumb, and supporting the Hand on the index and little Fingers, as on two Legs. Thus he caused this Hand to mount in succession athwart the Belly, Stomach, Chest and Neck of Panurge; then to his Chin, and he put the aforesaid wagging Thumb within his Mouth; then he rubbed his Nose with it, and going farther up to his Eyes, he made as though he would put them out with his Thumb.

With this Panurge grew angry, and tried to withdraw and get rid of the Dumb fellow; but Goatsnose continued, touching him with this wagging Thumb, now on the Eyes, now on the Forehead and then on the Border of his Cap.

At last Panurge cried out: "Before God, master Fool, you shall be beaten if you leave me not alone; if you vex me further, you shall have from my Hand a Mask on your rascally Face."

Upon this Friar John said: "He is deaf; he does not understand what you say, my Bullyrook; make him a Sign of a Hail of Fisticuffs on his Muzzle."

\* iv. 12. "What the Devil," quoth Panurge, "doth this Master Aliboron<sup>11</sup> want to aim at? He has nearly poached my <sup>f</sup>Eyes with black Butter. I swear (*da jurandi*) I will feast you with a Banquet of Raps on the Nose interlarded with double Fillips." Then he left him, giving him a Salvo of f—ts.

The Dumb man, seeing Panurge march off, got in front of him, stayed him by Force, and made him this Sign: he let fall the right Arm towards the Knee to its fullest Extent, closing all the Fingers fistwise, and passing the Thumb between the master and the index Fingers; then with the left Hand rubbed the upper part of the Elbow of the aforesaid right Arm, and little by little at this Rubbing he raised the Hand thereof in the Air, as high as the Elbow and above it; suddenly he let it down as before, then at Intervals raised it up, and let it down again and made a Shew of it to Panurge.

Enraged at this, Panurge lifted his Fist to strike the Dumb fellow, but he had Respect to the Presence of Pantagruel and restrained himself.

<sup>11</sup> *Aliboron*. Derived by Grimm from *Alt boran*, old enemy = devil, also used for a sorcerer (M.) In the *Anciennes Poésies Françaises* M. de Montaignon has a

piece (i. p. 33) entitled *les dits de Maistre Aliborum qui de tout se mesle*. The word Aliboron occurs in the *Roman du Renart*, in a couple of Moralities and in *Patelin*.

Then exclaimed Pantagruel : " If the Signs trouble you, how much more will you be troubled by the Things signified ! Every Truth agrees with every other Truth.<sup>12</sup> The Dumb sheweth forth and denoteth that you will be married, cuckolded, beaten and robbed."

"The Marriage," answered Panurge, "I concede ; I deny the rest, and I beg you to do me the Kindness to believe that never had man in Wife and in Horses<sup>13</sup> the good Fortune that is predestined for me."

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<sup>12</sup> There is an axiom in dialectic:  
"Omne verum omni vero consonat."

<sup>13</sup> Des femmes et des chevaux  
Il n'en est point sans défauts.

Cf. Shakesp. *2 Hen. IV.* i. 2, 55-61.

## CHAPTER XXI

### *How Panurge taketh Counsel of an old French Poet, named Raminagrobis*

"I DID not think," said Pantagruel, "ever to have met a Man so head-strong in his Notions as I see you are. Nevertheless, to clear up your Doubt, I am of Opinion that we leave no Stone unturned.<sup>1</sup>

"Listen to my Idea :

"The Swans,<sup>2</sup> which are Birds sacred to Apollo, never sing save when they are drawing near to their Death, especially on the Meander, a River in Phrygia. (This I say because <sup>a</sup>Aelian and <sup>b</sup>Alexander Myndius write that they have elsewhere seen several die, but never heard one sing while dying.) Hence it is that the Song of a Swan is a sure Presage of his approaching Death, and none dieth unless he have previously sung.

"In like manner the Poets, who are under the Protection of Apollo, when drawing nigh unto Death do ordinarily become Prophets, and sing by Inspiration from Apollo, vaticinating things which are to come.

"Moreover, I have often heard say that every Old man, when he is decrepit and near his End, easily divines future Events;<sup>3</sup> and I remember that Aristophanes in some Comedy styles Old folks Sibyls :

ὁ δὲ γέρον σιβυλλῆ [Eq. 61].

<sup>1</sup> The same metaphor occurs in Greek. πάντα κωθεῖν λίθον (Eur. *Herac.* 1003).

<sup>2</sup> All this about the swans seems to be a recollection of the well-known passage in Plato's *Phaedo* (85 AB). The singing of swans is gravely discussed and dismissed by Sir T. Browne, *Pseudodox.*

iii. 27. He concludes thus : "With the same hopes we expect to hear the harmony of the spheres."

<sup>3</sup> Cf. Plat. *Apol.* 39 c ; Shakespeare, *Richard II.* ii. 1, 32 :

Methinks I am a prophet new inspired,  
And thus expiring do foretell of him . . .

<sup>a</sup> Aelian, *Var. Hist.* i. 14.  
<sup>b</sup> Alex. Myndius apud Athenæum, ix. 49 (393 D) ; Ovid, *Her.* vii. 2.

"For as we,<sup>4</sup> being on a Pier, and seeing afar off Mariners and Travellers in their Ships on the high Sea, do at that time only consider them in Silence and fervently pray for their prosperous Arrival; but when they approach the Harbour, we salute them both by Words and Gestures, and congratulate them in that they have arrived at a Haven of Safety among ourselves; so also the Angels, the Heroes and the good Daemons (according to the Doctrine of the Platonists<sup>5</sup>), seeing Mortals nigh unto Death, as unto the surest and safest Harbour, the Harbour of Repose and Tranquillity, free from earthly Troubles and Anxieties, salute them, console them, speak with them, and even then begin to communicate to them the Art of Divination.

"I will not here quote to you ancient Examples, as those of

<sup>c</sup> Isaac,

<sup>d</sup> Jacob,

<sup>e</sup> Patroclus towards Hector,

<sup>f</sup> Hector towards Achilles,

<sup>g</sup> Polymestor towards Agamemnon and Hecuba,

<sup>h</sup> The Rhodian celebrated by Posidonius,

<sup>i</sup> Calanus the Indian towards Alexander the Great,

<sup>j</sup> Orodes towards Mezentius,

and others;

Only I wish to call to your Mind the learned and valiant Knight William du Bellay,<sup>6</sup> formerly Lord of Langey, who died on the hill of Tarara the tenth of January in the climacteric<sup>7</sup> Year of his Age, and in our Com-

<sup>c</sup> Gen. xxvii.

<sup>d</sup> Gen. xlix. 1-28.

<sup>e</sup> Hom. *Il.* xvi.

851-854.

<sup>f</sup> Hom. *Il.* xxii.

358-360.

<sup>g</sup> Eur. *Hecuba*,

1250-1287.

<sup>h</sup> Cic. *de Div.*

i. 20, § 64.

<sup>i</sup> Cic. *de Div.*

i. 23, § 47; Plut.

*Alex.* 47, 60, § 3;

Aelian, *V. H.* v. 6.

<sup>j</sup> Virg. *Aen.* x.

740.

<sup>4</sup> This passage is from Plutarch, *De Genio Socratis*, c. 24 (593 F), thus adapted in Dante's *Convito*, iv. 28: "E siccome a colui che viene di lungo cammino, anzi ch' entri nella porta della sua città, gli si fanno incontro i cittadini di quella; così alla nobile anima si fanno incontro quelli cittadini della eterna vita; e così fanno per le sue buone operazioni e contemplazioni che già essendo a Dio renduta, e astrattasi dalle mondane cose e cogitazioni, vedere le pare coloro che appresso di Dio crede che sieno."

<sup>5</sup> There is warrant for this in Plato's *Phaedo* (107 E) and the passages quoted by the commentators. The *δαίμονες* are a kind of guardian angels. *φασὶ δὲ [οἱ Στωϊκοί] εἶναι καὶ τινὰς δαίμονας ἀνθρώπων συμπαθεῖαν ἔχοντας, ἐποπτεῖν τῶν ἀνθρώπων πραγμάτων· καὶ ἥρως τὰς ὑπο-*

*λαίμενας τῶν σπουδαίων ψυχῶν* (Diog. L. vii. § 151). "Quibusdam placet unicuique nostrum paedagogum dari deum" (Seneca, *Ep.* 110, § 1).

<sup>6</sup> *William du Bellay*, Viceroy of Piedmont under Francis I. He left Turin when ill to give the king some important advice, and died at St. Symphorien on Mount Tarara. His death is again spoken of (iv. 27).

<sup>7</sup> *the climacteric Year*. According to Sir T. Browne (*Pseudodox.* iv. 12), this was the 63d year, or at all events some multiple of 7 or 9. The birth of du Bellay is placed in 1491; this does not square with either theory. But Sir T. Browne at the end of his chapter says that Salmasius has recently stated that each of the ancients has a different climacterical.

putation the Year 1543 according to the Roman Reckoning. The three or four Hours before his Decease he employed in foretelling to us in vigorous Words, in tranquil and serene Sense, what we have in part since seen, and in part expect to happen, although at the time being those Prophecies seemed to us somewhat wide of the mark and strange, by reason that to us there appeared no Cause or present Sign by which to prognosticate that which he predicted.

"Now we have here near Villaumere<sup>8</sup> a Man who is both old and a Poet, to wit Raminagrobis, who for his second Wife married the mighty Lady Broad sow,<sup>9</sup> of whom was born the fair Basoche.

"I have heard that he is at his last End and *in articulo mortis*. Repair thither to him and hear his Chant; it may be that from him you will have what you desire, and through him Apollo will resolve your Doubts."

"I am content," answered Panurge. "Let us go thither, Epistemon, with all Speed, for fear lest Death get before us with him. Wilt thou come, Friar John?"

"Yes, that I will," answered Friar John, "right heartily, for Love of thee, my Bawcock, for I do love thee with the best of my lively Liver."<sup>10</sup>

Immediately they set out upon the Road, and arriving at the poetic Abode they found the good old Man in his death Agony, but with a cheerful Bearing, an open Countenance and a radiant Aspect.

Panurge, on saluting him, put on the medical Finger of his left Hand, as a free Gift, a gold Ring, in the Bezel of which was an oriental Sapphire very fine and large; then in imitation of <sup>k</sup>Socrates he presented to him a fine white Cock, which, when placed on his Bed, incontinently set up its Head, flapped its Wings lustily, and then crowed with a rare high Tone.

This done, Panurge courteously required of him to declare and set forth his Judgment on the doubtful Point of his proposed Marriage.

The good old Man commanded Ink, Pen and Paper to be brought to him. All which was promptly given him. Then he wrote as follows:

<sup>8</sup> *Villaumere*, a village a little N.E. of Chinon. Allusions have been forced out of this word, such as *vieil Homère*!

<sup>9</sup> *Grand Gorre*. Properly *guorre*=sow. Assuming Raminagrobis to be the poet Cretin (cf. *infra*), a possible interpretation of this passage suggests itself, viz. that Cretin, giving up his *rondeaux* and

poems, wrote dull *moralités* in conjunction with Pierre Gringoire (who certainly did compose such pieces), and that they were acted by the *clercs de la Basoche*. Cf. i. 54 and Gêrusez, *Histoire de la littérature Française*, vol. i. pp. 267-8.

<sup>10</sup> *Fr. du bon du foye*, a variation of *de bonne foi*.

<sup>k</sup> Plat. *Phædo*, 118 A.

Take her, take her not.  
 If you take her, 'tis well done ;  
 If you take her not, 'tis one ;  
 All in order will be wrought.

Gallop, but—a slow foot Pace.  
 Back, draw back,—on, win the Race.  
 Take her, not . . .

Fasting eat a double Feast ;  
 Whatso was re-made, unmake.  
 Whatso was unmade, re-make.  
 Wish her Life and wish her Death,  
 Take her, not . . .<sup>11</sup>

Then he gave it into their Hand and said to them : "Depart, my Children, in the Keeping of the great God of the Heavens, and disquiet me no more on this Business, or any other whatsoever. I have this very Day, which is the last of May and of me,<sup>12</sup> with great Labour and Difficulty driven out of my House a Rabble of ill-favoured, unclean and pestilent Beasts, black, piebald, dun, white, ash-coloured, speckled, which would not let me die in Peace, but by fraudulent Stingings, Harpy-like Clutchings, waspish Importunities, all forged in the Shop of I know not what Insatiability,<sup>13</sup> would fain call me forth from the sweet Thought in which I was reposing, contemplating and beholding, yea, already touching and tasting the Blessing and Happiness which the good God hath prepared for His Faithful and Elect in the other Life in a State of Immortality. Turn aside from their Courses and be not like unto them ; trouble me no more, and leave me in Silence, I beseech you."

<sup>11</sup> These lines are taken with very slight alterations from Guillaume du Bois, better known under his *nom de guerre* Cretin. It is a *rondeau* at the end of a poem addressed to a friend, who had asked Cretin's advice on the subject of marriage. Cretin lived in the reigns of Charles VIII., Louis XII. and Francis I., and died about 1525. Some editors identify him with Raminagrobis. Cretin was a poet much in vogue in his time, but his conceits are mostly forced puns, far-fetched allusions and equivocal

phrases. Rabelais seems to have formed a juster opinion of his merits, and only quotes him in mockery. His poems have been twice published, the second edition bearing date 1723.

<sup>12</sup> Fr. *le dernier de May et de moy*. The pronunciation of the two words was nearly alike.

<sup>13</sup> This is a heavy blow at the monks taking advantage of the enfeebled body and mind of a dying person to extract out of his superstitious fears bequests for their various orders.

## CHAPTER XXII

### *How Panurge patrocinates the Order of the Begging Friars*

As he came forth from the Chamber of Raminagrobis, Panurge, as though utterly scared, said: "By the Powers, I believe that he is a Heretic; Devil take me if I do not.

"He slanders the good mendicant Fathers, the Friars and Jacobins<sup>1</sup> who are the two Hemispheres of Christendom; by whose gyrognomonic<sup>2</sup> Circumbilivagation, as by two caelivagous Filopendulums, the whole autonomic Matagrobolism of the Romish Church, when it feels itself emburelicooked with any Gibberish of Error or of Heresy, is homocentrically poised.

"But in the Name of all the Devils, what have those poor Devils the Capuchins and Minims<sup>3</sup> done to him? Are they not woebegone enough already, poor Devils? Are they not sufficiently pervaded and permeated with Misery and Calamity, the poor Wights, Extracts of Ichthyophagy?

"By thy Faith, Friar John, is he in a State of Salvation? In good Sooth he is on his Way, damned like a very Serpent, to thirty thousand

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<sup>1</sup> *i.e.* Franciscans and Dominicans.

<sup>2</sup> *gyrognomonic*, etc. In this purposely confused passage the meaning seems to be that the Romish Church in scenting out any heresy is moved by these two orders, just as two clock-weights make the hands of the clock move, to indicate the feeling of the Church in any matter. It may perhaps be paraphrased something in this way: "By whose indicators rotating in sinuous circumvolutions, as though by means of two heaven-descending clock-weights, all the vain-searchings (*μδραυος*

and *grabeler*) of the Romish Church when it finds itself perplexed in the examination of a heresy are homocentrically poised."

<sup>3</sup> *Minims* (v. 27), an order founded by St. Francis of Paula in Calabria in 1453, and confirmed by Sixtus V. in 1473 and Julius II. in 1506, took its name from "*Minimus*," the *least* of all the brothers. They abstained from meat, eggs, butter, cheese. Their dress was tan-coloured. Their nickname was *les bons hommes*. Cf. iii. 24, n. 1.

Basketfuls of Devils. To slander these good and sturdy Pillars<sup>4</sup> of the Church ! Do you call that poetic Frenzy ? I cannot feel satisfied about him ; he sinneth grossly and blasphemes against Religion. I am greatly scandalised at it."

"I care not a <sup>a</sup> Button about it," quoth Friar John. "They slander everybody ; if everybody slanders them, I do not pretend to any Interest in it. Let us see what he has written."

\* Cf. I. 50, n. 6.

Panurge attentively read the Writing of the good old Man, and then said to them :

"He dotes, poor Toper : however, I excuse him ; I believe he is near his End. Let us go and make his Epitaph. By the Answer which he gives us, I am as wise as ever I was since we baked our own Bread."<sup>5</sup>

"Hark ye, Epistemon, my little Bully. Do you not think him very positive in his Answers ? He is, I swear, a Sophist, subtle, wrangling and clever. I will wager he is an Apostate.<sup>6</sup> By the Belly of an Ox ! how careful he is not to make a Mistake in his Words ! He only answers by <sup>b</sup> Disjunctives. He cannot say what is not true, seeing that for the Truth of such Propositions it is enough for one Part to be true. What Patelin's Gibberish ! Saint Iago of Bressuire,<sup>7</sup> be there any still of that Breed ?"

† iii. 36<sup>a</sup>.

"This," replied Epistemon, "was the Protestation of Tiresias, the great Prophet, at the Beginning of all his Divinations ; he said plainly to those who took Counsel of him : <sup>c</sup> ' Whatever I shall say will either come to pass or not ' ; and it is the Style of all prudent Prognosticators."

\* Hor. Sat. ii. 5. 59<sup>a</sup>.

"All the same," said Panurge, "Juno thrust out both his Eyes."

"Nay, but," answered Epistemon, "it was through Spite at his having given a better <sup>d</sup> Opinion than she did on the Question proposed by Jupiter."

\* Apollod. iii. 6, § 7 ; Ov. Met. iii. 316-338.

"But," quoth Panurge, "what Devil possesses this Master Raminagrobis, that he should thus, without Purpose, without Reason, without Occasion, slander the poor blessed Fathers, the Jacobins,<sup>8</sup> Minors<sup>9</sup> and

<sup>4</sup> *pillars of the Church*. This name was affected by the monks. Rabelais has of course in his mind the meaning *pillars* = robbers.

<sup>5</sup> *puis ne fourmeasmes nous*. Cf. i. 14, n. 25 ; ii. 13 (? = ἐξ ὅρου ἢ γὰρ πόρρομαι, Arist. Ach. 17).

<sup>6</sup> *Apostate*. Fr. *Marrabais* (*Mauve* and *Arabe*), a Jew in disguise.

<sup>7</sup> *Bressuire* in Poitou.

<sup>8</sup> The *Jacobins* were Dominicans or

preaching monks, one of the four mendicant orders, whose principal cloister was in the *Rue St. Jacques* in Paris. Their dress was a gown and scapulary of white serge with a black hood (R.)

<sup>9</sup> The *Minorites* were Franciscans founded by St. Francis of Assisi in 1206, confirmed by Innocent III. (1210), Honorius III. and Nicholas IV. They were *fratres minores*. They numbered in the 15th century about 90,000. Their dress was dark grey with a small white girdle.

Minims? I am greatly scandalised at it, I assure you, and cannot keep Silence on the Point. He hath grievously sinned. His Soul<sup>10</sup> goes straight to thirty thousand Panniers full of Devils."

"I do not understand you," answered Epistemon, "and you greatly scandalise me yourself, by perversely attributing to the Mendicant Brothers that which the good Poet said of certain Beasts, black, dun and others.

"He doth not understand it, according to my Judgment, in any such sophistical and fantastic Allegory. He speaketh absolutely and properly of Fleas, Bugs, Handworms, Flies, Gnats and other such Vermin, whereof some are black,<sup>11</sup> others dun, others ash-coloured, others dusky and tawny, all importunate, tyrannising and worrying, not to the Sick only, but also to Folk who are healthy and vigorous.

"Possibly he hath Ascarides, Lumbrics and Worms within his Body; possibly he suffereth (what is a common and usual thing in Egypt and the Places on the Confines of the Erythraean Sea) some Prickings in his Arms or Legs from little speckled Dragons which the Arabs call *venae Medini*.<sup>12</sup>

"You do ill to expound his Words otherwise, and you do wrong to the good Poet by Detraction,<sup>13</sup> as well as to the said Brothers, by the Imputation of such Humours. One should always in one's Neighbour's<sup>14</sup> case interpret everything in a good Sense."

• I. 11, II. 12.

"Teach me," said Panurge, "to discern flies in milk. By the Powers, he is a Heretic. A Heretic, I say, full-blown, a scabby, clavellated<sup>15</sup> Heretic, a Heretic fit for Burning, like the pretty little Clock. His Soul (Ass) goeth off to thirty thousand Cart-loads of Devils. Would you

<sup>10</sup> *ame*. So written in the 1552 or corrected edition. The earlier ones had *asme*, no doubt purposely so written by Rabelais. He found it prudent to change it, and in the prologue to the fourth Book makes an elaborate apology, attributing the mistake to the carelessness of the printers. The printer Dolet is believed to have forfeited the friendship of Rabelais for reprinting without leave the first three Books in their uncorrected form. This might have been enough to cost both author and printer their lives.

<sup>11</sup> *some black*, etc. This elaborate apology answers Rabelais' purpose of making the case of the Friars far worse, and enables him to call them ugly names under pretence of defending them.

<sup>12</sup> *venae Medini*, i.e. veins of Medina in Arabia, where it is common. They seem to be subcutaneous worms resembling veins, attacking the legs and thighs, spoken of by Avicenna and Galen, *Part. Affect.* vi. 3.

<sup>13</sup> *detraction*, that is, by taking from him what is his by right.

<sup>14</sup> *neighbour*. Fr. *presme*, Lat. *praximus*.

<sup>15</sup> *clavell*. In this there is a punning allusion to a Huguenot of La Rochelle, named Clavelle, who had invented a curious clock. He was condemned to death, and his clock was burnt by the executioner. *Claveau* is an infectious disorder among sheep, the scab or rot.

know whither? Copsbody, my Friend, straight under Proserpine's Close-stool, to the very Middle of the Infernal Pan wherein she voids the fecal Operation of her Clysters, on the left Side of the Great Cauldron, within three Fathoms of the Claws of Lucifer, leading towards the Black Chamber of Demogorgon. Ho the Villain!"

## CHAPTER XXIII

### *How Panurge maketh a Proposition to return to Raminagrobis*

"LET us return," quoth Panurge, in continuation, "to exhort him to think of his Salvation. Let us go in the Name, let us go in the Power of the Lord. It will be a Work of Charity done on our Part. At least, if he lose his Body and his Life, let him not damn his Soul (Ass).

"We will induce him to repent him of his Sin, to implore Pardon of the said most Holy Fathers, absent as well as present. And we will therein take Action, to the end that after his Decease they do not declare him a Heretic and Damned (as did the Hobgoblins in the case of the Provost's Wife<sup>1</sup> of Orleans), and that he do make Satisfaction to them for the Outrage, prescribing throughout all the Convents of this Province for all those good Religious Fathers a goodly Store of Doles, a Number of Masses, Obits and Anniversaries. And that on the anniversary Day of his Decease they all be furnished with a fivefold Allowance for ever; and that the great Leather-bottle, full of the best Wine, go the round of their Tables apace from Rank to Rank,<sup>2</sup> as well of the Serving-brothers,<sup>3</sup> Lay-brethren and Gorging-brothers as of the Priests and Clerks; as well of the Novices as of the Professed Brethren. By these Means may he obtain Pardon from God.

"Ho, ho, I am deceiving myself and ramble in my Discourse. Devil

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<sup>1</sup> *Provost's Wife*. Louise de Mareau, the wife of M. de Saint-Mesmin, provost at Orleans, having died in 1533, the Cordeliers pretended that her soul was damned and that it returned to their convent and troubled them with noises and knockings. They were convicted of imposture and thirteen of them punished. This is alluded to in one of the books

of the library of St. Victor (*l'Histoire des Farfadets*), ii. 7. A full account is given of this imposture in Scot's *Discovery of Witchcraft*, xv. 23 (1584).

<sup>2</sup> Fr. de ranco.

<sup>3</sup> *Serving-brothers*, Fr. *Burgots*, from *burcottus*, monks dressed in drab, who were employed in tilling the land (Duchat).

take me if I go thither. By the Powers, the Chamber is already full of Devils. I hear them already clapper-clawing<sup>4</sup> and cuffing one another like very Devils, as to who shall gulp down the Raminagrobic Soul, and who shall first carry it piping hot to Messer Lucifer. Out of it, out of it! I do not go there. Devil take me if I go there!

"Who knows but that they would take a *qui* for a *quo*, and instead of Raminagrobis hook the poor Panurge, now free of Debts? For many a time have they failed in catching me, when I had the yellow Fever<sup>5</sup> and was deep in Debt. Get out of it! I go not thither. Perdy, I am wellnigh dead of the very Fever of Fear. To find one's self among so many famished Devils, among factious Devils, among trafficking Devils! Out of it, I say! I warrant you that, from the same Mis-giving, neither Jacobin, Cordelier, Carmelite, Capuchin, Theatin<sup>6</sup> nor Minim will be present at his Burial. And wise they are too, and the more so as he hath bequeathed them nothing by Will. Devil take me if I go thither.

"If he is damned, his be the Damage. Why did he slander the good Fathers of Religion? Why did he drive them from his Chamber, at the very Time when he had more need of their Aid, of their devout Prayers, of their holy Admonitions? Why did he not by Will bequeath them at least some Scraps, some cheek-puffing Morsels, some Belly-pavement for the poor Folk who have<sup>a</sup> nothing but their Life in this World? Let him go thither who will. Devil take me if I go. If I were to go, the Devil would take me. Pox! Out on't!

"Friar John, wouldest thou that thirty thousand Cart-loads of Devils should take thee off presently? If so, do three Things:

*First*, give me thy Purse, for the Cross is an Enemy to Charms, and there would happen to thee what not long ago happened to John Dodin,<sup>7</sup> Collector of Excise at Couldray, at the Ford of Vede, when the Soldiers broke the Planks:

"Old Money-bags,<sup>8</sup> meeting on the Bank Brother Adam Peascod, a

<sup>4</sup> Fr. *pelandans*. Cf. ii. 14 *ad fin.*

<sup>5</sup> Fr. *saffrané*. This is an allusion to the custom of painting the houses of bankrupts yellow (iv. 52, n. 12).

<sup>6</sup> *Theatins* were the first regular canons of the Romish Church, named after their founder, John Peter Caraffa, Bishop of *Theate* in Calabria, afterwards Pope as Paul IV. The order was founded in 1524 with the consent of Clement VII. They wore robes black and like the

Jesuits, excepting that they had white shoes and stockings (Regis).

<sup>7</sup> The story is borrowed from the *Epigrammata* of Nicholas Barthélemy of Loches, a Franciscan, published before 1524. Rabelais gives his own names and places, as usual from Chinonais. Couldray and the ford of Vede have already occurred.

<sup>8</sup> Fr. *Le pinart*, an exceeding small piece of money (Cotgrave).

Franciscan Observantin<sup>9</sup> of Mirebeau, promised him a new Frock, on condition that he should carry him over the Water on his Shoulders in Dead-goat fashion (pick-aback), for the Monk was a sturdy Ruffian. The Terms were agreed upon. The Brother trussed himself up to his Middle, and, like a fair little Saint Christopher, laid upon his Back the said Petitioner Dodin. And so he was carrying him merrily, as Aeneas carried his Father Anchises out of the Burning of Troy, singing as he went a pretty *Ave, maris stella*.<sup>10</sup> When they were at the deepest Part of the Ford, above the Mill-wheel, he asked if he had any Money upon him. Dodin answered that he had a whole Bagful, and that he needed not mistrust the Promise he had made him of a new Frock. 'How?' quoth Friar Peascod, 'thou knowest well that by an express Chapter of our Order we are rigorously forbidden to carry Money upon us. Miserable indeed art thou, who hast made me sin in this Point! Why didst thou not leave thy Purse with the Miller? Without fail thou shalt be presently punished for it, and if ever I can lay hold on thee in our Chapter at Mirebeau, thou shalt have the *Miserere* right on to the *Vitulos*.'<sup>11</sup> Then suddenly he discharges him of his Burden, and throws me Dodin headlong into the deep Water.

"Take Warning by this, Friar John, my sweet Friend, and in order that the Devils may carry thee off more at thy Ease, give me thy Purse and carry no Cross of any kind upon thee. The Danger therein is evident. Having Money, bearing a Cross,<sup>12</sup> they will cast thee down on some Rocks or other, as the<sup>b</sup> Eagles let fall Tortoises to break their Shells, witness the bald Pate of the Poet Aeschylus—and thou wouldest be sore hurt, my Friend, and I should be mightily grieved at it—or they will let thee fall into some Sea a long way off, I know not where, as Icarus fell, and it will be named thereafter the Entommeric Sea.<sup>c</sup>

"*Secondly*, be out of Debt, for the Devils do very much love those that are out of Debt. I know it well of my own Experience. The Whoresons cease not now to woo and pay Court to me; which they did never use to do when I was yellow-washed and deep in Debt. The

<sup>b</sup> Valer. Max.  
ix. 12, § 2. Cf.  
iv. 17.

<sup>c</sup> Horace, *Od.*  
iv. 2, 3; Lucian,  
*Icarom.* c. 3.

<sup>9</sup> The *Observantins* were the very strictest of the Franciscans.

<sup>10</sup> *Ave, maris stella* is the first line of a hymn to the B.V.M. in her service at Vespers throughout the year.

<sup>11</sup> *i.e.* a long penance, *Miserere* being the first and *vitulos* the last word of the 51st Psalm in the Vulgate.

<sup>12</sup> This joke on the reverse side of

coins being marked with a cross is found often in Shakespeare. Cf. *a Hen. IV.* i. 2, 250:

*Falst.* Will your lordship lend me a thousand pounds?

*Ch. Just.* Not a penny, not a penny; you are too impatient to bear crosses.

*As You Like It*, ii. 4, 12:

I should bear no cross if I did bear you; for I think you have no money in your purse.

Soul of a Man in Debt is wasted and in poor Condition. 'Tis no Meat for Devils.

"*Thirdly*, with thy Frock

And with thy Domino de grobis  
Return thee to Raminagrobis,

and thus qualified, if thirty thousand Boat-loads of Devils do not forth-with carry thee off, I will pay for thy Drink and Firing. And if for thy Safety's sake thou wilt have Company, look not for me. I give thee fair Warning. Get thee hence from it, I go not thither. The Devil take me if I do."

"I should not care so much about it," answered Friar John; "not so much perhaps as Folks would say, if I had but my Cutlass in my Hand."

"Thou takest it aright," said Panurge, "and speakest of it as a Doctor<sup>13</sup> subtle in the Art.

"At the time when I was a Student of Toledo,<sup>14</sup> the Reverend Father in the Devil, Picatrix,<sup>15</sup> Rector of the Faculty of Diabology, used to tell us that the Devils do by nature fear the bright Glancing of Swords as well as the Splendour of the Sun.

"Indeed Hercules<sup>16</sup> in going down to Hell to all the Devils did not cause them so much Fear, having only his Lion-skin and his Club, as afterwards did <sup>d</sup>Aeneas, being clad in resplendent Harness and furnished with his Cutlass well furnished and unruined, by the Help and Advice of the Cumæan Sibyl.

"This was perhaps the Reason why the great Lord John James Trivulce,<sup>17</sup> dying at Chartres, asked for his Sword and died with drawn Sword in Hand, laying about him all round the Bed, as being valiant

<sup>d</sup> Virg. *Aen.* vi.  
489-491.

<sup>13</sup> *Doctor*. The reference is to Agrippa, who quotes on this point the *Isagoge de Materia Daemonum* by Pictorius Villiganus, who shews that devils fear cutting weapons by the instances of Ulysses (*Od.* xi. 48) and Aeneas (*Aen.* vi. 260, 290).

<sup>14</sup> *Toledo*. Arabic magicians had, among other secrets, imparted their doctrines on the airy substance of the Devils in subterraneous caves at Toledo till the Moors were driven out of Spain in 1492 (Regis).

<sup>15</sup> The rector of the Faculty of Theology was styled *Père en Dieu*. There was an absurd book on magic published under the pseudonym *Picatrix* in vogue

in Rabelais' time. It is mentioned by Agrippa, *Van. Scient.* c. 42.

<sup>16</sup> The notion that Heracles did not inspire fear in the shades seems to be derived from the account of the descent of his counterfeit Dionysus in the *Frogs* of Aristophanes, rather than from the accounts of the hero.

<sup>17</sup> *Trivulce* was a Milanese, lieutenant-general of the French forces under Charles VIII. and Marshal of France under Louis XII. and Francis I. This episode of his death is given by Brantôme in the chapter devoted to him in his book of *Les Grands Capitaines*. He died in 1518.

and chivalrous, and by this manner of Fence putting to Flight all the Devils that were lying in Wait for him as he passed away to Death.

• Gen. iii. 24. "When the Massorets and Cabalists are asked why the Devils never enter into the Earthly Paradise, they give no other Reason save that at the Gate is a ° Cherubin holding in his Hand a flaming Sword.

"For, speaking truly according to the Diabology of Toledo, I confess that the Devils cannot indeed die by the Stroke of a Sword; but I maintain, according to the said Diabology, that they can suffer Solution of Continuity,<sup>18</sup> as if thou shouldest cut athwart a Flame of burning Fire, or a thick and obscure Smoke, with thy Cutlass; and that they cry out like very Devils at this Feeling of Dissolution, which to them is devilish painful.

"When thou seest the Shock of two Armies charging, thinkest thou, Codling, that the Noise so mighty and horrible that is heard, proceedeth

from the Shouts of Men,  
from the Clashing of the Harness,  
from the Rattling of the Trappings,  
from the Slashing of Maces,  
from the Justling of the Pikes,  
from the Breaking of the Lances,  
from the Cries of the Wounded,  
from the Din of the Drums and the Trumpets,  
from the Neighing of the Horses,  
from the Rattle and Roar of the Carbines and Cannons?

Indeed there is something in all that, I must needs confess it; but the great Terror and Hurlyburly cometh from the Lamentations and Howling of the Devils, who, there as they lie in wait hugger-mugger for the poor Souls of the Wounded, receive unexpectedly Strokes of the Sword and suffer Solution in the Continuity of their aerial and invisible Substances, just as if some Lackey, when eating the Bacon-slices taken from the Spit, should get a Rap with a Stick on the Knuckles from Master Greasyfist.<sup>19</sup> Then they cry and howl like Devils—as <sup>f</sup>Mars, when he was wounded by Diomedes before Troy, according to Homer, cried out in a higher Tone and more horrific Dismay than ten thousand Men together could do.

"But what is all this about? We are speaking of well-furbished

<sup>f</sup> Homer, *Il.* v. 858-861.

<sup>18</sup> This opinion was held by many at this time, according to Caelius Rhodiginus, *Antiquae Lectiones*, ii. 8. Cf. Milton,

*P.L.* vi. 329-331, 344-353.

<sup>19</sup> *Maistre Hordoux* is the name of one of the cooks in Friar John's sow, iv. 40.

Armour and glistening Swords. But so it is not with thy Cutlass ; for by Discontinuance from Action and Default of Exercising, it is, by my Faith, more rusty than the Key-hole of an old <sup>a</sup> Meat-safe.

<sup>a</sup> Cf. ii. Prol. <sup>a</sup>.

"Wherefore, do one of these two Things ; either furbish your Weapon bravely and thoroughly, or if you keep it <sup>b</sup> rusty as it is, take care not to return to the House of Raminagrobis. For my part, I go not thither Devil take me if I do."

<sup>b</sup> Cf. iv. 55.

## CHAPTER XXIV

### *How Panurge taketh Counsel of Epistemon*

As they were leaving Villaumere and returning towards Pantagruel, on the way Panurge addressed himself to Epistemon, and said to him : "Gossip, my ancient Friend, you see the Perplexity of my Mind. And you know such a Number of good Remedies. Could you not succour me?"

Epistemon took up the Subject, and represented to Panurge how the common Talk was entirely taken up with Scoffings at his Disguise ; wherefore he advised him to take a little Hellebore, in order to purge him of this peccant Humour, and to resume his ordinary Apparel.

"My dear Gossip Epistemon," quoth Panurge, "I am in a Fancy to marry me, but I am afraid of being a Cuckold and unfortunate in my Marriage.

"Wherefore I have made a Vow to Saint Francis the Younger,<sup>1</sup> who at Plessis-lez-Tours is in much Request and Devotion of all Women (for he is the first Founder of the Fraternity of Good Men, whom they naturally long for), to wear Spectacles in my Cap and to wear no Cod-piece on my Breeches, till I have a clear Settlement in the Matter of this my Perplexity of Mind."

"Tis indeed," said Epistemon, "a rare merry Vow. I am astonished that you do not return to yourself and recall your Senses from this wild Straying abroad to their natural Tranquillity.

"When I hear you talk thus, you remind me of the <sup>a</sup> Vow of the

<sup>a</sup> Herod. i. 82.

<sup>1</sup> St. Francis de Paule, to distinguish him from St. Francis of Assisi. He had been surnamed *le bon homme* by Louis XI., and consequently the Minims founded by him had obtained this name. Cf. iii. 22, n. 3. Their first cloister was founded

at Plessis-lez-Tours, of which Scott speaks often in *Quentin Durward*. Duchat points out that lepers also were called *les bons hommes* in France, as being lecherous. Cf. v. 28.

Argives of the long Wig, who having lost the Battle against the Lacedaemonians in the Quarrel about Thyrea, made a Vow not to wear Hair on their Head till they had recovered their Honour and their Land; also of the Vow of the pleasant Spaniard Michael Doris, who ever carried the Fragment of Thigh-armour on his Leg.

"And I do not know whether of the two would be more worthy, and deserving to wear a green and yellow<sup>2</sup> Cap and Bells with Hare's Ears, the aforesaid vainglorious Champion, or Enguerrant,<sup>3</sup> who makes concerning it so long, painful and tiresome an Account, quite forgetting the proper Art and Manner of writing History, which is delivered by the<sup>b</sup> Philosopher of Samosata; for in reading this long Narrative, one thinks it ought to be the Beginning and Occasion of some formidable War, or notable Change in Kingdoms. But at the End of the Story one only scoffs at the silly Champion, and the Englishman who defied him, as also at the Scribbler Enguerrant, who is a greater Driveller than a Mustard-pot.

<sup>b</sup> Lucian, *de histor. conscrib.*

"The Jest and Scorn thereof is like that of the Mountain in Horace, which cried out and lamented enormously, as a Woman in Travail of Child-birth. At its Cries and Lamentation the whole Neighbourhood ran together, in expectation to see some marvellous and monstrous Birth, but at last there was born of it nought but a little Mouse."<sup>4</sup>

"For all your mousing," said Panurge, "I do not smile<sup>5</sup> at it. 'Tis the Lame makes game.<sup>6</sup> I shall do as my Vow impels me. Now it is a long Time since you and I together did swear Faith and Friendship by Jupiter Philios. Tell me, then, your Opinion thereon; ought I to marry or not?"

"Verily," replied Epistemon, "the Case is hazardous; I feel myself far too insufficient to resolve it; and if ever in the Art of Medicine the *dictum* of the old Hippocrates<sup>7</sup> of Lango,<sup>8</sup> that 'Judgment is difficult,' was true, it is certainly most true in this Case.

<sup>2</sup> The colours, etc., of the fool's dress in the middle ages.

<sup>3</sup> Enguerrant de Monstrelet, governor of Cambrai, continuer of Froissart's history from 1400 to 1467, in the second Book of his *Chronicles* tells the story in many pages how the Spaniard Michael d'Oris and an Englishman named Prendergast defied one another, and went backwards and forwards many times, and it all came to nothing.

<sup>4</sup> Parturiunt montes, nascetur ridiculus mus.  
Hor. *A.P.* 139.

<sup>5</sup> The pun of *souris* (mouse) and *sou-*

*bris* (smile) occurs in the following extract:

Sire Lyon (dit le fils de souris)  
De ton propos certes je me soubriz.  
Cl. Marot, *Épître à son ami Lyon* (xi. l. 55).

<sup>6</sup> Loripedem rectus derident, Aethiopem albus.  
Juv. ii. 23.

<sup>7</sup> In this sentence of Epistemon there are two quotations from the first aphorism of Hippocrates, which runs thus: *ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ, ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλέρη, ἡ δὲ κρίσις χαλεπή.*

<sup>8</sup> Lango is the modern name of Cos, the birthplace of Hippocrates.

"I have indeed in my Mind some Discourses, by means of which we could get a Determination on your Perplexity; but they do not satisfy me clearly.

"Some Platonists declare that the Man who can see his Genius can understand his Destinies.<sup>9</sup> I do not understand their Doctrine, and am not of Opinion that you should give your Adhesion to them; there is much Error in it. I have seen it tried in the case of a studious and curious Gentleman in the Country of Estangourre.<sup>10</sup> That is Point the first.

"There is also another Point. If there were still any Authority in the Oracles

of Jupiter in Ammon,  
of Apollo in Lebadia, Delphi, Delos, Cyrrha, Patara, Tegyra,  
Praeneste,<sup>11</sup> Lycia, Colophon; at the Fountain of Castalia, near  
Antioch<sup>12</sup> in Syria, among the Branchidae;<sup>13</sup>  
of Bacchus<sup>14</sup> in Dodona,  
of Mercury at Pharae near Patras,  
of Apis in Egypt,  
of Serapis at Canopus,  
of Faunus in Maenalia and at Albunea near Tivoli,  
of Tiresias at Orchomenus,  
of Mopsus<sup>15</sup> in Cilicia,  
of Orpheus in Lesbos,  
of Trophonius in Leucadia,<sup>16</sup>

I should be of Opinion—perhaps I should not—that you should go

<sup>9</sup> In answer to Porphyrius, Iamblichus writes: *φῆς γὰρ δὴ ὡς οὗτος ἦν ἀρα εὐδαίμων* *δοτὶς μαθὼν τὸ σχῆμα τῆς αὐτοῦ γενέσεως* *τὰ εἰμαρμένα ἐκθύσαιτο* (*ἐκθήσαιτο* four MSS.) *γὰρ τὸν αὐτοῦ δαίμονα ἐμὸι δὲ δοκεῖς ταῦτα οὐ πᾶν σύμφωνον λέγειν* . . . *πρὸς τὴν ἀλήθειαν* (*de Myst.* ix. 3). Cf. Serv. ad *Aen.* vi. 743.

<sup>10</sup> *Estangourre*, or Estangor, as it occurs in the Romance of *Lancelot du Lac*, is East Anglia, one of the divisions of the Saxon Heptarchy.

<sup>11</sup> *Praeneste*. It is to Fortuna and not to Apollo that the temple here is dedicated, and it was especially the *sortes Praenestinae* that were celebrated as prophetic. Cf. Cic. *de Div.* ii. 41, §§ 86, 87.

<sup>12</sup> *Antioch*. The reference is to a cele-

brated grove and sanctuary of Apollo called Daphne, near Antioch (Josephus, *B.J.* i. 12, § 5).

<sup>13</sup> *Branchidae*. The temple of Apollo at Didymi, at Branchidae in the Milesian territory, is mentioned by Herodotus (i. 46, 92, etc.); Strabo, p. 634; Pausanias, vii. 2, § 5; and others.

<sup>14</sup> There was no special oracle of Bacchus at Dodona.

<sup>15</sup> *Mopsus*, a son of Manto, daughter of Tiresias.

<sup>16</sup> *Leucadia* should be *Lebadeia* in Boeotia. Trophonius was the architect of the temple of Apollo at Delphi, and after his death was worshipped as a hero. He had a celebrated oracle in a cave at Lebadeia (v. 36). Cf. Herod. i. 46; Pausanias, ix. 37-39; Aristoph. *Nub.* 508.

thither and hear what would be their Judgment on your present Enterprise.

"But you know that they have all become more <sup>c</sup> dumb than Fishes since the Coming of that Saviour King, what time all Oracles and all Prophecies made an End; as when, on the Approach of the Light of the radiant Sun, all Spectres, Lamiae, Spirits, Ware-wolves, Hobgoblins and Dung-beetles disappear. Moreover, even though they were still in vogue, I should not counsel you to put Faith in their Responses too readily. Too many Folks have already been deceived thereby.

<sup>c</sup> Cf. *Plut. de orac. def.* and v. 47, n. 2. *ib.*

"Besides, I remember to have read that <sup>d</sup> Agrippina put upon the fair Lollia the Charge of having interrogated the Oracle of Apollo Clarius, to learn if she should ever be married to the Emperor Claudius; and for this Reason she was first banished, and afterwards ignominiously put to Death."

<sup>d</sup> *Tac. Ann. xii.* 22.

"But," said Panurge, "let us do better. The Ogygian <sup>17</sup> Islands are not far from the Harbour of St. Malo. Let us make a Voyage thither after we have spoken to our King on the Subject.

"In one of the four which hath its Aspect more turned towards the Sunset, it is reported—I have read it in good and ancient Authors—that there dwell several Soothsayers, Vaticinators and Prophets; that <sup>e</sup> Saturn is there bound with fine Chains of Gold, within a Cave of a golden Rock, nourished with divine Ambrosia and Nectar, which are daily transmitted in abundance to him from the Heavens by I know not what kind of Birds—it may be, they are the same Ravens which fed St. Paul,<sup>18</sup> the first Hermit, in the Desert—and that he clearly foretells to every one who wishes to hear, his Lot, his Destiny and that which must happen to him; for the Fates spin nothing, Jupiter projects nothing, deliberates nothing, which the good Father knoweth not in his Sleep. It would be a great Abbreviation of Labour for us, if we should hearken a little to him on this Perplexity of mine."

<sup>e</sup> *Plut. de fac. in orb. Lunae*, c. 26, 942 A.

"That is," replied Epistemon, "an Imposture too evident, and a Fable too fabulous. I will not go."

<sup>17</sup> The island of Ogygia is Calypso's island in the *Odyssey*, and according to Homer (*Od.* v. 280) is eighteen days' voyage from the island of the Phaeacians in the far north-west. According to Plutarch (*de facie in orbe Lunae*, c. 26, 941 A), it is five days' sail from Great Britain to the west, and there are three other islands equally distant from it and each other, in one of which Saturn is

chained. Motteux conjectures with probability that the Channel Islands are intended by Rabelais. The legend is employed by Keats at the beginning of his *Hyperion*.

<sup>18</sup> The allusion is not to the apostle but to the hermit St. Paul, who is said to have lived in the time of the Emperor Decius, and to have been fed by ravens. Cf. *Legenda Aurea*, cap. xv.

## CHAPTER XXV

### *How Panurge consulteth with Her Trippa*<sup>1</sup>

"NEVERTHELESS," quoth Epistemon, continuing, "see here what you will do before returning to our King, if you take my Advice. Here, near the Isle Bouchard,<sup>2</sup> dwells Her<sup>3</sup> Trippa. You know how by the Arts of Astrology, Geomancy, Chiromancy, Metopomancy and others of like sort, he foretellet all Things to come; let us confer with him about your Business."

"Of that," answered Panurge, "I know nothing; but this I do know well, that, while he one day was talking to the great King<sup>4</sup> concerning Matters celestial and transcendental, the Lacqueys of the Court were on the Stairs between the Doors, tossing and tumbling at their pleasure his

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<sup>1</sup> *Her Trippa* is Henricus Cornelius Agrippa de Nettesheim, born in 1486 at Cologne, of a noble German family. He was early attached to the service of Maximilian I., travelled in Spain, England and Italy, where he was Professor of Theology at Pavia for seven years. In 1520 he returned to Cologne, and in 1521 went to Geneva. Afterwards he came to France, and was appointed court-astrologer to Louise of Savoy, Francis I.'s mother. His prophecy of the success of the Constable de Bourbon offended her, and he was banished the court. In 1530 he published his book *De Vanitate Scientiarum*, and, to please Margaret of Austria, *de praecellentia sexus feminei*. His great work was *de Occulta philosophia*, in three Books. This soon got him the title of Necromancer, and brought him into disrepute. He retired to the Netherlands to

Margaret of Austria, and was appointed Imperial Historiographer. After her death he was imprisoned at Brussels, and died afterwards in a hospital at Grenoble in 1535.

<sup>2</sup> *Bouchard*, a small town on an island near Chinon, about ten miles higher up the river Vienne (i. 47).

<sup>3</sup> *Her* is for the German *Herr*, and occurs thus in i. 8 (*Her Pracontal*) and v. Prol. (*Her der Tyfel*). It can hardly be for *Henricus*, as Motteux would have it.

<sup>4</sup> *the great King*. Rabelais often refers to the King of France as the great King (as the Greeks did the King of Persia) or King Megistus. It may mean Francis I. or Henry II., as the case may be. Here it would be Francis, seeing that Agrippa was court-astrologer to Louise of Savoy.

Wife, who was tolerably good-looking ; and so he, who saw all things in Heaven and Earth without Spectacles, while he was discoursing on all Chances past and present, and predicting everything that is to come, alone was unable to see his Wife jangling the Bells,<sup>5</sup> and never got any News thereof.

"Yet still let us go to him, since thus you will have it. One cannot learn too much."

The next Day they arrived at the Abode of Her Trippa. Panurge presented him with

A Robe lined with Wolf-skins,  
A mighty Short-sword, finely gilt, with a velvet Scabbard,  
and Fifty fine Angels,<sup>6</sup>

and then in a friendly manner discoursed with him on his Affair.

At the very first Sight, Her Trippa, looking him in the Face, said : "Thou hast the Metoposcopy<sup>7</sup> and Physiognomy of a Cuckold ; I say, of a notorious and disgraced Cuckold."

Then, considering the right Hand of Panurge in all its Parts, he said : "This false Line, which I see here just over the *mons Jovis*,<sup>8</sup> was never seen save in the Hand of a Cuckold."

Then with a *Stylus* he hastily drew a certain number of different Points, and coupled and joined them together by Geomancy,<sup>9</sup> and said : "Truth itself is not more true than it is certain that thou wilt be a Cuckold, soon after thou art married."

This done, he asked Panurge for the Horoscope of his Nativity. Panurge having given it him, he promptly fashioned his House of the Heavens in all its Parts, and attentively considering the Situation and the Aspects in their Triplicities, heaved a deep Sigh and said : "I had already foretold clearly that thou shouldest be a Cuckold ; *that* thou couldest not miss. Here I have over and above a new Assurance thereof, and I boldly assure thee that thou wilt be a Cuckold.

"Moreover, thou shalt be beaten by thy Wife, and by her shalt be

<sup>5</sup> This scandal about Agrippa's wife is contradicted by three pieces in verse from his friend Hilarius Bartulphus Ledijs. Her name is given as Jana Loysia Tytia, of Geneva, and she is characterised as handsome, faithful, discreet and learned.

<sup>6</sup> *Angels*, old coins bearing the figure of St. Michael. There was also a coin of this name worth about 8 fr. under the reigns of Charles VI. and VII.

<sup>7</sup> *Metoposcopy* (μετωπον σκοπεω), *Phy-*

*siognomy*. *Metoposcopy* are spoken of in Pliny, xxxv. 10, § 36 (88).

<sup>8</sup> The *mons Jovis* is the elevation at the bottom of the index-finger. This should be without lines and well coloured.

<sup>9</sup> *Geomancy*, according to Agrippa (*Occult. Phil.* i. 57), is divination from earthquakes, exhalations, etc. He goes on to say : "Sed est et alia Geomantiae species quae per puncta vi quadam aut casu terrae inscripta divinator."

robbed; for I find the seventh<sup>10</sup> House in all its Aspects malignant, and exposed to the Battery of all the Signs bearing Horns, such as *Aries, Taurus, Capricornus* and others. In the fourth<sup>11</sup> House I find Jupiter in Decadence, and with that a tetragonal Aspect of Saturn, associated with Mercury; thou wilt be soundly peppered, my worthy Man."

"Shall I so?" answered Panurge. "A Plague of quartan Ague light upon you, old Fool, filthy Dotard that thou art. When all the Cuckolds come together, thou shalt bear the Banner."<sup>12</sup>

"But whence comes me this Handworm here between these two Fingers?" This he said, pointing straight at Her Trippa, his first two Fingers opened in the form of Horns, and shutting all the others close; then he said to Epistemon:

<sup>a</sup> Martial, vii. 10.

"Here you have the veritable <sup>a</sup> Ollus of Martial, who devoted all his Study to observe and hear the Ills and Miseries of others—while his Wife kept the Gaming-house—he, on his Side, being a greater Beggar than ever was Irus,<sup>13</sup> and yet vainglorious, overweening, more insufferable than seventeen Devils, in a Word *πρωχαλαζών*,<sup>14</sup> as the Ancients right fitly styled such a Rabble of Ragamuffins.

"Away, let us leave this raving Fool, this crack-brained Bedlamite, to moon away his Fill with his familiar Devils. It would take time to make me believe that the Devils would deign to serve such a Scoundrel. He does not know the very Rudiment of Philosophy, which is KNOW THYSELF,<sup>15</sup> and while he is boasting himself that he sees a <sup>b</sup> Mote in the Eye of another, he does not see a great Stump which pokes out both his own Eyes.

<sup>b</sup> Matt. vii. 3-5.

<sup>c</sup> Plut. *de Cur.*  
c. 2 (516 A).

"He is a Polypragmon, such as <sup>c</sup> Plutarch describes; he is another Lamia, which in the Houses of Strangers, in public and among the common People, had a more penetrating Sight than a Lynx, in her own House she was blinder than a Mole, at home she saw nothing; but on returning from without to her own Privacy, she took her Eyes from

<sup>10</sup> The *seventh House* in astrology is that of marriage.

<sup>11</sup> The *fourth House* is assigned to relations and alliances.

<sup>12</sup> Brantôme has preserved a verse of an old song of the time of Francis I., which runs thus:

Mais quand viendra la saison (Eve of St. John)  
Que les cocus s'assembleront,  
Le mien ira devant qui portera la bannière;  
Les autres suivront après, le vostre sera au derrière.

La procession en sera longue,  
L'on y verra une très-longue bande.  
*Des Dames*, Disc. i. (vol. ix. p. 209, ed. Lalanne).

<sup>13</sup> Irus, the beggar in the *Odyssey* whom Ulysses defeated in boxing (*Od.* xviii. 1-116).

<sup>14</sup> *πρωχαλαζών* is used of Midias in a fragment of Phrynichus, and the word seems to have been borrowed from him by Athenæus (vi. 17, 230 C).

<sup>15</sup> These words were engraved over the entrance to the temple at Delphi.

her Head, being removable like Spectacles, and concealed them in a wooden Slipper that hung up behind the Door of her Abode."

At these Words, Her Trippa took up a Branch of Tamarisk.

"He doth well to take this," quoth Epistemon; "Nicander calls it the divining Tree."<sup>16</sup>

"Do you wish," said Her Trippa, "to know the Truth of the matter more fully

"By <sup>d</sup>Pyromancy?

"By <sup>e</sup>Aeromancy, celebrated by Aristophanes in his Clouds?

"By <sup>f</sup>Hydromancy?

"By Lecanomancy,<sup>17</sup> so much celebrated formerly among the Assyrians, and tried by Hermolaus Barbarus?<sup>18</sup> In a Basin full of Water I will shew thee thy future Wife tumbling with a couple of Rustics."

"When you put your Nose, etc.," said Panurge, "bethink to take off your Spectacles."

"By Catoptromancy," said Her Trippa, continuing, "by means of which Didius Julianus, Emperor of Rome, foresaw everything that was to happen to him?<sup>19</sup> You will need no Spectacles; you will see her in a Mirror tumbling, as clearly as if I were to shew her you in the Fountain of the Temple of Minerva<sup>20</sup> near Patras.

"By <sup>g</sup>Coscinomancy, formerly so religiously observed among the Ceremonies of the Romans? Let us have a Sieve and Shears<sup>21</sup> and you shall see Devils.

"By Alphetomancy,<sup>22</sup> spoken of by <sup>h</sup>Theocritus in his Pharmaceutria, and

<sup>d</sup> Agrippa, *Oc. Ph.* i. 57.

<sup>e</sup> Agrippa, *Oc. Ph.* i. 57; Arist. *Nub. passim.*

<sup>f</sup> Agrippa, *Oc. Ph.* i. 57.

<sup>g</sup> Theoc. iii. 31; Lucian, *Alex.* 9; Philostrate. *Vit. Apoll.* vi. 11, p. 114.

<sup>h</sup> Theocr. ii. 18; Virg. *Ec.* vii. 85.

<sup>16</sup> καὶ μερίμνη λάζων νύκτ' ἀποκαρπία θέμενον,  
μήντοι ἐν αἰχμαῖσι γυρᾶσμον· ἧ ἐν Ἀπύλλῳ  
μαντεύσας Κροτωνίης ὕδατος καὶ θύμων ἀνδρῶν.

Nicander, *Theriaca*, 612-14.

Cf. i. 23, n. 26.

<sup>17</sup> "Erat etiam olim apud Assyrios in magno pretio hydromantiae species, Lecanomantia, nuncupata a *pelvi aquae plena*: cui imponebantur aureae et argenteae laminae et lapides pretiosi certis nominibus et characteribus inscriptae, ad quam etiam referri potest artificium, per quod plumbo aut cera liquefactis et in aquam projectis rem quam scire cupimus manifestis exprimitur imaginum notis" (Agrippa, *Oc. Ph.* i. 57).

<sup>18</sup> *Hermolaus Barbarus*, a Venetian humanist (1454-1493), translator of Theophrastus, Dioscorides, and Aristotle, commentator of Pliny.

<sup>19</sup> "Nam et quasdam non convenientes Romanis sacris hostias immolaverunt et carmina profana incantaverunt, et ea quae ad speculum dicunt fieri, in quo pueri praeligatis oculis incantato vertice respicere dicuntur, Julianus fecit. Tuncque puer vidisse dicitur et adventum Severi et Juliani decessionem" (Ael. Spartianus, *Did. Julian.* c. 7, § 10).

<sup>20</sup> *Minerva* should be *Ceres*. The account of this piece of divination is in Pausan. vii. 21, § 12.

<sup>21</sup> But far more skilful at the Sphears Than he was at the Sieve and Shears.

*Hudibras*, i. 2, 347.

<sup>22</sup> ἀκούω μέντοι τῶν λεγόντων ὅτι καὶ ἀλφίτοις μαντεύονται καὶ κοσκίνοις καὶ τυρλόκοις (Aelian, *N.A.* viii. 5).

"By Aleuromancy, mixing Wheat with Flour?

"By Astragalomancy? I have the Throws <sup>23</sup> all ready.

"By Tyromancy? I have a Brehemont <sup>24</sup> Cheese handy.

"By Gyromancy? <sup>25</sup> I will here make you turn a Number of Circles which will all turn to the Left, I assure you.

"By Sternomancy? <sup>26</sup> By my faith you have a Chest badly enough proportioned.

"By Libanomancy? It only needs a little Incense.

"By Gastromancy, which was long employed in Ferrara by Dame Jacoba Rhodigina, <sup>27</sup> the Ventriloquist?

"By Cephalonomancy, which the Germans were wont to use, roasting the Head of an Ass on burning Coals?

"By Ceromancy? There by means of melted Wax in Water you will see the Figure of your Wife and her Drummers.

"By Capnomancy? On burning Coals we will put the Seeds of Poppy and Sesame. O the gallantest Affair!

<sup>1</sup> Pliny, xxxvi.  
19, § 34.

"By Axinomancy? Provide me only here with a Hatchet and <sup>i</sup> Jet-stone, which we will put on the Embers. O how rarely Homer uses this towards the Suitors of Penelope! <sup>28</sup>

"By Onymancy? <sup>29</sup> Let us have some Oil and Wax.

"By Tephromancy? You will see the Ashes in the Air representing your Wife in a fine Posture.

"By Botanomancy? I have here some Sage-leaves on purpose.

"By Sycomancy? O the divine Art in Fig-tree Leaves!

<sup>1</sup> Cf. Aelian,  
N.A. viii. 5.  
<sup>k</sup> Athen. viii. 8,  
333 D; Agr. i. 57.

"By Ichthyomancy, formerly so much celebrated and practised by <sup>j</sup> Tiresias and Polydamas, with as great Certainty as was of yore done in the Ditch <sup>k</sup> Dine, in the Wood sacred to Apollo, in the Land of the Lycians?

"By Choiromancy? Let us have a Number of Hogs, and thou shalt have the Bladder. <sup>30</sup>

<sup>23</sup> *projects* in ed. 1552; *osselets* in the earlier one.

<sup>24</sup> *Brehemont* was a place about eleven miles N. E. of Chinon, on an island formed by the Loire. Cf. i. 7.

<sup>25</sup> *Gyromancy*. This is taken from Artemidorus, ii. 69, in which many of these divinations are mentioned. In the corrected texts, however, *γυρομαντεῖς* is rejected as a dittography of *τυπομαντεῖς*, which immediately precedes.

<sup>26</sup> *Sternomancy* is the same as gastromancy, ventriloquism. Cf. *infra*, n. 27, and iv. 58.

<sup>27</sup> There is a long account of her in iv. 58, where she is spoken of as having a familiar spirit who told things past and present, but was at a loss when questioned about the future.

<sup>28</sup> The allusion is, of course, to the 21st Book of the *Odyssey*, where Odysseus discovers himself by shooting through twelve axe-heads after the suitors have failed even to bend the bow.

<sup>29</sup> *Onymancy* should be *onychomancy*.

<sup>30</sup> A bladder was often attached to the fool's bauble. Cf. Douce's *Illustrations of Shakespeare*, p. 509.

"By Cleromancy, instanced by the finding of the <sup>1</sup> Bean in the Cake on the Vigil of the Epiphany? <sup>1</sup> Cf. ii. 31, n. 5.

"By Anthropomancy, which was employed by <sup>m</sup> Heliogabalus, Emperor of Rome? It is somewhat irksome, but thou wilt endure it well enough, since thou art destined to be Cuckold. <sup>m</sup> Lampridius, *Heliog.* c. 8, § 2.

"By the Sibylline Stichomancy? <sup>81</sup>

"By Onomatomancy? <sup>82</sup> How art thou called?"

"Chaw-turd," answered Panurge.

"Or else by Alectryomancy? I will gaily draw here a Circle, and with you looking on and observing, I will divide it into twenty-four equal Parts. In each of these I will form a Letter of the Alphabet; on each Letter I will place a Grain of Wheat, then I will let loose a fine virgin Cock amongst them. You will see, I assure you, that he will eat the Grains placed on the Letters

C · O · Q · U · S · E · R · A

and that as prophetically as under the Emperor Valens,<sup>88</sup> when he was troubled to know the Name of his Successor, the Cock, vaticinating and alectryomantic, ate Grains that were placed on the Letters

Θ · Ε · Ο · Δ.

"Would you know your Fate by the Art Aruspicine?"

"By Extispicine? <sup>84</sup>

"By Augury,<sup>85</sup> learned by the Flight of Birds, by the Cry of croaking Birds, by the solistime Dance of Ducks——"

"By Turdispicine," answered Panurge.

"Or perhaps by Necromancy? I will presently have resuscitated for you some one dead a short time ago (as <sup>n</sup> Apollonius of Tyana did to Achilles, as the Pythoness did in the presence of <sup>o</sup> Saul), who shall tell us the whole Matter; neither more nor less than, at the Invocation of <sup>n</sup> Philostrate. *V. Apoll.* iv. 11-17. <sup>o</sup> 1 Sam. xxviii. 11-15.

<sup>81</sup> That is by arranging the Sibylline scattered lines (*στίχοι*) in their proper order and sequence. Cf. iii. 17, 18; Virg. *Aen.* vi. 73, 74.

<sup>82</sup> *Onomatomancy*, or divination by names. Cf. iv. 37.

<sup>83</sup> This story is told of Valens (Emperor of the East, 364-378 A.D.) by Zonaras, the Byzantine historian (xiii. 16 *fin.*)

<sup>84</sup> *Extispicine*, divination by the examination of entrails, is much the same as *Aruspicine*.

<sup>85</sup> *Augury* was taken from the *aves praepetes* and *oscines*, and by the *tripudium solistimum* of the sacred chickens, mentioned several times by Livy and Cicero (e.g. *de Div.* ii. 34, § 72), and for which Rabelais ridiculously substitutes ducks dancing, whereas the *tripudium* proper is the *terripavium*, as Cicero explains, of the corn falling from the beaks of the chickens, which gave a good omen by eating ravenously.

<sup>p</sup> Lucan, vi. 747-828.

<sup>p</sup> Erichtho, a certain defunct Person predicted to Pompey the entire Progress and Issue of the Battle of Pharsalia; or, if you are afraid of the Dead, as all Cuckolds naturally are, I will only employ Skiomancy."

"Go to the Devil, you frantic Ass," said Panurge, "and get yourself lanternised by some Albanian;<sup>86</sup> so shalt thou get a pointed Hat. Why the Devil do you not advise me as well

"To hold an Emerald or a Hyena-stone<sup>87</sup> under my Tongue,

"Or to provide myself with the Tongues of Lapwings<sup>88</sup> and the Hearts of green Frogs;<sup>89</sup>

<sup>q</sup> Cf. Philostr. *V. Apoll.* i. 20 *fin.*

"Or to eat the Heart and Liver of some <sup>q</sup> Dragon, so that by the Voice and Song of Swans and other Birds, I might hear my Destiny, as of old did the Arabs in the Land of Mesopotamia?

"Thirty Devils take the horned Cuckold, Infidel, Sorcerer; to the Devil with him, Sorcerer of the Antichrist!

"Let us return to our King. I am well assured that he will not be pleased with us, if he only hear that we have come here into the Den of this muffled Devil.

"I repent me of having come hither, and would willingly give a hundred Nobles<sup>40</sup> and fourteen Yeomen, on condition that he who some time ago did blow in the Bottom of my Breeches should presently with his Spittle illuminate this Fellow's Moustaches. 'Struth, how he has besmoked me with his Plagues of Devilry, Witchcraft and Sorcery. May the Devil take him. Say *Amen*, and let us go and drink. I shall not make merry for two Days, nay, four Days to come."

<sup>86</sup> The Albanians, as heretics, shared the bad name of the Bulgarians. Cf. ii. 31, n. 4. Panurge probably refers also to the tall pointed hats affected by quack astrologers.

<sup>87</sup> "Hyaenae, ex oculis hyaenae, et ob id invasae, inveniri dicuntur et, si credimus, linguae hominis subditae futura praecinere." Plin. xxxvii. § 60 (168).

<sup>88</sup> "Neque omittam in hac quoque alite (*bubone* = Rabelais' *puputs*) exemplum magicae vanitatis; quippe praeter reliqua portentosa mendacia *cor* ejus impositum mammae mulieris dormientis sinistrae tradunt efficere ut omnia secreta pronuntiet" (Plin. xxix. 4, § 26).

<sup>89</sup> "Democritus quidem tradit, si quis extrahat *ranae* viventi [*virenti*, Rabelais] *linguam* nulla alia corporis parte adhaerente ipsaque dimissa in aquam inponat supra cordis palpitationem mulieri dormienti quaecumque interrogaverit, vera responsuram" (Plin. xxxii. 5, § 18). Rabelais has here mistranslated *bubo*, a screech-owl, by *puputs*, a lapwing, and transposed *cor* and *linguam* from the account of one to the other.

<sup>40</sup> *Nobles* (*à la rose*) were coins of fine gold, first coined by Edward III. of England (Duchât). *Yeomen* are put in by Rabelais merely as a contrast to *Nobles*.

## CHAPTER XXVI

### *How Panurge taketh Counsel of Friar John of the Trencherites*

PANURGE was mightily troubled at the Discourse of Her Trippa, and after they had passed the small Borough of Huymes,<sup>1</sup> he addressed himself to Friar John, and nodding his Head<sup>2</sup> and scratching his left Ear, said to him :

“Keep me a little merry, my Bully-rook. I feel myself altogether metagabolised in my Spirits by the Talk of that devilish Fool. Hark ye, Cod,

dainty Cod	stumpy c.	renowned c.
flat-foot c.	matted c.	leadcd c.
milky c.	felted c.	caulked c.
veined c.	mounted c.	stuccoed c.
grotesque c.	Arabesque c.	greyhoundesque c.
stale c.	steeled c.	determined c.
madder-dyed c.	weevil-eaten c.	diapered c.
tinned c.	embroidered c.	hammered c.
interlarded c.	sworn c.	Burgess-like c.
spotted c.	speckled c.	vehement c.
pitched c.	be-rugged c.	caparisoned c.
pig-tailed c. ( <i>liripipilé</i> )	longed-for c.	glazed c.
ebony c.	Brasil-wood c.	boxwood c.
rack-bent c.	hooked c.	foining c.
headlong c.	raving c.	longing c.
piled up c.	compassed round c.	stuffed c.

<sup>1</sup> *Huymes*. There were two villages of this name—one near Loches, and the other near Chinon. i. 47.

and Johanneau, this word means ‘bleating like a goat.’ Des Marets follows Cotgrave and makes it = *becquetant*, akin to our word *beckon*, ‘pecking like a bird,’ or ‘nodding with the head.’

<sup>2</sup> *Fr. becquetant*. According to Duchat

swollen c.	polished c.	jolly c.
powdered beef c.	brandishing c.	positive c.
gerundive c.	genitive c.	active c.
gigantal c.	vital c.	oval c.
magistral c.	claustral c.	monachal c.
virile c.	subtile c.	respectable c.
with relays c.	at ease c.	with courage c.
massive c.	lascivious c.	handy c.
greedy c.	absolute c.	resolute c.
big-limbed c.	round-headed c.	double c.
courteous c.	Turkish c.	fruitful c.
brilliant c.	hissing c.	currying c.
gentle c.	urgent c.	common c.
glistening c.	fitting c.	brisk c.
prompt c.	nimble c.	fortunate c.
barking c.	fatted c.	usual c.
well-wrought c.	exquisite c.	requisite c.
crafty c.	rearward c.	stinging c.
raphe-like c.	guelphic c.	ursine c.
patronymic c.	dainty c.	waspish c.
Alidadic c.	Algamaic c.	Algebraic c.
robust c.	beautiful c.	hearty c.
insuperable c.	succourable c.	agreeable c.
memorable c.	notable c.	palpable c.
muscular c.	serviceable c.	subsidiary c.
tragic c.	satyric c.	transpontine c.
repercussive c.	digestive c.	convulsive c.
incarnative c.	restorative c.	sigillative c.
masculinating c.	leaping c.	remade c.
lightening c.	thundering c.	flashing c.
hammering c.	ramming c.	whizzing c.
aromatising c.	diaspermatising c.	[       ] c.
tapping c.	rapping c.	snoring c.
lecherous c.	pilfering c.	frolic c.
broaching c.	nobbing c.	bobbing c.
ruffling c.	boulting c.	tumbling c.
arquebussing c.	wagglng c. <sup>8</sup>	

\* In this litany des Murets' arrangement has been followed, as giving the text of the earliest edition. De Montaignon gives that of the 1552 edition, which is nearly the same, but with some additions. They both agree in giving three words to a line. Urquhart's translation nearly doubles the number of words.

"Friar John, my Friend, I do bear for thee a singular great Respect, and I reserved thee for a choice Morsel. I pray thee give me thy Advice. Ought I to marry me or not?"

Friar John answered him in Cheerfulness of Spirit, saying: "Marry thee, in the Devil's Name, and ring out a double Peal of Marriage-bells; I say and mean that it should be the soonest thou canst. This very Day, this Evening, have the Banns published and bid for a Bedstead.

"By the Powers, till when wouldst thou reserve thyself? Dost thou not know right well that the <sup>a</sup> End of the World draweth near? This very Day we are nearer it by two Poles and half a Fathom than we were the Day before yesterday. The Antichrist is already born, so they tell me. True, he does no more as yet than to scratch his Nurse and Governesses, and does not yet shew his Treasures (Teeth);<sup>4</sup> for he is still small.

<sup>a</sup> Cf. ii. 14, n. 3.

*Crescite. Nos qui vivimus, multiplicamini.*<sup>5</sup>

It is so written; it is Matter from the Breviary—as long as the Sack of Corn is not worth three Patacs<sup>6</sup> and a Puncheon of Wine six <sup>b</sup>Whites. Wouldest thou verily be found with thy Cods full at the Judgment:

<sup>b</sup> Cf. ii. 30, n. 18.

*Dum venerit judicare?"*

"Thou hast," said Panurge, "a Mind very clear and serene, my Friar John, my metropolitan Cod, and thou speakest pertinently.

"It was this that Leander of Abydos in Asia, when he was swimming the Hellespontic Sea to visit his Sweetheart Hero of Sestos, in Europe, prayed of Neptune and all the sea Gods:

In going if you keep me sound,  
Returning I reckon not if I'm drowned.<sup>7</sup>

"He wished not to die with his Cods full.

"And I am resolved that from henceforth throughout my Province of Salmigondin, whenever it is determined to execute judicially any Malefactor, he shall be permitted for a Day or two beforehand to

<sup>4</sup> Pliny has *thesauri maxillarum*, x. §93.

<sup>5</sup> Friar John seems somewhat confused and jumbled in his quotations. His first quotation is from Gen. i. 22, *Crescite et multiplicamini*, with *nos qui vivimus* inserted from 2 Cor. iv. 11, which runs: "Semper enim *nos qui vivimus* in mortem tradimur," etc. Then the price of corn and wine is like a confused recollection of 2 Kings vii. 16: "So a measure of fine flour was sold for a shekel, and two mea-

asures of barley for a shekel." His next quotation is probably garbled from Ps. xcvi. 13: "Quoniam venit judicare terram." It is of course a gibe at the monks.

<sup>6</sup> *Patacs*. The pata was a small copper coin with the Pope's head in one corner. The *patac* of Avignon was the seventh part of a *sou*.

<sup>7</sup> *Parcite dum propero; mergite dum redeo.*  
Martial, *Spect.* xxv. b. 4.

amuse himself like a very Pelican<sup>8</sup> (unsaddled Jackass), so that there remain not in all his spermatic Vessels enough wherewith to write a Greek Y.<sup>9</sup> Matter so precious ought not to be foolishly thrown away. Possibly, he will beget a Man, and so he will die without Regret, leaving a Man for a Man."

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<sup>8</sup> *onocrotale* (ὄνος κρόταλον). Mentioned Plin. x. 47, § 66; Mart. xi. 21. Probably used on account of its ridiculous name.

<sup>9</sup> *Greek Y*, as an emblem of the attributes of Priapus.

## CHAPTER XXVII

### *How Friar John merrily counselleth Panurge*

"By Saint Rigomé,"<sup>1</sup> quoth Friar John, "my sweet Friend, Panurge, I do advise thee nothing that I would not do myself, if I were in thy Place. Only have Regard and Consideration ever to buckle to and continue thy Strokes. If thou makest Intermission therein thou art lost, poor Soul, and that will befall thee which doth befall the Nurses.

"If they desist giving suck to Children, they lose their Milk. If thou dost not continually exercise thy Member, it will lose its Milk and will serve thee for nought but a P—g-tube; thy Cods likewise will serve thee but for a Game-bag.

"I give thee Warning thereof, my Friend. I have seen the Result of it in the case of several who could not when they would, for they did it not when they could;<sup>2</sup> so by *Non-use all Privileges are lost*, as the Learned say. Wherefore, my Son, keep all this low and vulgar Troglodyte cod-piece Populace in a Condition of perpetual Villainage; give good order that they live not like Gentlemen, on their Rents, without doing anything."

"Nay, in good Sooth," answered Panurge, "I will believe thee, Friar John, my own left Cod. Thou goest roundly to work. Without Exception or Circumlocution thou hast clearly set me free from all Fear which could intimidate me. So may it be granted thee by the Heavens ever to have a low smart Stroke.<sup>3</sup> Well then, at thy Word, I will marry

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<sup>1</sup> *St. Rigomé*, a confessor of Soligné-au-Maine, a saint (Rigomarus) much revered in Poitou, where one of his arms was said to be preserved. Cf. iv. 38.

<sup>2</sup> "Quando potui non volui, et quando volui non potui" is a tag attributed to St.

Basil, and put down as the remark of Hannibal on the taking of Rome. It occurs also in the form of a French proverb: "Qui ne fait quand il peut, ne le fait pas quand il veut."

<sup>3</sup> A term borrowed from tennis, *frappes bas et roidde*.

me, without point of Failing therein ; and also I shall always have by me pretty Waiting-maids when thou shalt come to see me, and thou shalt be Protector of their Sisterhood. So much for the first Part of the Sermon."

"Listen," said Friar John, "to the Oracle of the Bells of Varennes.<sup>4</sup> What do they say?"

"I hear them," answered Panurge. "Their Sound, by my Thirst, is more fatidical than the Cauldrons of Jupiter at Dodona.<sup>5</sup> Listen :

Marry thee, marry thee,  
Marry, marry ;  
If thou dost marry thee, marry thee,  
Thou will find it well with thee, well with thee,  
Marry, marry.

"I assure thee I will marry ; all the Elements invite me thereto. Let this Word be to thee as a Wall of Bronze.<sup>6</sup>

"As to the second Point, thou seemest to me somewhat to misdoubt, nay to mistrust, the Power of my Paternity, as though I were not in favour with the sturdy God of the Gardens.

"I beseech thee, do me this Favour, to believe that I have him at my Command, docile, kindly, attentive, obedient in every Thing and everywhere. I have only to let go the Leash, that is my Points, to shew him the Prey at close Quarters and say ' Loo, loo ! my Man.'

<sup>a</sup> Juv. vi. 115-132.

"And though my Wife were as gluttonous in the Pleasure of Venery as ever was <sup>a</sup> Messalina or the Marchioness of Winchester<sup>7</sup> in England, yet I pray thee to believe that I have a Supply more than sufficient to content her.

<sup>b</sup> Prov. xxx. 15, 16.  
<sup>c</sup> Hist. An. vii. 1, 58<sup>a</sup> ; Prob. iv. § 27.

"I am not unaware that <sup>b</sup> Solomon saith—and he spoke in that matter clerk-like and learnedly—and after him <sup>c</sup> Aristotle hath declared, that the Nature of Women is in itself insatiable ; but I wish it to be known that I have an Instrument indefatigable of the same Calibre.

"Do not bring me forward here as Paragons those fabulous Ribalds,

<sup>4</sup> *the Bells of Varennes*. This story is taken from Jean Raulin in his third sermon on *Widowhood* : "The woman who came to consult her *curé* as to whether she should marry her man-servant." He refers her to the bells of the church, which are interpreted to say : "Prens ton varlet, prens ton varlet." The marriage took place and proved unhappy. The *curé*, being reproached as the cause, again refers to the bells, which now give the contrary

advice : "Ne le prens pas, ne le prens pas." Raulin was a great preacher at Paris, born 1443, died 1514. His sermons were printed in four volumes 4to at Antwerp at the beginning of the 16th century.

<sup>5</sup> The *cauldrons of Dodona* are described in Strabo, vii. 329. Cf. v. 1, n. 3.

<sup>6</sup> "Hic murus aheneus esto" (Hor. *Epod.* i. 1, 60). Repeated v. 15, n. 7.

<sup>7</sup> This allusion has not been made out satisfactorily.

<sup>d</sup> Hercules, <sup>e</sup> Proculus, <sup>f</sup> Caesar, and Mahomet who boasts in his Alcoran that he had in his Genitories the Strength of sixty Ruffians; he lied, the Lecher.

"Do not instance me the Indian, so celebrated by <sup>g</sup> Theophrastus, <sup>h</sup> Pliny and <sup>i</sup> Athenaeus, who by the aid of a certain Herb performed his Task seventy times and more in a Day. I believe nothing of it. The Number is supposititious. I pray thee not to believe it.

"But I pray thee believe, and thou wilt believe nought that is not true, that my *Naturale*, the sacred Ithyphallus, Messer Cotal d'Albingue,<sup>8</sup> is *il primo del Mondo*.

"Hark ye, my Codling. Didst ever see the Frock of the Monk of Castres?

"When they placed it in any House, either openly or secretly, suddenly by its horrific Powers all the Dwellers and Inhabitants of the Place went into Rut, Beasts and Folks, Men and Women, even the very Rats and Cats. Now I swear to thee that I have before now perceived in my Cod-piece a certain Energy still more anomalous.

"I will not speak to thee of House or Cottage, of Church or Market; but at the Passion-play which was being acted at St. Maixent,<sup>9</sup> as I came into the Parquet of the Theatre one day, I perceived by the Power and occult Property thereof, suddenly everybody, Players and Spectators alike, fell into Temptation so terrific, that there was neither Angel, Man, Devil nor Deviless who was not all for Lechery. The Prompter forsook his Copy; he who played Saint Michael came down by the Wings; the Devils came forth from Hell and carried off thither all the poor little Girls; even Lucifer unchained himself.

"In a word, seeing the Disorder, I disparted myself from the Parquet, after the Example of <sup>j</sup> Cato the Censor, who seeing the Festival of the Floralia thrown in Disorder by his Presence, withdrew from his Place as Spectator."

<sup>d</sup> Apollodor. ii. 4, § 10.  
<sup>e</sup> Vopisc. *Vit.* Proc. 12, § 7.  
<sup>f</sup> Suet. i. 50.

<sup>g</sup> Theoph. *H.P.* ix. 18, § 9. Cf. v. 28.  
<sup>h</sup> Plin. xxvi. 10, § 62.  
<sup>i</sup> Athen. i. § 32.

<sup>j</sup> Valer. Max. ii. 10, § 8.

<sup>8</sup> *Albingue* is the name of a gate at Castres leading to Albi, near which gate was a Franciscan convent. Castres was a town in Languedoc between Toulouse and Montpellier.

<sup>9</sup> *St. Maixent*, a town in Poitou not very far from Niort, mentioned iv. 13 as the place where Villon had his Passion-play.

## CHAPTER XXVIII

### *How Friar John comforteth Panurge on the doubtful Matter of Cuckoldry*

"I UNDERSTAND thee," said Friar John; "*but Time quelleth all Things.* Not Marble nor Porphyry but is subject to Old Age and Decay. If thou art not yet come to that, in a few Years later I shall hear thee confessing that thy Cods hang dangling for want of a Game-bag. Already I see thy Hair turning grey on thy Head.

"Thy Beard, with its distinctions of grey, white, tawny and black, to my thinking, resembleth a Map of the World.<sup>1</sup> Look here:

See there is Asia;

Here are Tigris and Euphrates;

See there is Africa;

Here is the Mountain of the Moon,

Seest thou the Marshes of the Nile?

On this side lieth Europe,

Dost thou see Thelema?

This Tuft here quite white, is the Hyperborean Mountains.

"By my Thirst, my Friend, when the Snows are on the Mountains, by that I mean the Head and the Chin, there is no great Heat in the Valleys of the Cod-piece."

"Kibes seize thy Heels," answered Panurge; "thou understandest not the *Topics*.<sup>2</sup>

"When the Snow is on the Mountains, the Thunder, Lightning, Levin-bolt, Scirocco,<sup>3</sup> Avalanche, Storms, Hurricanoes and all the Devils are in the Valleys. Wouldst thou have experience of them?

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<sup>1</sup> Fr. *mappemonde*. Cf. *Comedy of Errors*, iii. 2, 116-142; Aristoph. *Nub.* 206-216. places on the subject, = the subject itself. *Bon Topicqueur* occurs iii. 5.

<sup>2</sup> *Topics*, i.e. the rhetorical common-*fin*.

<sup>3</sup> Fr. *lancis, mauubec*. Cf. ii. Prol.

Go into the Land of the Switzers, and notice the Lake of Wunderbilich,<sup>4</sup> four Leagues from Berne going towards Sion.

"Thou twittest me with my Hair turning grey, and dost not consider that it is of the Nature of Leeks, in which we see the Head white and the Tail green,<sup>5</sup> straight and vigorous.

"True it is that in myself I do recognise some Signs indicative of Old age, I mean green Old age;<sup>6</sup> tell it to no Man; it shall remain a Secret between us two.

"It is that I find Wine better and of a better Relish to my Taste than I was wont to do; more than I was wont, I do fear the Encounter of bad Wine. Note, that argues somewhat of the Setting of Life, and signifieth that the Meridian is past.

"But what of that? Gentle companion always, as much, or even more than ever. That is not what I fear, Devil take it, no. 'Tis not there that the Shoe pinches.

"I fear that during some long Absence of our King Pantagruel, to whom I must needs bear Company, even should he go to all the Devils, my Wife should make me a Cuckold.

"That is the long and the short of it; for all those Persons to whom I have spoken thereof, do threaten me with it and affirm that I am predestined to this by the Heavens."

"It is not every one that would be a Cuckold, that is one," said Friar John. "If thou art a Cuckold,

*Ergo* thy Wife will be beautiful;

*Ergo* thou wilt be kindly used by her;<sup>7</sup>

*Ergo* thou wilt have many Friends;

*Ergo* thou wilt be saved.

"These be *Topics* monachal. Thou wilt only be the better off,<sup>8</sup> thou Sinner. Thou wert never so much at Ease. Thou wilt find none the less left for thee. Thy Substance will the more increase. If it be thus predestined, wouldest thou gainsay it? Speak, thou

jaded Cod,

faded c.

sodden c.

musty c.

cowed c.

drenched c.

dangling c.

run-down c.

draggled c.

mouldy c.

seeded c.

broken-reined c.

<sup>4</sup> *Wunderbilich*. This has been taken for the Lake of Lucerne, but it seems to me from the description in the text to be more likely the Lake of Thun.

<sup>5</sup> Cf. No. 35 in Epigrams by J. D(avies), attached to Dyce's *Marlowe*:

Septimius lives and is like garlic seen;  
For though his head be white his blade is green.

<sup>6</sup> Jam senior, sed cruda deo viridisque senectus.  
*Virg. Aen. vi. 304.*

<sup>7</sup> Cf. Des Periers, Nov. 5 *fin.*

<sup>8</sup> *i.e.* by deduction from the pains of purgatory on this account.

drooping c.	lanternised c.	prostrated c.
bewrayed c.	cloyed c.	wheedled c.
skimmed c.	squeezed c.	pressed c.
caitiff c.	restiff c.	imaginary c.
worn c.	worm-eaten c.	wasted c.
toil-bent c.	wheezy c.	woe-begone c.
distempered c.	twice-rotted c.	out-of-luck c.
corked c.	squashed c.	diaphanous c.
drained c.	disgusted c.	abortive c.
stirred c.	bruised c.	gleaned c.
fools-capped c.	schooled c.	censured c.
choused c.	cosened c.	cajoled c.
be-pustuled c.	bemired c.	bespattered c.
emptied c.	wrinkled c.	chagrined c.
wasted c.	unhafted c.	dulled c.
wormy c.	ragged c.	funking c.
founded c.	malandered c.	damaged c.
gibbed c.	gelded c.	spadonic c.
gangrened c.	twisted c.	out-of-sorts c.
mangy c.	hernious c.	varicose c.
tettered c.	maimed c.	tattered c.
trashy c.	quelled c.	racked-off c.
swaggering c.	stumpy c.	scurvy c.
trepanned c.	goat-ridden c.	swarthy c.
unravelled c.	unmanned c.	ass-faced c.
picked-out c.	floured c.	pickled c.
untriped c.	constipated c.	mildewed c.
hailed-on c.	cut-down c.	wishy-washy c.
cuffed c.	buffeted c.	pinked c.
scarified c.	cupped c.	slashed c.
fusty c.	turned c.	beery c.
chilled c.	spongy c.	scrupulous c.
mortified c.	bewitched c.	rancid c.
diminutive c.	used-up c.	tinkling c.
cheated c.	jockeyed c.	metagrabolised c.
rusted c.	macerated c.	worthless c.
paralytic c.	ante-dated c.	degraded c.
crippled c.	numbed c.	confused c.
bat-coloured c.	loutish c.	wincing c.
tethered c.	egged-on c.	gravelled c.
torn c.	desolate c.	blunted c.

declining c.	horning c.	solecising c.
appealing c.	puny c.	barred c.
mauled c.	clouted c.	robbed c.
stupefied c.	listless c.	done for c.
crumpled c.	brought to nothing c.	bent c.
fore-done c.	uprooted c.	deserted c.

"Codling to the Devil, Panurge, my Friend, since thus it is predestined, wouldst thou

Make the Planets go backwards,  
Put out of Gear all the Celestial Spheres,  
Attribute Error to the Motive Intelligences,  
Blunt the Spindles,  
Disjoint the Whorls,  
Slander the Bobbins,  
Reproach the Spinning-quills,  
Condemn the Clew-bottoms,  
Untwist the Clews of the Fates?

"A quartan Ague take thee, Codling; thou wouldst do worse than the Giants.<sup>9</sup> Come hither, Cullion; wouldst thou rather be jealous without Reason or a Cuckold without knowing it?"

"I would not willingly," answered Panurge, "be either one or the other; but if I be only once warned of it, I will give good Order in that Matter, or Cudgels will be wanting in the World.

"Upon my Faith, Friar John, it will be better for me not to marry. Listen to what the Bells say,<sup>10</sup> now that we are nearer:

Marry not, marry not,  
Not, not, not, not;  
If thou dost marry thee,—marry not, marry not,  
Not, not, not, not—  
Thou shalt then repent of it, repent of it,  
Cuckold shalt be.

"By the Virtues and Powers, I begin to get in a chafing Fume. You cowl-pated Brains, know you no Remedy against this? Hath Nature left poor Mortals so much in the Lurch that the married Man cannot pass through this World without falling into the Whirlpool and Dangers of Cuckoldry?"

"I will teach thee an Expedient," said Friar John, "by means of

<sup>9</sup> *worse than the Giants*, who wished to overturn Olympus. A proverb is quoted *Gigantum arrogantia* in Erasmus (*Adag.* iii. 10, 93).

<sup>10</sup> Cf. note of last chapter on the bells of Varennea.

which thy Wife shall never make thee Cuckold without thy Knowledge and Consent."

"I beg thee that Favour, my Plush-cod," said Panurge. "Pray tell it me, my Friend."

"Take," said Friar John, "the Ring of Hans Carvel,<sup>11</sup> chief Jeweller of the King of Melinda.

"Hans Carvel was a learned Man, skilful, studious, a Man of Worth, good Sense and sound Judgment, courteous, charitable, an Almsgiver, a Philosopher, and withal jovial, a good Companion and a rare Wit, if ever there was one, somewhat pot-bellied, with a little Waggle of the Head, and in some sort unwieldy in his Body. In his Old age he took to Wife the Daughter of the Bailiff Concordat, who was young, fair, brisk, gallant, comely, gracious a little too much to her Neighbours and Servants.

"And so it came about, that at the End of a few Weeks he became as jealous of her as a Tiger, and entered into a Suspicion that she got her Flanks drummed elsewhere; to obviate which, he filled her quite full of fine Stories touching the Miseries wrought by Adultery; often read to her the *Legend of Chaste Women*; preached to her of Modesty; gave her a Book of the Praises of conjugal Fidelity, decrying strongly and with all his might the Wickedness of licentious Wives, and gave her a beautiful Carcanet enriched with oriental Sapphires. Notwithstanding all this, he saw her quite as headstrong as ever and making merry with her Neighbours, so that his Jealousy increased more and more.

"One Night among others, as he lay beside her full of such Fancies, he dreamed that he talked with the Devil, and that he recounted to him his Grievances; the Devil comforted him and put a Ring on his middle Finger, saying:

"I give thee this Ring; so long as thou shalt have it on thy Finger, thy Wife shall not be carnally known by others, without thy Knowledge and Consent."

"Grammercy, Mr. Devil," said Hans Carvel, "I renounce Mahoun, if ever they get it off my Finger." The Devil disappeared, and Hans Carvel awoke quite delighted, and found that he had his Finger in the What's-its-name of his Wife. I forgot to tell you how his Wife, feeling it, drew back as though saying, 'Yea; nay; that is not what should be

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<sup>11</sup> Hans Carvel is mentioned i. 8. The story itself is told in many books. It is told in the *Facetiae* of Poggio, No. 128; in the *Cent Nouvelles Nouvelles*, Nov. 11 (1461); in Malespini's *ducento Novelle*. Lafontaine borrows it from Rabelais.

put there;' and then it seemed to Hans Carvel that some one was trying to rob him of his Ring.

"Is not that an infallible Remedy? Act then according to this Example, if you take my Advice, so as to have thy Wife's Ring continually on thy Finger."

This brought an End to their Discourse and to their Journey.<sup>13</sup>

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<sup>13</sup> "Finem fecimus et ambulandi et disputandi" (Cic. *de Fin.* ii. § 119).

## CHAPTER XXIX

*How Pantagruel made a Convocation of a Theologian,  
a Physician, a Lawyer and a Philosopher to give  
Opinion on the Perplexity of Panurge*

ON their Arrival at the Palace, they recounted to Pantagruel the Report of their Journey and shewed him the Writing of Raminagrobis.

Pantagruel having read it and re-read it, said :

“ Never have I seen an Answer that pleased me more ; he wishes to declare summarily that in the Enterprise of Marriage every one ought to be the Arbitrator of his own proper Thoughts, and to take Counsel of himself. Such has always been my Opinion, and to that effect did I tell you the first time when you spoke to me on the Subject ; but you tacitly, as I remember, scorned my Advice ; and I discern that Selfishness and Self-love mislead you.

“ Let us act otherwise, and in this Manner. Whatever we are and whatever we have consisteth in three Things :

Our Soul,  
Our Body,  
Our Estate.

“ For the Conservation of each of these three respectively, as at this time are ordained three sorts of Persons,

Theologians for the Soul,  
Physicians for the Body,  
Lawyers for the Estate.

“ I am of Advice then that we have here to Dinner on Sunday next

A Theologian,  
A Physician and  
A Lawyer.

“ With them together in Council we will confer on your Perplexity.”

"By St Picault,"<sup>1</sup> answered Panurge, "we shall do nothing of any Value that Way ; I see that very well at once, and you yourself see how the World is vilely abused ; we commit

Our Souls into the Keeping of Theologians, who for the most part are Heretics ;

Our Bodies into that of Physicians, who all eschew Medicaments and never take Medicine ;

And our Estate to Advocates, who never go to Law with one another."<sup>2</sup>

"You speak as a Courtier," said Pantagruel ; "but the first Point I deny, seeing that the principal, nay the whole and sole Occupation<sup>3</sup> of the good Theologians is taken up in extirpating Errors and Heresies by Deeds, by Words, by Writings—so far are they from being tainted thereby—and in planting deep in the Hearts of Men the true and lively Catholic Faith.

"The second Point I commend, seeing that the good Physicians give such Order to the prophylactic and conservative part of Health in their own Persons, that they have no Need of the therapeutic and curative side by Medicaments.

"The third I concede, seeing the good Advocates so much taken up in their Patrocinations and Consultations on the Rights of others, that they have neither Time nor Leisure to attend to their own.

"Therefore, next Sunday let us have

<sup>1</sup> *St. Picaut*. It is uncertain what saint this is. Possibly a Nicaean martyr of that name. Duchat suggests that it is an adaptation of the German *Bei Gott*.

<sup>2</sup> The discourse thus far is derived from a passage in the second Book of *Il Cortegiano* of Count Baldassare di Castiglione, which runs thus: "Quasi ancora di tal maniera, ma un poco più ridicolo, fu quello che disse l' Arcivescovo di Fiorenza al Cardinale Alessandrino ; che gli uomini non hanno altro che la robba, il corpo, et l' anima ; la robba e lor posta in travaglio da i Jurisconsulti, il corpo da i Medici e l' anima da i Theologi. Rispose allora il Magnifico Giuliano : Aggiunger si potrebbe quello che diceva Nicoletto : cioè que di raro si trova mai Jurisconsulto che litighi, nè Medico che pigli medicina, nè Theologo che sia bon Christiano." I

am indebted to Professor Middleton for the following note : "The author of this work was a friend of Raphael, whose portrait of him is in the Louvre. Castiglione was sent by the Duke of Urbino as Ambassador to Henry VIII., and brought with him (as a gift from the Duke) the picture by Raphael of St. George and the Dragon, which was sold by the Commonwealth and is now at St. Petersburg. The Duke had received the Order of the Garter from Henry VIII. This was a favourite book of Queen Elizabeth's, and was translated into English and other languages in the 16th century. It was first printed by Aldus at Venice in 1528."

<sup>3</sup> *sole Occupation*. This is a sly protest against the persecutions and burnings of the Protestants that were rife at the time.

for Divine, our Father Hippothadeus ;<sup>4</sup>

for Physician, our Master Rondibilis ;<sup>5</sup>

for Legist, our good Friend Bridlegoose.

"Moreover I am of Opinion that we should enter into the Pythagorean Tetrad,<sup>6</sup> and for fourth in Reserve, we should have our trusty Friend the Philosopher Trouillogan, especially having in View that the Philosopher who is perfect, and such as is Trouillogan, is able to answer positively<sup>7</sup> to all Doubts proposed to him.

"Carpalim, give Order that we have them all next Sunday to Dinner."

"I believe," said Epistemon, "that throughout the whole Country you could not have made a better Choice ; and I speak not only in regard to the Perfections of each in his own Province—and they are beyond all Hazard of Question<sup>8</sup>—but over and above, in that

Rondibilis is married, who before was not ;

Hippothadeus was not heretofore, and is not yet ;

Bridlegoose has been and is not ;

Trouillogan is now, and has been before.

"I will relieve Carpalim of one Part of his Task ; I will go (if it is your good Pleasure) to invite Bridlegoose. He is an old Acquaintance of mine, and I have to speak to him on the Well-being and Advancement of a worthy and learned Son of his, who is studying at Toulouse under the direction of the most learned and virtuous Boissoné."

"Do," said Pantagruel, "as seems good to you, and notify if I can do anything for the Advancement of the Son, and for the Position of the worthy Boissoné,<sup>9</sup> whom I love and respect, as one of the most able Men at this time in his Profession. I will most heartily interest myself therein."

<sup>4</sup> *Hippothadeus* means the great Thadeus, as in botanical specimens the prefix horse- (*e.g.* horse-chestnut) indicates a coarse genus.

<sup>5</sup> *Rondibilis* is in all probability intended for Rondellet, physician to Henry II., whom Rabelais had known at Montpellier. Cf. iii. 31. The others cannot with certainty be assigned to any one.

<sup>6</sup> *Tetrad* is here used simply as the mystic Pythagorean number, four. Cf. iv. 33, n. 3 ; v. 36, n. 1.

<sup>7</sup> *answer positively*. How this is done will be seen in chapter 36.

<sup>8</sup> *Fr. hors tout des de jugement* = Lat. *extra aleam judiciorum*.

<sup>9</sup> Jean de Boyssone or de Boyssoné was professor at the University of Toulouse, persecuted in 1532 at the same time as J. Caturce. He was afterwards councillor of the court which Francis I. established at Chambéry. He was a friend of Longueil, Dolet, and afterwards of Rabelais, and corresponded with him (Christie, *Et. Dolet*, p. 79).

## CHAPTER XXX

### *How Hippothadeus the Theologian giveth Counsel to Panurge on the Undertaking of Marriage*

THE Dinner on the following Sunday was no sooner ready, than the Guests made their Appearance, with the exception of Bridlegoose, Deputy-governor of Fonsbeton.<sup>1</sup>

When the second Service<sup>2</sup> was brought in, Panurge with a profound Reverence said :

"Gentlemen, the Question before us is but of one Word, 'Ought I to marry or not?'

"If by you my Doubt is not resolved, I hold it for insoluble, like the *Insolubilia de Alliaco*;<sup>3</sup> for you are all picked, chosen and tried, each one in his Profession, like so many picked Peas of a Sample."<sup>4</sup>

Father Hippothadeus, at the Invitation of Pantagruel, and an Obeisance from all the Company, answered with incredible Modesty :

"My Friend, you ask Advice of us, but you ought first to consult with yourself. Do you feel in your Body the importunate Prickings of the Flesh?"

"Very strongly," answered Panurge, "so it does not displease you, my Father."

"It does not, my Friend," said Hippothadeus. "But in this Strife and Debate of yours, have you from God the Gift and special Grace of Continency?"

"In good Faith, not," answered Panurge.

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<sup>1</sup> *Fonsbeton*. Regis suggests that this is *Fons-bêtôn*, from *bête* with a Greek termination = Cattle-well.

<sup>2</sup> *mensa secunda*, i.e. dessert.

<sup>3</sup> Insoluble propositions of Pierre

d'Ailly. Cf. ii. 16, n. 14. The questions were of the following nature: *An Porcus qui ad venalitium agitur ab homine an a funiculo teneatur?* (R.)

<sup>4</sup> Fr. *triez sur le volet*. iv. 50 fin.

\* 1 Cor. vii. 9.

"Then marry, my Friend," said Hippothadeus; "for it is far <sup>a</sup> better to marry than to burn in the Fire of Concupiscence."

"Tis outspoken that," cried Panurge, "gallantly and without circumbilivaginating about the Bush.

"Grammercy, Sir, our good Father. I will marry me without fail, and that right soon. I invite you to my Wedding. Body of a Hen! we will make good Cheer.<sup>5</sup> You shall wear my Favours, and we will eat Goose, Oxbody! that shall be none of my Wife's roasting.<sup>6</sup> Moreover I shall entreat you to lead up the first Dance of the Bridesmaids, if it please you to do me so much Favour and Honour. I will do as much for you some day.

"There remaineth a small Scruple, a little Nut to crack; small, do I say, nay, less than nothing. Shall I not be a Cuckold?"

"Certainly not, my Friend," answered Hippothadeus, "if it please God."

"O the Lord help us!" said Panurge, "whither are we driven, good Folks? To the Conditionals, which in Dialectic admit of all Contradictions and Impossibilities. *If my Transalpine mule should fly, my Transalpine mule would have Wings.*<sup>7</sup> If it please God, I shall not be a Cuckold; I shall be a Cuckold, if<sup>8</sup> it please God.

"Faith, if it were a Condition which I could prevent, I should not despair at all; but you refer me to God's Privy-council, to the Chamber of His small Good pleasures. You, my French Fellow-countrymen, which Way do you take to go thither?

"My worthy Father, I believe it will be best for you not to come to my Wedding. The Noise and the Clatter of the Wedding-guests would break your Head and your Thoughts altogether.<sup>9</sup> You love Repose, Silence and Solitude. I believe you will not come. And then you dance but indifferently, and would be out of Countenance in leading off the first Dance. I will send you some minced Pork<sup>10</sup> to your Chamber, together with some Wedding-favours. You will drink to our Health, so please you."

"My Friend," quoth Hippothadeus, "take not my Words amiss, I

<sup>5</sup> *faire chère lie*. Archaic.

<sup>6</sup> In the farce Patelin cheats the draper by promising a goose which his wife shall roast.

Et si mangerez de mon oye  
Par Dieu! que ma femme rostit.  
ll. 300, 301.

<sup>7</sup> Perhaps an allusion to the Decretals.

Cf. iv. 52, n. 21: "Depuis que Decrets eurent ales."

<sup>8</sup> "Much virtue in *If*" (*As You Like It*, v. 4, 108).

<sup>9</sup> Fr. *tout le testament*, from *testa* and *mens*.

<sup>10</sup> Fr. *rillé* = *hachis de porc*. The *rillettes* of Tours are still renowned, even in Paris (M.)

entreat you. When I say to you 'If it please God,' do I any Wrong to you? Is it ill spoken? Is it a Condition that is blasphemous or scandalous? Is it not to do Honour to the Lord our Creator, Protector, Preserver? Is it not to recognise Him as the sole Giver of all Good? Is it not to declare that we all depend on His Goodness, that without Him we are nothing, are worth nothing, can do nothing, if His Divine Grace be not poured upon us?

"Is it not to put a canonical Exception on all our Enterprises, and to refer everything that we propose to that which shall be disposed by His holy Will in Heaven, as on Earth?

"Is it not a veritable Sanctifying of His holy Name?

"My Friend, you will not be a Cuckold if it please God. To know on this point what is His Pleasure, it is not necessary to despair, as though it were a Thing hidden away, for the Understanding of which it was necessary to consult His Privy-council and to make a Voyage into the Chamber of His most holy Pleasures. The good God has done us this good, that He has revealed them to us, announced, declared and openly described them in the holy Bible.

"There you will find that you will never be a Cuckold, that is to say, that your Wife will never be lewdly given, if you take one descended of honest Parents, instructed in Virtue and Goodness; such as hath not haunted or frequented the Company of other than those of good Morals, loving and fearing God; one that loves to please God by Faith and Observation of His holy Commandments, fearing to offend Him and lose His Favour through Lack of Faith and Transgression of His Divine Law, wherein Adultery is rigorously forbidden, and wherein she is commanded to cleave to her Husband and him only, to cherish him, obey him, love him entirely, next to God.

"For the Strengthening of this Discipline, you, on your side, will maintain her in conjugal Affection, continue in Integrity, shew her a good Example, live soberly, chastely and virtuously in your Household, as you would have her live, on her side; for, as the Mirror is called good and perfect, not that which is most decked with Gilding and Precious stones, but that which truly and lively represents the Forms set before it, so that Wife is not the most to be esteemed, who is rich, beautiful, elegant, and of noble Extraction, but she who with the Help of God endeavours to form herself in good Grace and to conform to the Manners of her Husband.

"Consider how the Moon doth not borrow her Light from Mercury, or Jupiter, or Mars, or any other Planet or Star which is in the Heavens; she receiveth none but from the Sun, her Husband, and

from him receiveth no more than he gives her by his Illumination and Aspect.

"Just so should you be to your Wife as a Pattern and Ensamle of Virtue and Goodness, and continually implore the Grace of God to protect you both."

"You would have it then," said Panurge, twisting the Ends of his Moustache,<sup>11</sup> "that I should marry the Virtuous Woman<sup>12</sup> described by<sup>b</sup> Solomon? She is dead, beyond all Doubt. I never saw her, as far as I know; the Lord forgive me. Grammercy, nevertheless, good Father. Eat this Slice of Marchpane;<sup>13</sup> it will help your Digestion, then you shall drink a Cup of claret Hippocras,<sup>14</sup> which is healthful and stomachic. Let us proceed."

<sup>b</sup> Prov. xxxi. 10.

<sup>11</sup> "Eutrapel alors . . . filant ses monstaches, signes d'un homme mal-content" (*Contes d'Eutrapel*, i. p. 14).

<sup>12</sup> A treatise on the *Femme forte* of Solomon was published in Paris in 1501. It was written by François le Roy, a monk of Fontevault.

<sup>13</sup> *Marchpane*, a confection or cake made of almonds and sugar.

<sup>14</sup> *Hippocras*, which derives its name from the great physician, is merely wine mixed with cinnamon, ginger, long pepper and sugar, pounded and mixed together, and strained through a woollen bag. It was a favourite drink in the Middle Ages and is often mentioned in Rabelais.

## CHAPTER XXXI

### *How Rondibilis<sup>1</sup> the Physician counselleth Panurge*

PANURGE continuing his Discourse said: "The first Word spoken by the Man who was gelding the oily brown<sup>2</sup> Friars at Saussignac,<sup>3</sup> after he had gelded Friar Hot-lug,<sup>4</sup> was, 'Now for the rest.' So I likewise say, 'Now for the rest.' Well now, our good Master Rondibilis, pray do you despatch my Question. Ought I to marry or not?"

"By the Ambling of my Mule," answered Rondibilis, "I know not what I ought to answer to this Problem. You assert that you feel in you the pricking Stings of Sensuality. I find in our Faculty of Medicine—and we have taken it from the Determination of the ancient Platonics—that carnal Concupiscence is restrained by five Means.

"*By Wine—*"

"I can well believe it," quoth Friar John; "when I am well drunk, I only want to sleep."

"My Meaning is," said Rondibilis, "by Wine taken <sup>a</sup>immoderately; for by Intemperance in Wine there cometh in the human Body a Chilling of the Blood, a Resolution of the Sinews, a Dissipation of the generative Seed, an Hebetation of the Senses, a Perversion of the

<sup>a</sup> Plut. *Q. Conv.*  
iii. 5, 652 D.

<sup>1</sup> *Rondibilis* (cf. iii. 29) may be put down as Guillaume Rondellet, the professor at Montpellier, the author of the treatise on Fishes. It was he who induced Henry II. to build an anatomical museum at Montpellier. M. Dubouchet, in his excellent book *F. Rabelais à Montpellier*, makes it nearly certain that in paying his fee for matriculation to Rondellet, who was *procureur des étudiants*, Rabelais, who was at that time in needy circumstances, was unable at once to furnish the necessary amount, and that Rondellet with

unnecessary strictness recorded in the book a debt which Rabelais paid almost immediately after. For this Rondellet is gibbeted in this and the two following chapters.

<sup>2</sup> *moynes beurs* or *burs*, i.e. clad in brown, as were the lay brothers in several convents.

<sup>3</sup> *Saussignac*, perhaps Soussenac in Languedoc, in the diocese of Albi.

<sup>4</sup> *Hot-lug*. Cf. Juv. xi. 189: *Vexatasque comas et vultum auremque calentem.*

Movements, all which things are impertinent unto the Act of Generation. In fact, you see Bacchus, the God of Drunkards, represented without a Beard, and clad in a Woman's Garb, as a Person altogether effeminate and like a gelded Eunuch.

"It is quite otherwise in the case of Wine taken in Moderation. The ancient Proverb indicates this to us, wherein it is said that Venus takes a chill<sup>b</sup> when not accompanied by Ceres and Bacchus; and it was the Opinion of the Ancients, according to the Recital of<sup>b</sup> Diodorus the Sicilian, and particularly of the Lampsacenians, as<sup>c</sup> Pausanias testifieth, that Master Priapus was Son of Bacchus and Venus.

"*Secondly*, by certain Drugs and Plants, which make a Man chilled, bewitched and impotent for Generation. We have Experience of it in<sup>d</sup> Nymphaea, Heraclea, <sup>e</sup>Willow of Ameria, <sup>f</sup>Hemp-seed, <sup>g</sup>Honey-suckle, <sup>h</sup>Tamarisk, <sup>i</sup>Agnus-castus, <sup>j</sup>Mandrake, <sup>k</sup>Hemlock, the <sup>l</sup>small Orchis, the Skin of Hippopotamus,<sup>o</sup> and others, which, received within the human Body, by their elementary Virtues as well as by their specific Properties, freeze and mortify the prolific Germ, or dissipate the Spirits which ought to conduct it to the Places destined for it by Nature, or obstruct the Passages and Conduits, by which it might have been ejected; just as, on the other Hand, we have certain Remedies which heat, excite, and capacitate Man for the Act of Venus."

"I have no Need of them," said Panurge, "thank God. What say *you*, my Master? Do not, however, take Offence at this. What I said in this Matter is not out of any Ill-will that I bear you."

"*Thirdly*," said Rondibilis, "by assiduous Labour; for thereby is brought about so great a Dissolution of the Body, that the Blood, which is dispersed throughout it, for the Alimentation of each one of the Members, has neither Time, Leisure nor Power to deposit the seminal Resudation and Superfluity of the third Concoction.<sup>7</sup> Nature particularly reserves this to herself, as being far more necessary for the Conservation of the Individual than for the Multiplication of the human Race and Species.

"So it is that<sup>m</sup> Diana is called chaste, because she is continually busied in the Chase; and so of old Camps were called *castra*<sup>8</sup> (as it

<sup>b</sup> Diod. Sic. iv. 6, § 1.  
<sup>c</sup> Paus. ix. 31, § 2.

<sup>d</sup> Plin. xxv. 7, § 37; xxvi. 10, § 61.  
<sup>e</sup> Plin. xxiv. 9, § 37.  
<sup>f</sup> Plin. xx. 23, § 97.  
<sup>g</sup> Plin. xxvii. 12, § 94.  
<sup>h</sup> Plin. xxiv. 9, §§ 41, 42.  
<sup>i</sup> Plin. xxiv. 9, § 38.  
<sup>j</sup> Plin. xxv. 13, § 94.  
<sup>k</sup> Plin. xxv. 13, § 95.  
<sup>l</sup> Plin. xxvi. 10, § 62; Theoph. H.P. ix. 18, § 3.

<sup>m</sup> Lucian, *Deor. Dial.* 19.

<sup>8</sup> "Sine Cerere et Libero friget Venus" (Ter. *Eun.* iv. 5, 6 (732); quoted Cic. *N.D.* ii. § 60).

<sup>6</sup> "Pellis ejus e sinistra parte frontis in inguina adalligata venerem inhibet" (Plin. xxviii. 8, § 31).

<sup>7</sup> *third Concoction.* There are three concoctions or digestions, *the first* in the

stomach, *the second* in the liver and blood-vessels, and *the third* in the business of nourishing the various organs themselves. Cf. iii. 32, n. 17, for "the first concoction."

<sup>8</sup> Cf. Isidor. *Etymolog.* lix. : "Castra sunt, ubi miles steterit; dicta autem castra quasi *casta*, eo quod ibi castraretur libido" (Regis).

were chaste, *casta*), because in them Athletes and Soldiers were continually employed. So also Hippocrates writes in his Book <sup>a</sup> *De aëre, aqua et locis* of certain Peoples in Scythia in his time, who were more impotent than Eunuchs in the Venereal Diversion, because they were ever on Horseback, ever at Work.

<sup>a</sup> Hip. l. p. 557 (K.)

"On the other Hand, the Philosophers tell us that Idleness is the Mother of Incontinence.<sup>9</sup> When Ovid was asked what was the Reason why Aegisthus became an Adulterer, he gave no further Answer than because he was slothful; and that if one should take Laziness from out of the World, soon would perish Cupid's Arts. His Bow, his Quiver and his Arrows would be as a useless Burden to him;<sup>10</sup> never would he hit any one, for he is nowadays Bowman enough to hit Cranes flying through the Air, or Stags started from the Thickets—as the Parthians knew well how to do—in other words, Men and Women, toiling and moiling; he must have them snug, seated, reclining and at ease.

"Indeed Theophrastus,<sup>11</sup> being asked some time what Creature, what Thing he imagined Love-making to be, replied that it was the Passion of slothful Spirits.

"Likewise Diogenes<sup>12</sup> used to say that Lechery was the Occupation of Folk not otherwise occupied.

"For this reason <sup>o</sup> Canachus, a Sculptor of Sicyon, wishing to give to understand that Leisure, Sloth, and Listlessness were the Governesses of Lechery, made his Statue of Venus seated, and not standing, as all his Predecessors had done.

<sup>o</sup> Paus. ii. 10, § 5.

"*Fourthly*, by fervent Study; for from that proceedeth an incredible Resolution of the Spirits; in such sort that there does not remain behind enough to thrust forward to the destined Places the generative Resudation, and so to inflate the cavernous Nerve, the Office whereof is to ejaculate it, for the Propagation of human Progeny.

"To prove that such is the Case, only contemplate the Form of a Man intent on any Study; you will see in him all the Arteries of his Brains strained like the String of a Cross-bow, to furnish him readily with store of Spirits to fill the Ventricles of the Common Sense, of Imagination and Apprehension, of Ratiocination and Resolution, Memory

<sup>9</sup> Fr. *luxure* = Lat. *luxuria*, the opposite of Chastity in the middle ages.

<sup>10</sup> Quæritis Aegisthus quare sit factus adulter; In promptu causas, desidiosus erat.

Otia si tollas periere Cupidinis arcus, Contentasque jacent et sine luce faces.

Ov. Rem. Am. 161-2, 139-140.

<sup>11</sup> Θεόφραστος ἐρωτηθεὶς τί ἐστὶν ἔρως, πᾶθος ἔφη ψυχῆς σχολαζούσης (Theoph. Frag. 114).

<sup>12</sup> τὸν ἔρῳτα σχολάζοντων ἀσχολίαν (Diog. Laert. vi. 2, § 51).

P iii. 4, n. 12.

and Recollection, and to course nimbly from one to the other, by the Conduits,<sup>13</sup> that are manifest in Anatomy, at the End of the *P Rete mirabile*, in which terminate the Arteries, which take their Rise from the left Ventricle of the Heart, and refine and subtilise the Vital Spirits in long Sinuosities, so that they may be made into Animal Spirits. Nay, in such a studious Person you will see all the natural Faculties suspended, and all external Senses at a standstill; in a word, you will judge him to be no more in his own living Self, but ecstasically transported out of himself, and you will assert that Socrates did not misuse the Phrase, when he said that Philosophy was nothing else than a *q* Meditation of Death.

*q* Plat. *Phaed.* 64 A.*r* Plut. *de Cur.* 531 E; Cic. *Tusc. Disp.* v. 39, § 114.

"Possibly, it was for this that *r* Democritus blinded himself, thinking less of the Loss of his Sight than of the Diminution of his Contemplations, which he found interrupted by the Straying of his Eyes.

*s* Lucian, *Deor. dial.* 19.

"Therefore it is that Pallas is styled a Maiden, being Goddess of Wisdom and the Protectress of Studious folk; therefore are the Muses Maidens; therefore the Graces remain ever in continual Chastity; and moreover, I remember to have read that *s* Cupid once on a time, being asked by his Mother Venus why he did not assail the Muses, answered that he found them so fair, so comely, so courteous, so modest and continually occupied,

One in the Contemplation of the Stars,  
Another in the Computation of Numbers,  
Another in the Dimension of Geometrical Bodies,  
Another in Rhetorical Invention,  
Another in Poetical Composition,  
Another in Arrangement of Music,

that on approaching them he unbended his Bow, shut up his Quiver and extinguished his Torch, through Shame and Fear that he might hurt them; then he took off the Bandage from his Eyes to see them more openly Face to Face, and to hear their pleasing Songs and poetic Odes; and in this he took the greatest Pleasure in the world, so that often he felt himself quite transported with their Charms and good Graces, and fell asleep at their Harmony; so far was he from wishing to assail them or to distract their Studies.

<sup>13</sup> Cf. *Trist. Shandy*, iv. 27: "The soul of Phutatorius, together with all his ideas, his thoughts, his attention, his imagination, judgment, resolution, deliberation, ratiocination, memory, fancy, with

ten battalions of animal spirits, all tumultuously crowded down through different defiles and circuits, to the place in danger, leaving all his upper regions, as you may imagine, as empty as my purse."

"Under this Article I comprise what Hippocrates wrote in the afore-cited Book, speaking of the Scythians, and in the Book entitled '*De Genitura*, wherein he affirmeth that all such Men are impotent for Generation as have once had their parotid Arteries cut, which Arteries are beside the Ears; for the Reason hereinbefore set forth, when I was speaking to you of the Resolution of the Spirits and of the "spiritual Blood, of which the Arteries are the Receptacles; also that he maintains that a great Portion of the Matter for Generation proceeds from the "Brain and the Spine of the Back.

<sup>1</sup> Hip. l.p. 373 (K.)

<sup>2</sup> Cf. iii. 4, n. 10.

<sup>3</sup> Hip. *de Gen.*  
i. p. 378 (K.)

"*Fifthly*, by the Act of Venerly——"

"I was waiting for you there," said Panurge, "and I take that for my own Use. Let who will employ the foregoing Remedies."

"It is," quoth Friar John, "what Brother Scyllino,<sup>14</sup> Prior of St. Victor near Marseilles, called Maceration of the Flesh; and I am of Opinion—so was the Hermit of St. Radegonde above Chinon—that the Hermits of the Thebaïd<sup>15</sup> could not more fittingly macerate their Body, subdue their lecherous Sensuality, keep down the Rebellion of the Flesh, than by performing this Act five-and-twenty or thirty times a day."

Rondibilis continued: "I see Panurge well proportioned in his Limbs, of a good Temperament in his Humours, well complexioned in his Spirits, of competent Age, opportune in Season, of reasonable Inclination to marry. If he encounter a Wife of like Temperature, they will together engender Children worthy of some Transpontine Monarchy.<sup>16</sup> And the sooner he marry the better, if he wishes to see his Children provided for."

"Our worthy Master," quoth Panurge, "I will be married and that soon; have no Doubt on the point. During your learned Discourse,

<sup>14</sup> *Scyllino*. Probably Roscelino or Roscelin, who was actually prior of St. Victor in 1250. Duchat would make it a word derived from the Greek σκυλλειν. He also remarks that at St. Victor-lez-Marseille the monkish vow of chastity was only insisted on *in quantum potest humana fragilitas pati*. Again, it may be a word coined by Rabelais from *scilla*, *oignon marin*, in imitation of Boccaccio's *frate Cipolla* (vi. 10). Poggio has a story on the same subject in his *Facetiae*, No. 168-9.

<sup>15</sup> The *Thebaïd* was one of the three principal divisions of Egypt, the modern

Sais or Pathros. In Christian times it swarmed with monasteries and hermitages, and it was in the Thebaïd that the scene of one of Boccaccio's novels (iii. 10) is laid. Cf. iii. 10, n. 2.

<sup>16</sup> *Transpontine Monarchy*, in mocking allusion, no doubt, to the ambitious day-dreams of the French kings, who were fired by thoughts of the Crusades and the unknown regions in the far east, or possibly by the recent discovery of Canada by Alan Chartier. There is a very similar notion expressed by Henry V. of England in his courtship of Catherine of France, in Shakespeare, *Hen. V.* v. 2, 319-323.

- v iii. 7. this "Flea that I wear in my Ear has tickled me more than ever it did. I retain you as a Guest at my Wedding-feast. We will make rare good Cheer, I promise you. You will bring your Wife, if you please—with her Neighbours, of course—and honest Sport<sup>17</sup> all round."

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<sup>17</sup> Et dirent là une grande letanie  
De plaisans motz et *jeu sans villanie*.  
Marot, *Epist.* xxi. ll. 73, 74.

The phrase *jeu sans villanie* occurs also  
in Froissart.

## CHAPTER XXXII

### *How Rondibilis declareth Cuckoldry to be naturally one of the Appanages of Marriage*

"THERE remaineth," said Panurge, continuing, "a small Point to clear. You have some time or other seen on the Gonfalon of Rome the Letters S.P.Q.R.,<sup>1</sup> *Si Peu Que Rien*;<sup>2</sup> so small as to be nothing. Shall I not be a Cuckold?"

"By the Harbour of Refuge," cried Rondibilis, "what is it you ask me? Whether you will be a Cuckold?"

"My Friend, I am married, you will be so shortly; but write this Phrase in your Brain with an iron Pen,<sup>3</sup> *that every Man that is married is in danger of being a Cuckold.*

"Cuckoldry is naturally one of the Attendants on Marriage; the Shadow doth not more naturally follow the Body than Cuckoldry followeth after Married people; and when you shall hear say of any one these three Words 'He is married,' if you then say that 'He is therefore, or has been, or will be, or may be a Cuckold,' you will not be accounted an unskilful Framers of natural Consequences."<sup>4</sup>

"Tripes and Bowels of all the Devils," shrieked Panurge, "what do you tell me?"

"My Friend," replied Rondibilis, "Hippocrates once, when on a

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<sup>1</sup> Rabelais is right in speaking of S.P.Q.R. being on the *gonfalon* of Rome, inasmuch as the letters of the republic have been retained by the Pope.

<sup>2</sup> To Hippothadeus he had called it a *scrupule, petit, dis-je, moins que rien.*

<sup>3</sup> "That they [my words] were graven with an iron pen and lead in the rock for ever" (Job xix. 24).

<sup>4</sup> With this sentiment may be compared the verse in the *Roman de la Rose*:

Toutes estes, serez, ou fustes  
De faict ou de volentez putes,  
Et qui bien vous sercheroit  
Toutes putes vous trouveroit;

which Pope has altered into "Every woman is at heart a rake."

Journey from Lango to Polystylo,<sup>5</sup> to visit Democritus the Philosopher, wrote a Letter to his old Friend Dionysius,<sup>6</sup> in which he begged him during his Absence, to take his Wife to the House of her Father and Mother, who were an honourable Couple and of good Repute, not wishing that she should remain alone in his House; and all this notwithstanding, he desired him to watch carefully over her, and spy out what Places she went to with her Mother, and what people visited her at her Parents' House.

"'Not,' he wrote, 'that I mistrust her Virtue or Modesty, which in the Past has been tested and known by me; but she is a Woman. That is all.'

"My Friend, the Nature of Women is represented to us by the Moon, in divers other Things and in this, that they skulk, constrain themselves and dissemble in the Sight and Presence of their Husbands; when they are absent<sup>7</sup> they take their Opportunity, and give themselves a good Time, roam and gad abroad, lay aside their Hypocrisy and openly declare themselves; even as the <sup>a</sup> Moon when in Conjunction with the Sun does not appear in the Heavens or on the Earth; but in her Opposition, when at the greatest Distance from the Sun, shines forth in the Plenitude of her Brightness and appears full, notably in the Night time. Thus all Women are but Women.

"When I say Woman, I speak of a Sex so frail, so variable, so changeable,<sup>8</sup> so inconstant and imperfect, that Nature appears to me (speaking of her with all Respect and Reverence) to have strayed far from the good Sense by which she had created and formed all Things, when she built up the Woman; and having thought over it a hundred, nay five hundred Times, I know not how to resolve my Doubts, save that in forging the Woman she had Regard to the social Delectation of the Man and the Perpetuation of the human Kind, rather than to the Perfection of the individual Muliebrity.

"In sooth, Plato<sup>9</sup> cannot determine in which Rank he ought to

<sup>5</sup> *Lango* and *Polystylo* are the modern names of Cos and Abdera.

<sup>6</sup> This is a spurious letter preserved among the works of Hippocrates, and received as his in the time of Rabelais. The reference is vol. iii. p. 785, ed. Kühn.

<sup>7</sup> "*Ford*. I will rather trust a Fleming with my butter, Parson Hugh the Welshman with my cheese, . . . than my wife with herself: then she plots, then she ruminates, then she devises; and what

they think in their hearts they may effect, they will break their hearts but they will effect" (*Merry Wives of Windsor*, ii. 2, 317).

<sup>8</sup> Cf. "*Varium et mutabile semper Femina*" (*Virg. Aen.* iv. 569), and Francis I.:

Souvent femme varie  
Bien fol est qui s'y fye.

<sup>9</sup> For all this cf. Plato, *Tim.* 90 E-91 D.

place them, whether in that of the rational Animals or that of the brute Beasts;<sup>10</sup> for Nature hath placed within their Bodies, in a secret and intestine Place, an Animal, a Member, which is not to be found with Men, in which are sometimes engendered certain Humours, salty, nitrous, caustic, sharp, nipping, shooting and eagerly tickling; so that by their Prickling, painful Irritation and figging Itch—for this Member is wholly compact of Nerves and of a lively Feeling—their whole Body is shaken and embrangled, all their Senses ravished, all their Passions consented unto, all their Thoughts confounded; in such sort that if Nature had not sprinkled their Forehead with a little Touch of Shame you would see them like Bedlamites, running the Gauntlet of the Men<sup>11</sup> more frightfully than ever did the Proetides,<sup>12</sup> Mimallonides or the Bacchic Thyades<sup>13</sup> on the Day of their Festivals; because this terrible Animal is in close Connexion with all the principal Parts of the Body, as in Anatomy is evident.

"I do call it an <sup>b</sup> Animal, following the Teaching of the Academics as well as the Peripatetics. For if the Possession of a proper Motion is a sure Indication of a Thing that has Life, as Aristotle delivereth, and everything that moves of itself is accounted an Animal, then with good reason Plato names it an Animal, recognising in it its own proper Motions of Suffocation, Precipitation, Corrugation and of Indignation, so extremely violent, that by them is taken and removed from the Woman all other Sense and Movement whatsoever, as though she were in a swooning Lipothymy, Syncope, Epilepsy, Apoplexy and true Resemblance of Death.

"Furthermore, we find in it a manifest Discerning of Scents, and Women feel it fly from rank and unsavoury Odours and follow after aromatic Smells.

"I am aware that Cl. Galen endeavours to prove that these are not its own proper and particular Movements, but accidental, and that others

<sup>b</sup> Arist. *Phys.*  
viii. 1-6; Plat.  
*Phaedr.* 245 c.  
Cf. also v. 96.

<sup>10</sup> ὡς γὰρ ποτε ἐξ ἀνδρῶν γυναῖκες καὶ τᾶλλα θηρία γενήσονται ἡπίσταστο οἱ ξυν-  
λωτάρτες ἡμῶς (Plat. *Timaeus*, 76 D).

<sup>11</sup> Fr. *courir l'aiguillette*. Certain women, still called in French *coureuses*, had to wear a tag or a goose's foot on their shoulder, whence comes the name of Queen Pedauque (Pied-oie) at Toulouse (Joh.)

<sup>12</sup> The *Proetides*, daughters of Proetus, king of Argos, went mad and fancied themselves cows.

Proetides impleverunt falsis mugitibus agros.

Virg. *Ec.* vi. 48.

<sup>13</sup> The *Mimallonides* and *Thyades* were women who took part in the orgies of the Bacchic worship. Cf. Eur. *Bacchae*, 215-232.

Ecce Mimallonides sparsis in terga capillis!  
Ecce leves Satyri, praevia turba dei!

Ov. *A.A.* i. 541.

Pulso Thyas uti concita tympano.

Hor. *Carm.* iii. 15, 10.

of his School labour hard to demonstrate that there is not in it a sensible Discernment of Odours, but a diverse Efficacy, proceeding from the Diversity of the odoriferous Substances brought near it. But if you examine studiously and weigh in the Balance of Critolaus<sup>14</sup> their Propositions and Arguments, you will find that both in this Matter, as well as in many others, they have spoken in sheer Wantonness and from a Desire to censure their Elders, rather than from a careful Searching after Truth.

"In this Disputation I will not go further forth; only I will tell you that the Praise is not small that is due to the Honest women who have lived chastely and without Blame, and who have had the Virtue to order this unbridled Animal to a Submission to Reason.

"And here I will make an End, if only I may add that the said Animal being once assuaged—if assuaged it can be, by the Aliment that Nature hath prepared for it in Man—all its particular Motions are at an End, all its Appetites are put to Rest, all its Ragings are appeased. Wherefore be not staggered if we are in perpetual Danger of being Cuckolds, that is, we who have not always wherewith fully to pay and satisfy it to its full Content."

"Ods fish! Whale and Minnow!"<sup>15</sup> said Panurge, "know you no Remedy for this in all your Art?"

"Why, certainly, my Friend," answered Rondibilis, "I do, and a very good one, which I use myself; and it is set down in writing by a celebrated Author,<sup>16</sup> deceased these eighteen hundred Years. Listen."

"By the Powers," said Panurge, "you are a worthy Man, and I love you all my blessed Fill. Eat a little of this Quince-tart; Quinces are good for the proper closing of the Orifice of the Ventricle, by reason of a certain pleasing Astringency which is in them, and they are helpful for the first Concoction."<sup>17</sup> But what! I am speaking Latin

<sup>14</sup> Critolaus, head of the Peripatetic school, together with Carneades the Academic, and Diogenes the Stoic, came to Rome from Athens in 155 B.C., and their novel doctrines so excited the Roman youth that Cato caused them to be despatched from Rome at once. Plut. *Cat.* 22; Gell. vi. (vii.) 14; Macrobi. *Sat.* i. 5, § 16. "Quaero quam vim habeat *libra illa Critolai*; qui cum in alteram lancem animi bona imponat, in alteram corporis et externa, tantum propendere illam boni lancem putet ut terram et maria deprimat" (Cic. *Tusc. Disp.* v. § 51). Cf. also *de Off.* iii. § 11, *de Fin.* v. § 90. Rabelais,

in dedicating a book to Tiraqueau, uses the same expression: "Mihi sane rem totam arbitranti atque *ad Critolai* (quod aiunt) *libram expendenti* . . . videtur," etc.

<sup>15</sup> Fr. *vertus d'autre que d'un petit poisson*. In iv. 33 there is *vertus d'un petit poisson*.

<sup>16</sup> Aesop is given by Plutarch as the authority for the story, which is told in the next chapter. Cf. Plut. *Consol. ad Ux.* c. 6, 609 F, and *Consol. ad Apollonium*, c. 19 (112 AB). See next chapter.

<sup>17</sup> *first Concoction*, i.e. by the stomach. Cf. iii. 31, n. 7.

before Clerks. Stay, let me give you a Drink out of this <sup>c</sup> Nestorian Goblet. Would you like also a Draught of white Hippocras? Have no Fear of the Quinzy: no: there is in it neither Squinanthi <sup>18</sup> nor Ginger nor Cardamum-seed; there is nothing but choice Cinnamon and the best refined Sugar, with good white Wine of the growth of <sup>d</sup> *la Devinère*, in the Vineyard of the great Sorbapple, above the Walnut-tree.”

<sup>c</sup> Homer, *Il.* xi.  
632-635.

<sup>d</sup> Cf. i. 5, n. 30.

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<sup>18</sup> *Squinanthi*, *σχοινανθος*, the *juncus* *odoratus* or scented reed of Pliny; not to be used here on account of the re-  
semblance of the word with *esquinancie*, quinzy.

## CHAPTER XXXIII

### *How Rondibilis the Physician giveth a Remedy for Cuckoldry*

"AT the Time," remarked Rondibilis, "that Jupiter took Stock of his Olympic Household, and revised the Calendar of all his Gods and Goddesses, having fixed for each the Day and Season for his Festival, assigned Places for the Oracles and Pilgrimages, given Order for their Sacrifices——"

"Did not he do," asked Panurge, "as Tinteville<sup>1</sup> did, the Bishop of Auxerre?"

"This noble Prelate loved good Wine, as doth every Worthy man; wherefore he had in Regard and special Care the Vine-shoot, the Grand-father of Bacchus.

"And so it was, that for several Years he saw a most pitiful Havoc made among the Buds by the Frosts, Drizzle, Hoar-frost, Glazed-frost, Chills, Hail-storms and Calamities happening through the Festivals of the various Saints, George, Mark, Vital, Eutropius, Philip, Holy Cross, Ascension<sup>2</sup> and others, which fall in the Season when the Sun passes under the Sign of Taurus.<sup>3</sup> He thereupon entertained the Belief that they were St. Hailers, St. Freezers, St. Spoilers<sup>4</sup> of the Vine-buds.

"Wherefore he wished to transfer their Festivals to the Winter-season, between Christmas and Epiphany, licensing them, with all due

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<sup>1</sup> One of the two Tintevilles, who were bishops of Auxerre, died 1530, but there is no record that either of them proposed to alter the festivals. The story which Panurge adopts may well have been taken from one in the *Facetiae* of Bebel, of a fool who, when carrying wood into a monastery on a hot day, exclaimed to the sun that he should reserve some of his heat till winter.

<sup>2</sup> These festivals fall respectively on April 23, 25, 28, 30, May 1, 3; and Ascension Day is a movable feast.

<sup>3</sup> In the spring-time, when the sun with Taurus rides. (April 22.)

Milton, *P.L.* l. 769.

<sup>4</sup> St. Pancratius, St. Servatius, St. Bonifacius, on May 12, 13, 14, are known in Germany as *die drei Eismänner*.

Respect and Reverence, to hail and freeze at that time as much as they would—the Frost then would be noways hurtful but evidently profitable to the Vine-bud—and to put in their Places the Festivals of St. Christopher, St. John the Beheaded, St. Magdalene, St. Anne, St. Dominic, St. Laurence, nay, Mid-August<sup>5</sup> he wished to place in May, as on these Festivals it is so far from there being Danger of Frost, that in those Seasons there is no Trade so much in request as that of the

Compounders of cool Drinks,  
Makers of Junkets,  
Fitters-up of green Bowers, and  
Coolers of Wine——”

“Jupiter,” said Rondibilis, “forgot the poor Devil Cuckoldry, who at that time was not present.

“He was at that time in Paris in the Law-court, pleading some paltry Case for one of his Tenants and Vassals. Some days afterwards (I know not how many), Cuckoldry<sup>6</sup> heard of the Trick that had been played upon him, and instantly threw up his Brief, through Anxiety lest he should be shut out of the Household, and appeared in person before the great Jupiter, pleading his previous Merits,<sup>7</sup> and the worthy and acceptable Services that he had formerly rendered him, earnestly requesting that he would not leave him without Festival, without Sacrifices and without Honour.

“Jupiter excused himself by pointing out that all his Offices were distributed, and that his Household was filled up; nevertheless, he was so much importuned by Master Cuckoldry, that at last he put him in his Household and on his List, and appointed for him on Earth Honour, Sacrifices and a Festival.

“And because there was no Place empty or vacant in all the Calendar, his Festival was appointed to be observed on the Day that had been assigned to the Goddess Jealousy, and jointly with her;<sup>8</sup>

“His Dominion was over Married folk, notably those who had handsome Wives;

“His Sacrifices were Suspicion, Distrust, Sullenness, Watching,

<sup>5</sup> These festivals fall on July 25, June 24, July 22, 26, August 4, 10, 16.

<sup>6</sup> This story is adapted from one in Plutarch's *Consolatio ad Apollonium*, c. 19 (112 AB). There it is Mourning (*Πένθος*), who is said to cleave to those who pay the proper rites of tears and woe to her, and to avoid those who do not.

<sup>7</sup> *Merits*, i.e. in Jupiter's escapades with Alcmena, etc.

<sup>8</sup> Burton alludes to this in his *Anatomy of Melancholy*, pt. iii. sec. 2, mem. 4, subs. 2: “Coquage, God of Cuckolds, as one merrily said, accompanies the goddess Jealousy; both follow the fairest by Jupiter's appointment, and they sacrifice to them together.”

Searching and Espial on the part of the Husbands over their Wives, with a rigorous Command to every Married man to revere and honour the Saint, and to celebrate his Festival with twice the usual Respect, and to offer to him the Sacrifices aforesaid, under Pain and Commination to those who did not pay Honour to him as above, that

“Master Cuckoldry would never shew them Favour, Aid nor Succour,

“Never make any Account of them,

“Never enter their Houses,

“Never frequent their Company, whatever Invocations they might make to him,

“But that he would leave them for ever to rot alone with their Wives, without any Rival whatsoever,<sup>9</sup>

“And would eternally shun them as Heretics and Sacrilegious persons, according to the Custom of the other Gods towards those who do not honour them duly, such as

Bacchus towards Vine-dressers,

Ceres towards Husbandmen,

Pomona towards Fruit-growers,

Neptune towards Mariners,

Vulcan towards Forge-men,

And so on for the rest.

“Attached to this, on the Contrary, was an infallible Promise that to those who, as is recited above, should make a Holy day of his Festival, cease from all Occupation, let their own Affairs go unheeded, in order to keep an Espial over their Wives, to coop them up and ill-treat them through Jealousy, according to all that is appointed by the Order of his Sacrifices, to them he would be continually propitious, that he would love them, associate with them, be in their Houses day and night, and never leave them destitute of his Presence. I have done.”

“Ha, ha, ha,” quoth Carpalim, laughing, “this is a Remedy still more clever than Hans Carvel’s Ring. Devil take me if I do not believe it. The Humour of Women is of this kind; as the <sup>a</sup>Thunder-bolt does not rive or scorch any Substances but such as are hard, solid and resisting, and does not stop at Things that are soft, unsubstantial and yielding;<sup>10</sup> as it will melt the Sword of Steel without doing Hurt to the velvet Scabbard, and consume the Bones of the Body without rending the Flesh that covers them; so Women never bend the

<sup>a</sup> Plut. *Q. Conv.*  
iv. 2, § 4, 665 F.

<sup>9</sup> Nullum ultra verbum aut operam insumebat  
inanem,  
Quin sine rivali teque et tua solus amares.  
Hor. *A.P.* 442.

<sup>10</sup> Merciful Heaven,  
Thou rather with thy sharp and sulphurous bolt  
Split’st the unwedgeable and gnarled oak  
Than the soft myrtle.

*Measure for Measure*, ii. 2, 114.

Stubbornness, Subtlety or Contrariety of their Minds, except towards that which they know is prohibited and forbidden them."

"Verily," quoth Hippothadeus, "some of our Doctors assert that the first Woman in the World, whom the Hebrews call Eve, would hardly have entered into the Temptation of eating the Fruit of all Knowledge, if it had not been forbidden her. That this is the Case, consider how the cautelous Tempter, in his very first Words, did call to her Mind the Prohibition thereto attached, as though wishing to infer thus: 'It is forbidden thee, therefore thou shouldest eat thereof, else thou wert no Woman.'"

## CHAPTER XXXIV

### *How Women do ordinarily long for Things forbidden*

QUOTH Carpalim: "At the time when I was a Whore-master<sup>1</sup> at Orleans, I had no rhetorical Colour<sup>2</sup> more powerful, and no Argument more persuasive towards Ladies, to get them into my Toils and attract them to the Game of Love, than by representing to them in lively, downright Terms, and with a Show of Detestation of it, that their Husbands were jealous of them.

"It was none of my Invention. It is written, and we have Laws and Examples of it, Reasons and daily Experiences. If they once have this Belief firmly planted in their Noddles<sup>3</sup> they will infallibly make their Husbands Cuckolds, by Heaven they will! (not to swear), even though they had to act like <sup>a</sup>Semiramis, Pasiphaë,<sup>4</sup> Egesta,<sup>5</sup> or the Women of the Isle of Mendès<sup>6</sup> in Egypt (blazoned forth by Herodotus and Strabo), and other such like flirting Queans."

"Truly," said Ponocrates, "I have heard it related that Pope John XXII., passing one day by the Abbey of Fontevrault,<sup>7</sup> was besought by the Abbess and other discreet Mothers to grant them an Indult, by

<sup>a</sup> Plin. viii. 42,  
§ 64; Dante,  
*Inf.* v. 52-59.

<sup>1</sup> Fr. *ruffien*.

<sup>2</sup> *Colour*. Cf. Juv. vi. 280:

Dic aliquem sodes, hic, Quintiliane, colorem.

Cf. also Bacon's "*Colours of Good and Evil*."

<sup>3</sup> Fr. *caboches*. Cotgrave makes this a Picard word.

<sup>4</sup> Et fortunatam si non armenta fuissent  
Pasiphaen

Virg. *Ec.* vi. 45.

<sup>5</sup> *Egesta*, mother of the Trojan hero Aecetes by the river-god Crimisus in the form of a dog or bear (Servius ad *Aen.*

i. 550). She gave her name to Egesta in Sicily.

<sup>6</sup> *Mendes*, etc. Cf. Herod. ii. 46; Strabo, p. 802; Diod. i. 88; Plut. *Mor.* 989 A; Pind. *Frag.* 215.

<sup>7</sup> *Fontevrault*. In the Lyons editions, and that of 1552, the reading is *Coignau-fond*; but it seems that it was the custom at Fontevrault for the nuns to confess to the abbess and receive absolution from a priest. The story is taken from a volume entitled *Sermones Discipuli de tempore*. It is in the *Controverses des Sexes masculin et feminin* of Gratiem Dupont (1536).

means of which they could confess one to the other ; alleging that religious Women have certain little secret Imperfections, which it were an intolerable Shame for them to reveal to Men Confessors ; and that they would more freely and familiarly tell them to one another, under the Seal of Confession. 'There is nothing,' answered the Pope, 'which I would not willingly grant you ; but in this I see one Inconvenience. It is, that Confession ought to be kept secret, and you Women would hardly conceal it.' 'Nay,' said they, 'we can keep it very well, and better than Men do.' The same day the holy Father left in their keeping a Box, in which he had caused to be put a little Linnet, gently praying them to shut it up in some safe and secret Place, promising on the Faith of a Pope to grant them what was borne by their Petition, if they kept it secret ; but notwithstanding this, enjoining them by a rigorous Prohibition that they should not open it in any way whatsoever, under Pain of ecclesiastical Censure and eternal Excommunication. The Prohibition was no sooner made than they were stewing in their Minds with Impatience to see what was within, and they longed for the Pope to be outside their Gates, so that they might devote their uninterrupted Leisure to it. The holy Father, having bestowed his Benediction upon them, retired to his Palace. He was not yet three Steps out of the Abbey, when the good Ladies all in a Crowd ran together to open the forbidden Box, and to see what was within. The next day the Pope paid them a Visit, with the Intention, as they imagined, to despatch the Indult for them ; but, before beginning that Subject, he commanded the Box to be brought him. It was brought, but the little Bird was no longer there. He then pointed out to them, that it was a Matter much beyond their Power to conceal Confessions, seeing that they had not kept in secret for so short a time the Box that was so strongly recommended to their Discretion."

"Our worthy Master, a most hearty Welcome to you. I have taken exceeding great Pleasure to hear you, and I praise God for everything. I had not seen you at all since you acted at Montpellier with our old Friends

Anthony Saporta,<sup>8</sup>  
 Guy Bouguier,  
 Balthasar Noyer,  
 Tollet,<sup>9</sup>  
 John Quentin,

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<sup>8</sup> *Saporta* was a celebrated Professor of Medicine and Chancellor of the University at Montpellier.

<sup>9</sup> *Tollet* was physician of the hospital there.

Francis Robinet,  
John Perdrier,<sup>10</sup> and  
Francis Rabelais,

in the moral Comedy of the Man who had married a dumb Wife."

"I was there," quoth Epistemon. "The Good man, her Husband, wished that she should have Speech. This was done for her by the Skill of the Physician and Surgeon, who severed for her an Encyliglotte<sup>11</sup> that she had under her Tongue. Her Speech once recovered, she spoke so long and so loud, that her Husband returned to the Physician for a Remedy, to make her hold her Peace. He replied that in his Art he had Remedies proper to make Women speak, but he had none to make them silent; that the only Remedy against this interminable Talking of the Wife was the Deafness of the Husband.<sup>12</sup> The wretched Creature was then made deaf, by means of some Charms or other that they used. His Wife, seeing that he had become deaf, that she spoke in vain, and that she could not make herself heard by him, became raving mad. Then the Physician asked for his Fee, but the Husband answered that in sooth he was deaf, and did not understand what he asked. The Physician threw on his Back some Powder or other, by virtue of which he became half-witted. Then the half-witted Husband and the raving Wife joined together and so belaboured the Doctor and the Surgeon that they left them half-dead. I never in my Life laughed so much as I did at that Buffoonery."<sup>13</sup>

"Let us return to our Sheep," said Panurge. "Your Words, translated out of Gibberish into plain English, mean that I should marry boldly and not trouble about being a Cuckold. Rarely well, o' my Word!"<sup>14</sup>

<sup>10</sup> The persons here mentioned seem to have been Rabelais' companions and fellow-students at Montpellier. Most of the names have been found on the registers there.

Although no speaker is indicated in the text it is clear that it is Panurge (*i.e.* Rabelais) speaking here.

<sup>11</sup> *Encyliglotte* (ἐγκυλῶτος γλῶττα), the string of the tongue, which had to be cut in some cases to enable children to speak plain.

<sup>12</sup> Cf. Ter. *And.* 463: "DAVUS. Utinam aut hic surdus aut haec muta facta sit." A great deal of this has been reproduced by Molière in his *Médecin malgré lui*.

<sup>13</sup> Fr. *patelinage*. This moral comedy

has some resemblance to "the farce of *Pathelin*," which Rabelais so often quotes, and from which he takes the well-known proverbial expression that follows, *revenons à nos moutons*, which owes its celebrity probably to Rabelais more than to its author. It may, however, be traced to Martial, vi. 19, 9: "Jam dic, Pontice, de tribus capellis." The shepherd defrauds Pathelin of his fee by saying "ba," just as he had cheated the draper by Pathelin's advice. Cf. i. 1, n. 5.

<sup>14</sup> Fr. *rentré de trefles noirs*. Cf. i. 45, *rentré de piques*, and iv. 33, *rentré de piques noirs*. The meaning is that the conversation has an inopportune turn given it, just as a man gets bad cards in "Miss" when he looks for good ones.

I believe, Master Doctor, that on the Day of my Marriage you will be elsewhere taken up by your Practice, and that you will not be able to be present. I readily excuse you.

*Stercus et urina medici sunt prandia prima ;<sup>15</sup>  
Ex aliis paleas, ex istis collige grana."*<sup>16</sup>

"You are mistaken," quoth Rondibilis ; "the second Verse runs thus :

*Nobis sunt signa ; vobis sunt prandia digna."*

"If my Wife is indisposed——"

"I would examine her Water," said Rondibilis, "feel her Pulse and the Disposition of the Hypogaster and the umbilical Parts, before proceeding further, according to the Direction of Hippocrates *Aphor.* ii. 35."<sup>17</sup>

"No, no," said Panurge, "that does not make to the purpose. That is for us Legists, who have the Rubric *De ventre inspiciendo*.<sup>18</sup> I will prepare for her a rhubarb Clyster.

"Do not leave other-where your Affairs that are more urgent. I will send you some Gallimaufry to your House, and you shall always be my good Friend."

He then came nearer him, and without a Word put into his Hand four <sup>b</sup> Rose-nobles.

Rondibilis took them very kindly, and then he said with a Start, as though he had been offended : "He, he, he, Sir, there was no Need for anything. Thank you all the same."<sup>19</sup> From Wicked people I never take anything ;<sup>20</sup> from Honest people I never refuse anything. I shall be always at your Service."

"If I pay you ?" said Panurge.

"That is understood," said Rondibilis.

<sup>15</sup> So Aesculapius is called *σκαρδαργος*, Aristoph. *Plut.* 706.

<sup>16</sup> *ex aliis*, etc. This is a legal tag foisted in by Panurge, and has nothing to do with the subject. The preceding line should be :

Dat Galenus opes, dat Justinianus honores  
Ex aliis, etc.

Pliny has an invective against physicians (xxix. 1, § 8), but not so violent or so much turning on the ugly side here mentioned, as one in Corn. Agrippa, *de Vanitate Scientiarum*, cap. 83.

<sup>17</sup> *Hippocrates*. This is a correct quota-

tion, as it might well be, seeing that Rabelais had edited the *Aphorisms*.

<sup>18</sup> *De ventre inspiciendo custodiendoque partu* is one of the titles of the Digest (xxv. 4).

<sup>19</sup> This is taken from Merlin Coccai, *Macaronic* vi. p. 166 :

Mox trahit extra  
Taschollam septem quartos quos prae-buit illi.  
Cingar eos tollit, medicorum more negantum.

Rabelais is further improved on by Molière, *Médecin malgré lui*, ii. 8.

<sup>20</sup> Cf. Catullus, *Coma Berenices* (lxiv. 86):

Namque ego ab indignis praemia nulla peto.

## CHAPTER XXXV

### *How Trouillogan the Philosopher handleth the Difficulty of Marriage*

THESE Words finished, Pantagruel said to Trouillogan the Philosopher : "Our right trusty Friend,<sup>1</sup> to you has been given the Torch from Hand to Hand.<sup>2</sup> It is for you now to answer. Ought Panurge to marry or no?"

"Both," answered Trouillogan.

"What do you say to me?" asked Panurge.

"What you have heard," answered Trouillogan.

"What have I heard?" asked Panurge.

"What I have said," answered Trouillogan.

"Ha, ha, ha," said Panurge, "is that the Pass we have come to? I pass without Trumps.<sup>3</sup> However, ought I to marry or not?"

"Neither one nor the other," answered Trouillogan.

"The Devil take me if I am not becoming a Dotard," said Panurge, "and may he carry me off if I understand you. Stay, I will place my Spectacles on this left Ear of mine, to hear you more plainly."

At this moment Pantagruel perceived towards the Door of the Great Hall Gargantua's little Dog, which he called Kyne,<sup>4</sup> because that was the

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<sup>1</sup> *Our trusty Friend.* Fr. *Notre Féal*, the title given to men of letters by the King of France (Duchat).

<sup>2</sup> *i.e.* the torch of truth and its investigation. The metaphor is from the Greek torch-races, in which the torch was handed on from one runner to another to carry it unextinguished to the goal. Plato says, *Rep.* i. 328 A : λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις. *Legg.* vi. 776 B : γεν-νῶντάς τε καὶ ἐκτρέφοντάς παιδάς καθάπερ

λαμπάδα τὸν βίον παραδίδόντας ἀλλοις ἐξ ἄλλων. Lucretius ii. 79 :

Et quasi cursores vital lampada tradunt.

Varro, *R.R.* iii. 16, 9 : "Nunc cursu lampada tibi trado."

<sup>3</sup> Fr. *passee sans flus*, from the game of *brelan* (Angl. *gleek*).

<sup>4</sup> *Kyne*, from Greek κύων. Tob. v. 16, xi. 4 : "And the dog went with them." But there is no name given to the dog in the Bible.

Name of Tobit's Dog. Then he said to all the Company: "Our King is not far from here; let us all rise." The Word was scarcely uttered when Gargantua<sup>5</sup> entered the Banqueting-hall; each one rose to do him Reverence.

Gargantua, having graciously saluted all those present, said: "My good Friends, you will do me the Pleasure, I beg of you, not to leave your Seats or your Discourse. Bring me a Chair at this End of the Table. Give me some Wine, that I may drink to all the Company. You are all most Welcome. Now tell me, what Subject were you discussing?"

Pantagruel answered him "that at the Beginning of the second Service, Panurge had proposed a Theme for Discussion, to wit, *whether he ought to marry or not?* and that Father Hippothadeus and Master Rondibilis had despatched their Resolutions thereon; at the time when his Majesty entered, the Trusty Trouillogan was delivering his Answer.

"And first, when Panurge had asked him, 'Ought I to marry or not?' he had answered, 'Both together'; at the second time of asking he had said, 'Neither one nor the other.' Panurge complains of such repugnant and contradictory Answers, and protests that he understands nothing therein."

"I understand it," said Gargantua, "as I think; the Answer is like what an ancient Philosopher<sup>6</sup> said, when asked if he had to Wife some Woman whom they mentioned to him. 'I have her,' said he, 'to my Friend, but she hath not me a whit;'<sup>7</sup> I possess her; of her I am not possessed."

"A like Answer," said Pantagruel, "was made by a<sup>a</sup> Maid-servant of Sparta. She was asked whether she had ever had to do with a Man, and she replied that 'she never had, although sometimes Men had had to do with her.'"

"Thus," remarked Rondibilis, "let us put it as *neuter* in Medicine, and a *Mean* in Philosophy; by Participation in the one and the other Extreme, Abnegation of the one and the other Extreme; and by Division of Time, now in one and now in the other Extremity."

"The holy<sup>b</sup> Apostle," said Hippothadeus, "seems to me to have more openly declared this when he said: 'Those that are married, let

<sup>a</sup> Plut. *Conf. Præc.* 18; *Lac. Apophth.* 24.

<sup>b</sup> 1 Cor. vii. 29.

<sup>5</sup> Gargantua has not appeared on the scene since i. 58. In ii. 23 he was translated to the Fairies.

Λαῖδα δὲ οὐκ ἔχουσι. Diog. Laert. ii. 8, § 74; Athen. xii. 63, 544 D; Cic. *ad Div.* ix. 26.

<sup>6</sup> Aristippus. It is the well-known ἔγωγε

<sup>7</sup> An untranslatable pun, *Je l'ay à mie, elle ne m'a mie.*

them be as if they were not married ; those that have Wives, let them be as though they had none.' ”

“ I interpret,” said Pantagruel, “ the having and not having a Wife, in this way, that to have a Wife, is to have her for the Purpose such as Nature has created her for, which is the Aid, Solace and Society of Man ; to have no Wife, is not to be tied to her Apron-strings ;<sup>8</sup> not for her sake to debase that one only and supreme Affection, which Man owes to God ; not to neglect those Duties which he naturally owes to his Country, to the State, to his Friends ; not to be supine about his Studies and Business, in order to be continually at the Beck of his Wife. Taking in this Sense *the having and not having a Wife*, I see no Repugnance or Contradiction in Terms.”

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<sup>8</sup> Fr. *appoiltironner autour d'elle*.

## CHAPTER XXXVI

### *Continuation of the Answers of Trouillologan the Ephectic and Pyrrhonian Philosopher*<sup>1</sup>

"You talk like a Book,"<sup>2</sup> answered Panurge, "but I believe that I have been let down into the darksome Well in which Heraclitus<sup>3</sup> said that Truth was hidden. I see no whit,<sup>4</sup> I hear nothing, I feel my Feelings altogether dulled, and I doubt greatly whether I be not bewitched. I will speak in another Style.

"Our trusty Friend, do not stir; do not put your Money up; let us change the Stakes,<sup>5</sup> and speak without<sup>6</sup> Disjunctives; these Parts of Speech, being loose and ill-joined, do perplex you, as I see. • Cf. iii. 22 b.

"Now go on, in the name of Heaven; ought I to marry?"

TR. There is some Likelihood therein.<sup>6</sup>

PA. And if I do not marry?

TR. I see in that no Inconvenience.

PA. You see none therein?

TR. None, or my Sight deceives me.

PA. I find more than five hundred there.

TR. Count them.

---

<sup>1</sup> *Ephectic* (ἐφεκτικός), so called from their suspension of judgment in all cases (ἐποχή). *Pyrrhonian*, from Pyrrho, the founder of the Sceptic school of philosophy. Cf. Aul. Gell. xi. 5; Diog. Laert. xi. 11, 69.

<sup>2</sup> Fr. *vous dites d'orgues* (iv. 52). The meaning of this is clear. An old writer explains *organa prophetarum* by *vaticinia*, *oracula* (M.)

<sup>3</sup> Rabelais should have said Democritus. Cf. ii. 18, n. 6.

<sup>4</sup> *je ne vois goutte* (Patelin, 722).

<sup>5</sup> This is all borrowed from a game at dice, and Trouillologan is told in metaphorical language not to put up his money, but to try another throw, i.e. to consider the case from another point of view.

<sup>6</sup> These answers of Trouillologan seem to be borrowed and expanded in Rabelais' fashion from Lucian, *βίωσις πρῶτος*, c. 27, where Pyrrho is introduced answering questions.

PA. I say this, not properly speaking, but taking a certain for an uncertain Number, and a determinate for an indeterminate; by five hundred I mean many.

TR. I hear you.

PA. I cannot do without a Wife, in the name of all the Devils.

TR. Away with these ugly Beasts.

PA. Then in the name of God be it; for my Salmigondish<sup>7</sup> Subjects say that to lie alone, or without a Wife, is a brutish Life; and such Dido called it in her Lamentations.<sup>8</sup>

TR. At your Command.

PA. By the Podycody,<sup>9</sup> I am well in for it. Now, shall I marry?

TR. Possibly.

PA. Shall I speed well with it?

TR. According to your Encounter.<sup>10</sup>

PA. Also, if I encounter aright, as I hope, shall I be fortunate?

TR. Enough.

PA. Let us turn it quite the other Way, against the Hair; what if I encounter ill?

TR. I excuse myself of the Blame.

PA. But I pray you of your Kindness, give me Advice. What ought I to do?

TR. Even what you will.

PA. Wishy washy; rattle tattle.<sup>11</sup>

TR. Do not invoke anything, I pray you.

PA. In the name of God be it; I wish for nothing but that you should advise me. What do you counsel me to do?

TR. Nothing.

PA. Shall I marry?

TR. I was not there.

PA. Shall I not marry then?

TR. I cannot help it.

PA. If I never marry, shall I never be a Cuckold?

<sup>7</sup> *Salmigondish*. In ii. 32, n. 12, Pantagruel gives the office of Chatelain of Salmigondin to Rabelais; in iii. 2 Panurge is invested with the same office. M. des Marets argues fairly from this that Rabelais sometimes identifies himself with Panurge.

<sup>8</sup> Non licuit thalami expertem sine crimine vitam Degere more feras.

Virg. *Aen.* iv. 350.

<sup>9</sup> *Pé lé quau Dé* (a Poitevin oath) = *par le corps Dieu*.

<sup>10</sup> The following discourse is closely imitated by Molière in his *Mariage Forcé*, sc. 8, where Trouillogan's place is taken by Marphurius.

<sup>11</sup> Fr. *tarabin tarabas* (ii. 12), a provincial expression signifying useless patter.

- TR. I thought so.
- PA. Put the Case that I am married.
- TR. Where shall we put it?
- PA. I mean, take the Case that I am married.
- TR. I am prevented by other Engagements.
- PA. Stink in my Nostril! O Lord! if I only dare swear just a little Fling on the sly,<sup>12</sup> that would relieve me mightily. Well, a little Patience. Come now, if I marry, I shall be a Cuckold?
- TR. One would say so.
- PA. But if my Wife prove a discreet and chaste Woman, I shall never be a Cuckold?
- TR. You seem to me to speak correctly.
- PA. Now listen.
- TR. As much as you will.
- PA. Will she prove discreet and chaste? There remains only this Point.
- TR. I doubt it.
- PA. You never saw her?
- TR. Not as far as I know.
- PA. Then why do you doubt of a thing that you do not know?
- TR. For a Cause.
- PA. And if you should know her?
- TR. Still more.
- PA. Page, my little Varlet, here take my Cap; I make you a Present of it, save the Spectacles. Now go into the Courtyard and swear for me a short Half-hour. I will do the like for you when you shall wish it.
- But who shall make me Cuckold?
- TR. Somebody.
- PA. By the Belly of the wooden Ox,<sup>13</sup> I will belabour you rarely, Master Somebody.
- TR. You say so.
- PA. Then the Devil, he that hath no white in his Eye,<sup>14</sup> carry me off, if I do not lock up my Wife in Bergamesque fashion<sup>15</sup> when I depart out of my Seraglio.

<sup>12</sup> *en cappe*, cf. iii. Prol., n. 24.

<sup>13</sup> An oath compounded of *ventre de bœuf* and *sabre de bois*.

<sup>14</sup> *he that hath no white*, etc. Probably because represented with eyes of fire.

The same expression occurs in *Contes d'Eutrapel*, cap. 18.

<sup>15</sup> *Bergamesque fashion*, i.e. with a *cademat* or *ceinture de chasteté*. These were manufactured at Bergamo in Italy, and from there introduced into France.

TR. Discourse better.

<sup>b</sup> i. 5. PA. 'Tis <sup>b</sup> good Dog, well cackled, well cacked, in this Discourse. Let us resolve on somewhat.

TR. I do not gainsay it.

PA. Stay. Since I cannot draw Blood from you at this Point, I will bleed you in another Vein.

Are you married or not?

TR. Neither one nor the other, and both together.

PA. Lord help us! By the Death of an Ox, I sweat with hard Work, and feel my Digestion interrupted. All my *phrenes*, *metaphrenes* and *diaphragms* are in Suspense and distended on the Rack to incornifistibulate<sup>16</sup> in the Game-bag of my Understanding<sup>17</sup> your various Sayings and Answers.

TR. I am no Hinderer thereof.

PA. Marry come up!<sup>18</sup> Our trusty Friend, are you married?

TR. I am of that Opinion.

PA. And you have been so at a former Time?

TR. It is possible.

PA. Did you thrive well the first Time?

TR. It is not impossible.

PA. In this second Venture how thrive you?

TR. As my fated Destiny directs it.

PA. But what? In good earnest, do you prosper well in it?

TR. It is probable.

<sup>c</sup> i. 15, v. 22. PA. Come on, in the Name of Heaven; I vow by the Burden of St. Christopher, I would as soon undertake to draw a f—t from a dead <sup>c</sup> Ass as to get a positive Answer from you. Still I will have you this time.

<sup>d</sup> 1 Hen. IV. iii. 1, 59. Cf. v. Prol. Our trusty Friend, let us shame the <sup>d</sup> Devil in Hell and confess the Truth. Were you ever a Cuckold? I mean you who are here, not that other you, who are below there in the Tennis-Court.

TR. No, if it was not predestinated.

PA. By the Flesh, I deny; by the Blood, I disown; by the Body, I disclaim. He slips from me.<sup>19</sup>

<sup>16</sup> *incornifistibulate*. Probably from *cornu*, *fistula*, *tibia* and *fibula*, with an idea of the horns of a dilemma. *Tibia* and *fibula* are comically put in as part of the compound word, being the anatomical names of the small bones of the leg.

<sup>17</sup> *the Game-bag of the Understanding* is perhaps an idea taken from the simile in

Plato's *Theaetetus*, 197 CD, of the dove-cote in which true and false conceptions were kept and had to be hunted down.

<sup>18</sup> Fr. *Trut avant!* The cry of the drivers to make asses go faster.

<sup>19</sup> "anguillast, elabitur," Plaut. *Pseud.* 726 (ii. 4, 56).

At these Words Gargantua rose and said :

"Praised be the good God in all things. As far as I see, the World has become rarely gifted since I first knew it. Are we indeed at that Pass ? At this Time present then, the most learned and prudent Philosophers have entered into the *Phrontistery*<sup>20</sup> and School of the Pyrrhonians, Aporrhetics, Sceptics and Ephectics. Praised be the good God. Truly henceforth one will be able to take

Lions by the Mane,  
Horses by the Hair,  
Oxen by the Horns,  
Buffaloes by the Muzzle,  
Wolves by the Tail,  
Goats by the Beard,  
Birds by the Feet,

but never shall such Philosophers be taken by their Words. Farewell, my worthy Friends."

When he had pronounced these Words, he withdrew from the Company. Pantagruel and the others wished to attend him, but he would not allow it.

When Gargantua had gone out of the Hall, Pantagruel said to the Guests : "The Timaeus of Plato, at the Beginning of the Assembly, counted the invited Friends ; we, on the Contrary, will count them at the End. "One, two, three. Where is the fourth ? Was it not our Friend Bridlegoose ?"

\* Plato, *Tim.*  
17 A.

Epistemon answered that he had been to his House to invite him, but that he had not found him. An Usher of the Parliament of Myrelinguais in Myrelingues<sup>21</sup> had come to find and to cite him to appear in Person, and before the Senators to plead Justification for a Sentence by him pronounced. Wherefore he had departed the previous Day, in order to present himself on the Day appointed, and not to fall into a Default or Contumacy.

Said Pantagruel : "I wish to understand what it is. He has been Judge of Fonsbeton now for over forty Years ; during this time he has given more than four thousand definitive Sentences.

"From two thousand three hundred and nine Sentences given by him, an Appeal was made by the Parties condemned to the Supreme Court of the Parliament of Myrelinguais in Myrelingues ; and all of them, by

<sup>20</sup> ἡ φροντιστήριος τοῦ λέγει φροντιστήριος.

Aristoph. *Nub.* 94.

acutely suggests that it is from *mira lingua*, and is intended for the Bretons

<sup>21</sup> *Myrelingues* has been explained as from *μύριος* and *lingua* ! M. des Marts

and their strange tongue—a kind of Welsh.

Decisions of the said Court, have been ratified, approved and confirmed, and the Appeals reversed and quashed.

“Therefore, that he should in his Old age be cited to appear in Person, he, who through all the past Time has lived blamelessly in his Vocation, cannot have happened without some Disaster. I desire to go to his Assistance in Equity with all my Power. I know that at this time the Wickedness of the World has grown so great, that Right and Justice stand in great need of Help; and I do therefore determine presently to attend there, for fear of some Surprise.”

After this, the Tables were removed. Pantagruel gave to the Guests costly and honourable Presents of Rings, Jewels and Plate, gold as well as silver, and after having heartily thanked them he retired to his Chamber.

## CHAPTER XXXVII

### *How Pantagruel persuadeth Panurge to take Counsel of some Fool*<sup>1</sup>

As Pantagruel was retiring, he perceived from the Gallery Panurge with the Appearance of one in a Dream, mumbling and nodding his Head ; so he said to him :

"You seem to me like a Mouse taken in Pitch,<sup>2</sup> the more she goeth about to clear herself of the Pitch, the more she is bewrayed thereby. In like manner, by your Efforts to get out of the Nooses of Perplexity, you remain there faster bound than you were before ; and for this I know of no Remedy save one.

"Now listen. I have often heard it said in a vulgar Proverb, that *a Fool may well teach a Wise man*. Seeing that by the Answers of the Wise you are not fully satisfied, take you Counsel of some Fool. It may be, that in doing this, you will be satisfied and content more to your Liking. By the Advice, Counsel and Prediction of Fools you know how many Princes, Kings and States have been preserved, how many Battles gained, how many Perplexities resolved.

"There is no Need here to refresh your Memory with Examples. You will acquiesce in the following Consideration. As the Man who narrowly regards his own private and domestic Affairs, who is vigilant and attentive to the Government of his House, whose Mind does never go astray, who loses no Occasion whatever to acquire and amass Goods and Riches, who knows warily how to prevent the Inconveniences of Poverty, that Man, I say, you call Worldly-wise, although he may be a

---

<sup>1</sup> Rabelais by this chapter intends to satirise the Faculties, and by implication to include Folly in them. On this chapter cf. Agrippa, *de Vanitate Scientiarum*, c.

40, and *Occult. Phil.* i. 60, *de furore*.

<sup>2</sup> Fr. *souris empegée*. Mus in pice. Cf. ii. 3. Montaigne develops the same metaphor (iii. 13 *ad init.*)

Fool in the Estimation of the Celestial Intelligences ; so, on the other hand, to be wise in their Eyes, knowing, I mean, and foreknowing by divine Inspiration, and fit to receive the Gift of Divination, a man must needs forget himself, come forth out of himself, clear his Senses of all terrene Affection, purge his Spirit of all human Solitude and treat everything with Unconcern ; all which is commonly imputed to Folly.

"After this manner, the great Soothsayer Faunus, Son of Picus, King of the Latins, was called *Fatuus*<sup>3</sup> by the unskilled Rabble.

"In this way, among Strolling Players, in the Distribution of the Parts, we see the Characters of the Fool and the Jester every day taken by the most skilful and finished Player of the Company.

"In this way too, the Mathematicians<sup>4</sup> assert that the same Horoscope may be at the Nativity of Kings and of Fools,<sup>5</sup> and give as an instance Aeneas and Coroebus<sup>6</sup> (whom Euphoriion<sup>7</sup> declares to have been a Fool), who had the same genethliac Influences.

"I shall not be beside the Question, if I relate to you what was said by John Andrew on a Canon of a certain Papal Rescript, addressed to the Mayor and Burgesses of La Rochelle, and after him by Panormitanus on the same Canon, by Barbatias on the *Pandects*, and recently by Jason in his *Consilia*,<sup>8</sup> concerning Seigny John,<sup>9</sup> the noted Fool of Paris, great-grandfather of Caillette. The Case is as follows :

"At Paris,<sup>10</sup> in the Roast-meat Cookery of the Petit-Châtelet, in front

<sup>3</sup> *Fatuus*. Probably derived from *fari*. Cf. Virg. *Aen.* vii. 47, et ibi Serv. 81-101 ; Lactant. i. 22.

<sup>4</sup> *Mathematicians* = Lat. *mathematici*, astrologers.

<sup>5</sup> *Nativity*, etc. "Aut regem aut fatuum nasci oportet" (Seneca, *Apocol.* i. § 1). Cf. Pers. vi. 18 : "Geminos, horoscope, varo | producis genio."

<sup>6</sup> *Coroebus*. Servius ad Virg. *Aen.* ii. 341-6 : "Hunc autem Coroebum stultum inducit Euphoriion, quem et Vergilius sequitur."

<sup>7</sup> *Euphoriion*, historian and poet of Chalcis in Euboea, and librarian to Antiochus the Great in Syria.

<sup>8</sup> Giovanni Andrea, Niccolò Tedeschi (better known as Panormitanus), Andrea Barbazio, Giasone del Malno were all Italian canonists and jurisconsults of the 14th and 15th centuries. The last-named was author of *Consilia sive responsa cum notis et additionibus*, referred to here.

<sup>9</sup> *Seigny* = *senex*, senior or Seigneur, the first better. La Monnoye remarks (in a note on Des Periers' 2d Novel, *Des trois fols Caillette, Triboulet et Polite*) that Seigny John might have been Caillette's great-great-great-grandfather, seeing that John Andrew, who speaks of him, was dead in 1348. In the *Ship of Fools* Seigny John and Caillette are represented as illustrating the old and new fashions. Caillette was best known as court-fool to Francis I., and died about 1520 (M.)

<sup>10</sup> Rabelais is indebted for this story (which is altered very much for the better) to Plutarch, *Vit. Demetr.* c. 27. Much the same version of it is given in *Til Eulenspiegel*, c. 80 (ed. of 1515). The present version was derived from the 9th of the *Cento Novelle antiche*, which it closely resembles in many particulars. The Petit Châtelet was on the left bank of the Seine, in the Rue St. Michel.

of the Cook-shop of a Roast-meat seller, a certain Porter was eating his Bread held bit by bit over the Steam of the Meat, and found it, when thus flavoured, mightily toothsome. The Cook let it pass. At last, when all the Bread was gobbled, the Cook seizes me the Porter by the Throat, demanding Payment for the Steam of his Meat. The Porter replied that in nothing had he damaged his Meats, nothing of his had he taken, in nothing was he his Debtor. The Steam, which was in question, was escaping forth in Vapour; so in any case it was being lost. Never had it been heard that within the Walls of Paris the Steam of Cook's Meat had been sold in the Streets.

"The Cook answered that he was not bound to keep Porters with the Steam of his Meat, and swore, in case he did not pay him, he would take his hooked Stick from him. The Porter drew his Cudgel<sup>11</sup> and stood to his Defence.

"The Altercation waxed hot. The gaping Noodles of Paris ran together from all parts to witness the Squabble. At this Point, to good Purpose was found there Seigny John the Fool, Citizen of Paris. Having perceived him, the Cook demanded of the Porter: 'Wilt thou trust thee to the Decision of the noble Seigny John on the Controversy between us?' 'Sface,<sup>12</sup> that will I,' answered the Porter.

"Then Seigny John, having heard their Quarrel, commanded the Porter to draw from the Fob of his Belt some Piece of Money. The Porter put in his Hand a Philippus of Tours.<sup>13</sup> Seigny John took it and laid it on his left Shoulder, as though testing if it were of Weight, then he rung it on the Palm of his left Hand, as if to hear if it were of good Alloy; then he put it to the Ball of his right Eye, as if to see if it were well minted.

"All this was done in great Silence of the gaping People, to the confident Expectation of the Cook and Despair of the Porter. Finally, he made him ring it several times on the Stall. Then in Presidential Majesty, holding his Bauble in his Hand, as though it had been a Sceptre, and muffling his Head in his Hood of Apes' Fur, with Paper for Ears, with a Frill about his Neck stuck out like Organ-pipes, having coughed loudly by way of Preface two or three times, he did pronounce with an audible Voice: 'The Court declareth that the Porter, who hath eaten his Bread by the Steam of the Meat, hath civilly paid the Cook by the Sound of his Money. The said Court further

<sup>11</sup> Fr. *tribari*, formerly the sword of the peasants, came to mean a short thick stick. Samble (Semble)=Visage (Du Cange). So the oath is *par la face de Dieu*.

<sup>12</sup> Fr. *par le Sambraquoy*. *Sambre*= of Tours. Coin of Philip V. (Du Cange). <sup>13</sup> *Philippus*=a sou or twelve deniers

ordereth that every one return to his own Home, without Cost, and for a Cause.'

"This Sentence of the Parisian Fool appeared so equitable, yea, so admirable, to the Doctors aforesaid, that they make Doubt, in case the Matter had been decided before the Parliament of the said Place, or in the Rota<sup>14</sup> at Rome, nay indeed, before the Areopagites, whether Sentence would have been more judicially given.—Wherefore consider if you will take Counsel of a Fool."

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<sup>14</sup> *the Rota*, an ecclesiastical court at Rome, composed of twelve prelates. It takes cognisance of all suits by appeal, and of all matters beneficiary and patrimonial.

## CHAPTER XXXVIII

### *How Triboulet<sup>1</sup> is set forth and blazoned by Pantagruel and Panurge*

"By my Soul," answered Panurge, "I will do so. I believe that my Bowels are enlarged; I found them but just now hard-bound and constipated. But as we have chosen the refined Cream of Sapience for our Adviser, so I would have it that in our Consultation one should preside, who is a very Fool in the supreme Degree."

"Triboulet," said Pantagruel, "seems to me to be a Fool in a competent Degree."

Panurge replies: "Properly and totally Fool."

#### PANTAGRUEL.

Fatal fool.  
natural f.  
celestial f.  
jovial f.  
mercurial f.  
natic f.  
ratic f.

#### PANURGE.

High-toned fool.  
B sharp and B flat f.  
terrestrial f.  
merry and gibing f.  
jolly and sportive f.  
freckled f.  
pimply f.

oulet was court-fool to Louis Francis I. He was a native of we learn later, and died about le was small and deformed, and e teased by the pages about the t the king was always his pro- His head was enormous, and he long ears, a broad mouth, round, e, prominent eyes, flat and hollow anched back, short crooked legs, loose-hung arms. He wore blue e, the colours of the reigning

beauty, the Comtesse de Châteaubriand and his clothes were cut in the same fashion as the king's and like them, except that he wore no orders or stars. He wore the arms of France embroidered on the back in gold and silver. He had a gilt leather girdle, from which hung a bauble, a wooden dagger and a bagpipe. Silver bells fastened on his cap, his bauble and his red sarcenet peaked shoes, made a great clatter wherever he went.

## PANTAGRUEL.

eccentric f.  
 ethereal and Junonian f.  
 Arctic f.  
 heroic f.  
 genial f.  
 predestined f.  
 Augustan f.  
 Caesarine f.  
 Imperial f.  
 Royal f.  
 Patriarchal f.  
 original f.  
 loyal f.  
 Ducal f.  
 Banneral f.  
 Signorial f.  
 palatin f.  
 principal f.  
 pretorian f.  
 total f.  
 elected f.  
 court f.  
 primipilary f.<sup>4</sup>  
 triumphant f.  
 vulgar f.  
 domestic f.  
 exemplary f.  
 rare and outlandish f.  
 aulic f.  
 civil f.  
 popular f.  
 familiar f.  
 notable f.  
 favourite f.

## PANURGE.

cap and bell f.  
 laughing and Venerian f.  
 lees-drawn f.<sup>2</sup>  
 unpressed f.<sup>3</sup>  
 first-broached f.  
 heady f.  
 original f.  
 Papal f.  
 Consistorial f.  
 Conclavist f.  
 Bullist f.  
 synodal f.  
 Episcopal f.  
 Doctoral f.  
 Monachal f.  
 fiscal f.  
 extravagant f.  
 padded f.  
 one-tonsure f.  
 cotal f.<sup>5</sup>  
 graduate f.  
 commensal f.  
 primolicensed f.  
 caudatary f.<sup>6</sup>  
 supererogation f.  
 collateral f.  
*a latere*, alterative f.<sup>6</sup>  
 witless f.  
 migratory f.  
 perching f.  
 haggard f.  
 gentle f.  
 speckled f.  
 pilfering f.

\* Cf. iii. 27.

<sup>2</sup> Fr. *de soustraicte*, the wine drawn away last from the lees (*faece tenus*).

<sup>3</sup> Fr. *de mere goutte*, wine or oil, that which comes from grapes or olives before they are pressed.

<sup>4</sup> Lat. *primipilaris*, the chief centurion.

<sup>5</sup> *caudatary*. *Caudatarii* were those who bore the trains of the Pope and cardinals.

<sup>6</sup> The cardinal *a latere* is the one who was at the Pope's side as his most trusty counsellor.

## PANTAGRUEL.

Latin f.  
 ordinary f.  
 redoubted f.  
 transcendent f.  
 sovereign f.  
 special f.  
 metaphysical f.  
 ecstatic f.  
 categorical f.  
 predicable f.  
 decumane f.  
 officious f.  
 perspective f.  
 algorismic f.  
 algebraic f.  
 cabalistic f.  
 talmudic f.  
 amalgamic f.  
 compendious f.  
 abbreviated f.  
 hyperbolical f.  
 antonomastic f.  
 allegorical f.  
 tropological f.  
 pleonasmical f.  
 capital f.  
 brainy f.  
 cordial f.  
 intestinal f.  
 hepatic f.  
 splenetic f.  
 windy f.  
 legitimate f.  
 Azimuth f.  
 Almicantarath f.  
 proportioned f.

## PANURGE.

tail-grown f.  
 moping f.<sup>7</sup>  
 doting f.  
 muzzling f.  
 puffed-up f.  
 Cock o' the walk f.  
 corollary f.  
 oriental f.  
 supreme f.  
 crimson f.  
 ingrained f.  
 citizen f.  
 fly-flapped f.  
 lock-up f.  
 modal f.  
 second intention f.  
 miserly f.  
 heteroclitc f.  
 summist f.<sup>8</sup>  
 abbreviating f.  
 morris-dancing f.  
 well-sealed f.  
 mandatory f.  
 hood-wearing f.  
 titular f.  
 sneaking f.  
 forbidding f.  
 well-membered f.  
 uncharitable f.  
 well-hung f.  
 school-boy f.  
 winded f.  
 culinary f.  
 high-grown f.  
 spit-rack f.  
 pitiful f.

<sup>7</sup> *moping*, Fr. *griays*, which des Marets suggests is the same word with *griesche*, having the meaning of ennui and chagrin.

Urquhart renders it "grey-peckled."

<sup>8</sup> A partisan of the *Summa* of St. Thomas of Aquinas.

## PANTAGRUEL

architraval f.  
 pedestal f.  
 paragon f.  
 celebrated f.  
 cheerful f.  
 solemn f.  
 annual f.  
 festival f.  
 recreative f.  
 village f.  
 pleasant f.  
 privileged f.  
 rustic f.  
 ordinary f.  
 ever-ready f.  
 diapason f.  
 resolute f.  
 hieroglyphical f.  
 authentic f.  
 worthy f.  
 precious f.  
 fanatic f.  
 fantastic f.  
 lymphatic f.  
 panic f.  
 distilled f.  
 good-tempered f.

## PANURGE.

rheumatic f.  
 braggart f.  
 24 carat f.  
 motley f.  
 cross-wise f.  
 uncouth f.  
 holiday f.  
 baubled f.  
 well-minded f.  
 large-measured f.  
 stumbling f.  
 superannuated f.  
 clownish f.  
 full-bulked f.  
 spruce f.  
 gorgeous f.  
 unintermitting f.  
 riddling f.  
 formal, cut and dried f.  
 hooded f.  
 twofold f.<sup>9</sup>  
 damasked f.  
 dappled f.  
 ass-faced f.  
 barytone f.  
 spotted f.  
 shot-proof f.

PANT. If there was a Reason why formerly in Rome the *Quirinalia*<sup>10</sup> was called the Feast of Fools, one might justly in France institute the *Tribouletinalia*.

PAN. If all Fools wore Cruppers, he would have his Rump well galled.

PANT. If he were the God Fatuus, of whom we spoke,<sup>11</sup> Husband

<sup>9</sup> à double rebras. Cf. ii. 8.

<sup>10</sup> The Quirinalia fell on the last day of the Fornacalia (Bakehouse-festival), on Feb. 17. It was also called *Stultorum festa* because it was reserved as the feast for those who did not know to which Curia they belonged. *Ov. Fast.* ii. 511-530; *Plut. Quaest. Rom.* 89 (285 D).

<sup>11</sup> we spoke. In iii. 37, where Fatuus is identified with Faunus, son of Picus (*Virg. Aen.* vii. 48), whom Rabelais looks upon as a pie and the equivalent of "Good-day." Cf. *Pers. Prol.* 8:

Quis expedit paitaco suum χαῖρε?  
 and 13:

Corvos poetas et poetridas picas.

of the Goddess Fatua, his Father would be *Good Day* and his Grandmother *Bona Dea*.

PAN. If all Fools ambled, although he has his Legs twisted, he would go beyond them a good Fathom. Let us go toward him without delaying. From him we shall get some fine Resolution. I am looking forward to it.

"I must needs," said Pantagruel, "be present at the Trial of Bridlegoose. While I shall be on my way to Myrelingues, which is beyond the River Loire, I will despatch Carpalim to bring Triboulet here from Blois."

Then was Carpalim instantly despatched.

Meantime Pantagruel, accompanied by his Servants, Panurge, Epistemon, Friar John, Gymnast, Rhizotomus, and others, took the Road towards Myrelingues.

## CHAPTER XXXIX

*How Pantagruel was present at the Trial of Judge Bridlegoose, who decided Causes by the Chance of the Dice*<sup>1</sup>

ON the Day following, at the Hour appointed, Pantagruel arrived at Myrelingues. The President, Senators and Counsellors besought him to enter with them, and to hear the Decision of the Causes and Reasons which Bridlegoose should produce, why he had given a certain Sentence against the King's Assessor, Toucheronde,<sup>2</sup> which Sentence did not appear quite equitable to that bis-centumviral<sup>3</sup> Court.

Pantagruel did willingly enter into the Court, and there he found Bridlegoose seated within the Bar, and for all Reasons and Excuses answering nothing, save that he had become Old and that his Sight was not so good as it was wont to be; alleging withal several Miseries and Calamities that Old age<sup>4</sup> brings with it; which note *per Archid.*<sup>5</sup> *D. 86, c. Tanta*. By reason of this Infirmary he did not make out so distinctly the Points of the Dice as he had done in times past; whence it might be that, as <sup>a</sup> Isaac being old and dim-sighted took Jacob for Esau, so, in the Decision of the Suit in question, he might have taken a *quatre* for a *cinque*. He particularly referred to the Fact that at that Time he had

<sup>a</sup>Gen. xxvii. 1, 23.

<sup>1</sup> The chapters 39-43 continue the satirical picture of the procedure of the Law Courts begun in ii. 10-13 and concluded in v. 11-16.

<sup>2</sup> In the *History of Brittany* by Don Lobineau, i. 1144, there is found in the year 1541 a Jean de Toucheronde, secretary to the Duke, and recorder of the Parliament.

<sup>3</sup> *bis-centumviral*, the reading of the edd. of 1546. The Parliament of Paris, which consisted of a hundred persons under Louis XI., was greatly increased,

if not doubled, in numbers under Francis I. Of course there is also an allusion intended to the Centumviral Court so often spoken of by Cicero, Pliny and other writers. =gibingly tris-Areopagite.

<sup>4</sup> Cf. Hor. *Ars Poet.* 175:

Multa ferunt anni venientes comoda secum,  
Multa recedentes adimunt.

<sup>5</sup> Guido Baisius Regiensis, canonist of the 13th and 14th centuries, surnamed Archidiaconus. He commented on the 7th of the Clementines.

made use of his small Dice, and that by the Provisions of Equity the Imperfections of Nature ought never to be imputed to Criminality, as appeareth: *ff. De re milit. l. Qui cum uno*; *ff. De reg. jur. l. Fere*; *ff. De edil. ed. (per totum)*; *ff. De term. mod. l. Divus Adrianus resolu. per Lud. Ro.*<sup>6</sup> in *l. Si vero*; *ff. Solv. matri*; and whoso should do otherwise, would be accusing, not the Man, but Nature, as is evident in *l. Maximum vitium, C. De lib. praeter.*<sup>7</sup>

"What Dice do you mean, my Friend?" asked Trinquamelle, Grand President of the said Court.

Bridlegoose answered: "The Dice of Judgments, *alea Judiciorum*, of which it is written *Decr. C. 26, Q. ij. c. Sors*; *l. Nec emptio ff. De contrahend. empt. l. Quod debetur ff. De pecul., et ibi Bartol.*, and which Dice your Worships use in this your Supreme Court as well as I, so do all other Judges, in the deciding of Suits, following what is noted by D. Hen. Ferrandat,<sup>8</sup> *et not. Gl. in c. fin. De sortil. et l. Sed cum ambo ff. De judi.*, where the learned Doctors remark that Chance is very good, honest, useful and necessary for the Voidance of Suits and Dissensions. Still more plainly has it been declared by *Bald., Bartol. and Alex. c. Communia, de l. Si duo.*"

"And how do you do these Things, my Friend?" asked Trinquamelle.

"I will answer briefly," replied Bridlegoose, "according to the Instruction of the Law *Ampliozem § in refutatoriis C. De appela*, and what is said in *Gl. l. j. ff. Quod met. caus. ; . . . gaudent brevitate moderni.*<sup>9</sup>

"My Practice is the same as that of your Worships, and according to the Usage of the Judicature, to which our Laws command us always to defer: *ut not. Extra De consuet. c. ex litteris et ibi Innoc.*

"Having well viewed, reviewed, read, re-read, turned over and perused, the Bills of Complaint, Citations, Appearances, Mandates, Informations, Preparatories, Productions, Allegations, Depositions, Contradictions, Requests, Interrogatories, Rejoinders, Sur-rejoinders, Rebutters, Writings, Exceptions, Plaints, Pleadings, Cross-examinations, Confronting and Contrasting of Witnesses, Libels, Letters dimissory, Royal Missives, Warrants, Demurrers, Anticipatories, Appeals, Granting

<sup>6</sup> *Ludovicus Romanus*, properly Pontanus of Spoleto, †1439, left commentaries on the Code and Pandects, *Consilia, Repetitiones*, etc.

<sup>7</sup> Many of the citations in this and the following chapters are known axioms of the Roman law and references to authors really existent. Rabelais employs them to ridicule the abuse of such citations and

the pedantic display of learning affected by the lawyers. The references are—*C.* to the Roman code, and *ff.* to the digest (M.) *Extra.* refers to the *Extravagantes* of John xxii. Cf. iv. 58.

<sup>8</sup> Henry of Nevers, who wrote a commentary on the Decretals.

<sup>9</sup> *gaudent*, etc. This tag is twice quoted in *Epist. Obs. Vir.*

of Appeals, Returns of Appeals, final Judgments, *Nolle prosequi*, Decrees, Remedies of Appeal, Acknowledgments, Executions and other such Drugs and Spiceries on the one and the other Side, as the good Judge is bound to do, conformably to what is found in *not. Spec. de Ordinario § iij. et tit. De offic. omn. jud. § fin. et De rescriptis præsentedat. § j.*, I then place on the End of the Table in my Chamber, all the Bags of the Defendant, and allow him the first Hazard, according to the Practice of your Worships, and as is noted *l. Favorabiliores ff. de reg. jur. et in C. Cum sunt eod. tit. lib. vj.*, which says: *Cum sunt Partium iura obscura Reo favendum est potius quam Actori.*

"That done, I place the Bags of the Plaintiff, as do also your Worships, at the other End, *Visum Visu*; for *Opposita juxta se posita magis elucescunt, ut not. in l. j. § Videamus ff. De his qui sunt sui vel alieni juris et in l. Munerum mixta ff. De muner. et honor.*, and likewise, there and then, do grant him *his* Hazard."

"But," asked Trinquamelle, "my Friend, by what Means do you take Cognisance of the Obscurity of the Claims put forward by the Parties pleading?"

"Just as also do your Worships," answered Bridlegoose, "to wit, when there are many Bags on the one Side and on the other. And then I employ my little Dice, as also your Worships use, following the Law: *Semper in stipulationibus ff. De reg. jur.* and the Versal law versified *q. eod. tit.*

*Semper in obscuris quod minimum est sequimur,*<sup>10</sup>

canonised in *C. in obscuris eod. tit. lib. vj.*

"I have other large Dice, right fair and harmonious, which I employ, as do also your Worships, when the Matter is more clear, that is to say when there are fewer Bags."

"That done, my Friend," demanded Trinquamelle, "how do you pronounce Judgment?"

"As your Worships also do use," answered Bridlegoose, "I give Sentence in his Favour, unto whom first falls the best Chance, delivered by the Lot of the Dice; a Sentence judiciary, Tribunian,<sup>11</sup> praetorial.

"So our Laws do command; *ff. Qui pot. in pign. l. potior leg. Creditor C. de consul. l. j. et De reg. jur. in VI°: Qui prior est tempore potior est jure.*"

<sup>10</sup> This line is from Ulpian, lib. ix. Dig. L. tit. 17, de reg. jur., probably an unintentional pentameter.

<sup>11</sup> *Tribunian* has reference to the tri-

bunes of the Roman Republic, but more particularly to Tribunian, Justinian's Chancellor, who compiled a *Corpus Juris* at the Emperor's command. Cf. iii. 44, n. 5.

## CHAPTER XL

*How Bridlegoose expounds the Reasons why he looked over the  
Lawsuits which he decided by the Chance of the Dice*

"YEA, but, my Friend," demanded Trinquamelle, "since it is by the Chance and Throw of the Dice that you give your Judgments, why do you not give this Chance on the very Day and Hour that the Parties at variance appear before you, without further Delay? To what Use do those Writings and Procedures serve you, that are contained within the Bags?"

"The same as to your Worships," answered Bridlegoose; "they serve me in three Things that are exquisite, requisite and authentic.

"First for Formality's sake, the Omission whereof maketh of no Force whatever hath been done, as is excellently proved by *Spec. tit. De instr. edi. et tit. De rescript. praesent.*; moreover, you know only too well that often in judicial Proceedings, the Formalities destroy the Materialities and Substances; seeing *Forma mutata mutatur Substantia ff. ad exhib. l. Julianus; ff. ad leg. Falcid. l. Si is qui quadringenta, et Extra, De decim. c. Ad audientiam et De celebr. Miss. c. In quadam.*

"Secondly, even as unto your Worships, they serve me as honest and salutary Exercise. The late Master Othoman Vadare,<sup>1</sup> a great Physician—as you would say *C. De comit. et archi. lib. xij.*—has told me many times that Want of bodily Exercise is above all others the Cause of the little Health and short Lives of your Worships, and of all Officers of Justice, which before him had been very well noted by Bartolus in *l. j. C. De senten. 'quae' pro 'eo quod.'*

"Wherefore, to us in our Turn, as also unto your Worships, *quia*

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<sup>1</sup> Vataire, probably father of Michel Vataire († 1574), physician to the Duc d'Alençon, mentioned in the *Introduction to Surgery* of Ambroise Paré, chap.

24, as "Monsieur d'Ottoman, Docteur Regent et Professeur du Roy en l'Université de Montpellier."

*Accessorium naturam sequitur Principalis, De reg. jur. lib. VI<sup>o</sup>, et l. Cum Principalis et l. Nihil dolo ff. eod. tit. ff. De fide jusso l. Fide jussor., et Extra. De offic. deleg. c. j.* are conceded certain Games of honest and recreative Exercise, *ff. De al. lus. et aleat. l. Solent. et authent. Ut omnes obediant in princ. coll. vij. et ff. De praescript. verb. l. Si gratuitam et l. j. C. De spect. lib. xj.*, and such is the Opinion of *D. Thomas*<sup>2</sup> in *secundâ secundae, quaest. dxviii.*, very appositely cited by *D. Albert de Ros.*,<sup>3</sup> who *fuit magnus practicus* and a solemn Doctor, as <sup>a</sup> *Barbatia* attesteth in *prin. Consil.*; the Reason is set forth *per Gl. in Proemio ff. § Ne autem tertii.*

<sup>a</sup> Cf. iii. 37, n. 8.

*Interpone tuis interdum gaudia curis.*<sup>8</sup>

"Indeed, one day in the Year 1489, having some bursarial Affair in the Chamber of their Worships the Generals,<sup>4</sup> and entering therein by pecuniary Permission of the Usher, as your Worships also know, that *pecuniae obediunt omnia*, and it is laid down by Baldus in *l. Singularia ff. Si certum pet. et Salic. in l. Receptitia C. De constit. pec. et Card. in Clem. j. De baptis.*, I found them all playing at the Game called *Musse*,<sup>5</sup> by way of healthful Exercise, whether before or after their Repast is indifferent to me, provided, *hic not.*,<sup>6</sup> that the Game of *Musse* is honest, healthful, ancient and lawful, *a Musco inventore, de quo C. De petit. haered. l. Si post motam* and *Muscarii i.* those who play at *Musse* are excusable by Law *l. j. C. De excus. artif. lib. x.*

"And at that very time one of the Players was Master Tielman Picquet,<sup>7</sup> as I do remember; and he laughed heartily for that the Members of the said Chamber did spoil all their Caps through banging him on the Shoulders; he told them nevertheless, that for this Spoiling of their Caps they would have no Excuse to their Wives, on their Return from the Palace; *per c. j. Extra. De praesump. et ibi Gl.*

"Now, *resolutorie loquendo*, I should say, even as also your Worships do, that there is no Exercise like it, or more aromatising in all this World of the Palace, than to empty Bags, turn over Papers, endorse Bills, fill Panniers and look over Suits, *ex Bart. et Jo. de Pra.*<sup>8</sup> in *l. Falsa de condit. et demon. ff.*

<sup>2</sup> *D. Thomas, i.e. Aquinas*; cf. iii. 2, n. 16. *Albert de Rosata*; cf. ii. 7, n. 36.

<sup>3</sup> *Interpone*, etc., is a line in *les distiques de Dionysius Cato*, a collection of sententious Latin hexameters, mostly of two lines, of the 12th century.

<sup>4</sup> *the Generals*. This name was given to the magistrates of the Court of Excise (*cour des aides*).

<sup>5</sup> *Musse*, hop-scotch.

<sup>6</sup> *i.e. hic notetur*.

<sup>7</sup> The Picquets were a family of Montpellier which furnished several Professors of Medicine to the University.

<sup>8</sup> *John de Prato*, a Florentine jurist, flourished 1460.

"Thirdly, as do also your Worships, I consider that Time ripeneth all Things; by Time all Things come to Light; Time is the Father of Truth.<sup>9</sup> *Gl. in l. j. C. De servit. Authent. De restit. et ea quae pa. et Spec. tit. De requis. cons.* Therefore it is, that, as do also your Worships, I suspend, delay and defer the Judgment, in order that the Suit, being well ventilated, sifted and threshed out, may by Process of Time come to its Maturity, and the Hazard ensuing thereupon, may be more mildly borne by the Parties condemned, as *not. Glo. ff. De excus. tut. l. Tria onera*:

*Portatur leviter quod portat quisque libenter.*

"If the Sentence were given while the Action is crude and unripe, and in its Beginning, there would be Danger of the Inconvenience, which Physicians say comes to pass, when an Imposthume is lanced before it is ripe, when the human Body is purged of some hurtful Humour before its Concoction; for, as it is written in *Authent. haec Constit. Innoc. constit. in princ.* and is repeated in *Gl. in c. Caeterum, Extra. De jura. calumn.*,

*Quod medicamenta morbis exhibent, hoc jura negotiis.*

"Furthermore, Nature instructs us to pluck and eat Fruits when they are ripe. *Inst. De rer. div. § Is ad quem et ff. De act. empt. l. Julianus.*

"Likewise, to marry our Daughters when they are of Age, and not sooner, *ff. De donat. int. vir. et uxo. l. Cum hic status, § Si quis sponsam et xxvij. Q. j. c. Sicut* says *Gl.*:

*Jam matura toris plenis adoleverat annis  
Virginitas.<sup>10</sup>*

"Also to do nothing whatever save in its full Ripeness, *xxij. Q. C. ij. § ult., clxxxij. d. c. ult.*

<sup>9</sup> Time is the Father of Truth is an inversion of the sentence in Gellius (xii. 11, 7): "Veritatem Temporis filiam esse dixit [vetus poeta]." Cf. also Erasmus, *Adag. ii. 4, 7.*

<sup>10</sup> Virgil's line is:

*Jam matura viro, jam plenae nubilis annis.*  
*Aen. vii. 53.*

## CHAPTER XLI

### *How Bridlegoose relateth the Story of the Reconciler of Suits at Law*

"I REMEMBER, on this Subject," said Bridlegoose continuing, "at the time when I was studying Law at Poitiers, under Brocardium Juris,<sup>1</sup> there was at Semervé<sup>2</sup> one Perrin Dendin, an honourable Man, a good Labourer, a fine Singer in a Church-desk, of good Repute, and in Years about the same as most of your Worships, who was wont to say that he had seen the grand old Gentleman, Council of Lateran,<sup>3</sup> with his broad-brimmed red Hat; and with him his good Lady, Pragmatic Sanction, with her broad Sash of dark-blue Satin and her huge Rosary of jet Beads.

"This Good man arranged and reconciled more Lawsuits than had been settled in

The whole Palace of Poitiers,  
The Session-house of Montmorillon,<sup>4</sup>  
The Hall of Parthenay-le-Vieux.

"This rendered him venerable in all the Neighbourhood of Chauvigny, Noaillé, Croutelles, Aisgne, Legugé, La Motte, Lusignan, Vivonne, Meseaux, Estables<sup>5</sup> and the bordering Places. All Disputes, Actions

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<sup>1</sup> *brocards de droit* are legal saws and instances, of which a collection had been published under the title *Brocardia juris*. From this, *Brocardium juris* is made a Professor of Laws.

<sup>2</sup> *Semeru*, now Semarvé, a village near Poitiers.

<sup>3</sup> *Council of Lateran, and his wife Pragmatic Sanction*. This seems to have been a joke current at this time. It is

found in Des Periers' 66th Novel, *ad fin.* The Council took place 1512-1517, and the Pragmatic Sanction in 1439. The Bull of 19th December 1516, with the consent of Francis I., recalled and annulled the Pragmatic Sanction. Cf. ii. 11.

<sup>4</sup> *Montmorillon* is a little village on the frontier of Poitou and Limousin, where Francis I. established a county court (*présidial*).

<sup>5</sup> These are all places near Poitiers.

and Differences were settled by his Advice, as if by a supreme Judge, though he was no Judge at all, but simply an honest Man. *Arg. in l. Sed si unius, ff. De jurejur. et De verb. oblig. l. Continuus.*

"There was not a Hog killed in all the Neighbourhood, of which he had not part of the Haslet and Puddings, and he was nearly every Day present at some Banquet, Festival, Wedding, Christening or Churching, and in the Tavern, for some Settlement or other, you understand; for never did he reconcile the Parties to any Suit but he made them drink together, in sign of Reconciliation, perfect Accord and fresh Delight, *ut not. per Doct. ff. De peric. et Com. rei vend. l. j.*

"He had a Son named Tenot Dendin, a fine young Blade and a good Fellow (so help me!), who likewise wished to meddle with the Reconciling of Suitors; as you know that

*Saepe solet similis filius esse patri,  
Et sequitur leviter filia matris iter,\**

*ut ait Gl. vj. q. j. c. Si quis; Gl. De cons. q. v. c. j. fin.; et est not. per Doct. c. De impub. et aliis subst. l. ult. et l. Legitimae, ff. De stat. hom. Gl. in l. Quod si nolit, ff. De edil. edict. l. Quis C. ad leg. Jul. majest.—excipio filios a Moniali susceptos ex Monacho—per Gl. in c. Impudicas xxvij., and he gave himself the Name and Title of 'Settler of Actions at law.'*<sup>7</sup>

"In this Business he was so active and vigilant—for *Vigilantibus jura subveniunt, ex l. Pupillus ff. Quae in fraud. cred. et ibid. l. Non enim, et Instit. in Prooemio*—that incontinently that he smelt out. *ut ff. Si ouand.*

any Difference whatever, were it never so small ; instead of reconciling them, he irritated and exasperated them worse than they were before. Your Worships know that

*Sermo datur cunctis animi sapientia paucis.*<sup>10</sup>

*Gl. ff. De alien. jud. mut. caus. fa. l. ij.*, and the Taverners of Semervé used to say that under him in a whole Year they had not sold so much Reconciliation-wine—so they called the good Wine of Legugé—as they used to do in his Father's time in Half-an-hour.

"It so happened that he complained of it to his Father, and attributed the Causes of this Ill-success to the Perversity of the Men of his Time ; roundly objecting against him, that if in the Old times the World had been so perverse, litigious, impracticable and irreconcilable as it was then, he, his Father, would never have acquired the Honour and Title of Strife-appeaser so irrefragably as he had.

"In all this Tenot was acting against the Law, by which Children are forbidden to reproach their own Fathers, *per Gl. et Bart. l. iij. § Si quis, ff. De condit. ob caus. et Authent. De nupt. § Sed quod sancitum Col. iiij.*

"To this Perrin answered : 'Dendin, my Son, you must act otherwise :

When *Oportet* taketh place,  
Thus the course that we must trace ;

*C. De appell. l. Eos etiam.* 'Tis not there that the Hare lies.<sup>11</sup> 'Thou dost never settle a Difference.' Why? Thou dost take them from the very Beginning, while they are still green and unripe. 'I settle them all.' Why? I take them at their End, when they are ripe and digested ; so saith the Gloss :

*Dulcior est fructus post multa pericula ductus.*

*l. Non moriturus, C. De contrahend. et commit. stip.*

"Knowest thou not that it is said in common Proverb, 'Happy is the Physician who is called in at the Declension of a Disease'? The Disease was past its Crisis and tending to an End of itself, though the Physician should never appear.

"Likewise my Litigants of themselves were declining to the last End of their Contentions, for their Purses were empty ; of themselves they were ceasing to prosecute and solicit ; never a Doit more left in their Fob to solicit and pursue with :

<sup>10</sup> This line is also from Dionysius Cato.

<sup>11</sup> Cf. *ibi iacet lepus*, i. 19, n. 4.

*Deficiente pecu, deficit omne, nia.*<sup>13</sup>

The only Thing wanting was some one to act as Paranymp<sup>13</sup> and Mediator, to be the first to speak of Reconcilement, to save both the one and the other Party from that pernicious Feeling of Shame<sup>14</sup> lest it should be said: 'It was he who was the first to yield; he was the first to speak of an Agreement; he was tired out first; he had not the best Cause; he felt the Shoe pinch.' 'Tis then, Dendin, that I find myself in Season, as Bacon-fat is to boiled Peas.<sup>15</sup> 'Tis my Luck, 'tis my Profit, 'tis my good Fortune.

"And I tell thee, my jolly Son Dendin, that by this Method I could make Peace, or a Truce at least,

Betwixt the great King<sup>16</sup> and the Venetians,  
The Emperor and the Swiss,  
The English and the Scotch,  
The Pope and the Ferrarese.<sup>17</sup>

Shall I go further? So help me! I could make Peace

Betwixt the Turk and the Sophy,<sup>18</sup>  
The Tartars and the Muscovites.<sup>19</sup>

Heed well what I say. I should take them at the Instant when both of them were tired of making War, when they had emptied their Coffers, exhausted the Purses of their Subjects, sold their Domain, hypothecated their Lands, consumed their Stores and Munitions. Then by the Blessing of God or of His Mother, in spite of Spite they must needs take Breath and moderate their Cruelties. It is the Doctrine in *Gl. xxxvij. d. c.: Si quando*:

\* *Odero si potero; si non, invitatus amabo.*<sup>20</sup>

\* *Ov. Am. iii.*  
11, 25-

<sup>13</sup> *Deficiente pecu.* A line in Ennius ends: "saxo cere comminuit brum."

<sup>14</sup> *Paranympa*, properly a bridesman or bridesmaid, Lat. *pronuba*, here a go-between.

<sup>15</sup> *αἰδὼς ἔρ' ἡδύπερ μάχης εἰναι 43' ἐλπίδος.*  
Hesiod, *Op.* 318.

<sup>16</sup> *Onq' lard en pois n'escheut si bien.*  
*Patelin*, 738.

<sup>17</sup> The *great King* with Rabelais is the King of France. In iii. 25 it is Francis I.; here it is Louis XII., who nearly deprived Venice of all her possessions on the mainland; iv. 2 it is *Roi Magiste*, Francis I. or Henry II.; iv. 42, *le grand roi de Paris*; iv. 61 *fin.*, *Roi Magiste*; v. 14, *le grand Roi*.

<sup>18</sup> The long-standing difference be-

tween the Popes and Ferrara had been decided by Charles V. in favour of Ferrara in 1533. Cf. Rabelais' letters to the Bishop of Maillezais, §§ iii. and xiv.

<sup>19</sup> In the first and the ninth sections of Rabelais' letters from Rome there is an account of a furious battle between the Turk and the Sophy (cf. iv. N. Prol.)

<sup>20</sup> *The Tartars and the Muscovites.* From the year 1525 the Czar Basil had caused to be built on the Volga the fortress of Wasiligorod to keep the Tartars in check, but we hear of them again in iv. N. Prol. (q.v.), referring to an action between them in 1550.

<sup>21</sup> This chapter is condensed by Bacon into one of his apophthegms (104).

## CHAPTER XLII

### *How Lawsuits are born, and how they come to their full Growth*

"It is for this Reason," said Bridlegoose in continuation, "that, as do also your Worships, I temporise, waiting for the Maturity of the Action, and its Perfection in all its Members; by this I mean the Writings and the Bags. *Arg. in l. Si major, C. Commun. divid. et De cons. d. j. C. Solennitates et ibi Gl.*

"A Lawsuit when it is first born seemeth to me, as also to your Worships, shapeless and imperfect, even as a Bear, which at its Birth<sup>1</sup> hath neither Feet nor Hands, Skin, Hair nor Head; it is nothing but a piece of Flesh, rude and informous; its Dam, by much Licking, doth make it perfect in its Limbs, *ut not. Doct. ff. ad leg. Aquil. ij. in fin.*

\* Aristot. *Hist. An.* vi. 27; Plin. *N.H.* viii. 36, § 54.

"So do I see, as do also your Worships, Lawsuits born shapeless and without Limbs, at their Beginning; they have only a Piece or two; 'tis in sooth at that time an ugly Beast; but when they are duly empacked, encased and ensatcheled, they may be truly called well-set in Limb and Shape; for *Forma dat esse rei, l. Si qui ff. ad leg. Falcid. in c. Cum dilecta, Extra. De rescript. ; Barbatia Consil. 12 lib. ii.,* and before him *Bald. in c. ult. Extra. De consuet. et l. Julianus, ff. Ad exhib. et l. Quaesitum, ff. De leg. ij.* The Manner is such as is set down in *Gl. p. q. j. c. Paulus:*<sup>2</sup>

*Debile principium melior fortuna sequetur.*

"Just as do your Worships, even so in like manner, the Sergeants, Ushers, Apparitors, Catchpoles, Proctors, Commissaries, Advocates, Examiners, Scriveners, Notaries, Registrars and Puisne Judges,<sup>3</sup> *De*

<sup>1</sup> *Bear at its birth*, etc. Sir T. Browne gravely refutes this (*Pseudodox. Ep.* iii. 6).

<sup>2</sup> *Julius Paulus*, a Legist of the 2d century, † 235.

<sup>3</sup> *Fr. Juges pedans* (iv. 16, *J. ped. sous*

*l'Orme*). *Judices pedanei* were originally private persons chosen by the Praetor to inquire into cases. In France they were minor judges, and got their name from giving their judgment standing.

*quibus tit. est lib. iij. Cod.*, by sucking right lustily and continually at the Purses of the Parties, do engender for their Suits, Head, Feet, Claws, Beak, Teeth, Hands, Veins, Arteries, Nerves, Muscles and Humours. These be the Bags ; *Gl. De cons. d. iiij., c. Accepisti.*

*Qualis vestis erit talia corda gerit.*

*Hic not.* that in this Quality the Suitors are more happy than the Ministers of Justice ; for

<sup>b</sup> *Beatius est dare quam accipere,*

<sup>b</sup> Act. Apost.  
xx. 35.

*ff. Comm. l. iij. et Extra. De celebra. Miss. c. cum Marthae, et 24 Q. j. c., c. Odi, Gl.*

*Affectum Dantis pensat censura Tonantis.*

Thus do they render the Suit perfect, handsome and of a goodly Shape, as says *Gl. canonica* :

*Accipe, sume, cape, sunt verba placentia Papae,*

which is more clearly set down by *Albert de Ros. in verb. 'Roma'* :

*Roma manus rodit ; quas rodere non valet, odit ;*

<sup>c</sup> *Dantes custodit ; non dantes spernit et odit.*

<sup>c</sup> Cf. iv. 53.

Reason why ?

*Ad praesens ova cras pullis sunt meliora,*

*ut est Gl. in l. Quum hi, ff. De transac.* The Inconvenience of the Contrary is set forth in *Gl. C. De allu. l. fin.*

*Cum labor in damno est, crescit mortalis egestas.<sup>d</sup>*

The true Etymology of the word 'Process' is to be found in that it ought to have in its Pursuit many Sacks (*prou sacs*), and on this we have celestial Maxims :

*Litigando jura crescunt, Litigando jus acquiritur,*

*Item Gl. in c. Illud Ext. De praesumpt. et C. De prob., l. Instrumenta, l. Non epistolis, l. Non nudis,*

<sup>d</sup> *Et, cum non prosunt singula, multa juvant."*

<sup>d</sup> Ov. R. A. 420.

"Yea, but," demanded Trinquamelle, "how do you proceed, my Friend, in a criminal Action, the guilty Party being taken *flagrante crimine* ?"

"Even as your Worships do use," answered Bridlegoose ; "I permit

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<sup>d</sup> A line from Dionysius Cato.

and command the Plaintiff to take a good sound Sleep for the Introduction of his Action, then to appear before me, bringing a good and judicial Attestation of having slept, according to the *Gloss 32 Q. vij. c. Si quis, cum,*

\* Horace, *Ars Poet.* 359.

\* . . . *quandoque bonus dormitat Homerus.*

† i. 22, n. 6.

"This Act begetteth some other Member; from this is born another, as *'Link by Link the Coat of Mail is made.* Finally, I find the Action, by Information on Information, formed and perfect in all its Members.

"Then I have Recourse to my Dice; and in making this Interpellation I am not unsupported by Reason and noteworthy Example.

"I remember that in the Camp at Stockholm<sup>5</sup> a Gascon named Gratianauld, a Native of Saint Sever, after losing all his Money at Play, and being thereat mightily angered, as you know that *pecunia est alter sanguis, ut ait Ant. de Butrio in c. accedens ij. Extra. Ut lit. non contest. et Bald. in l. Si tuis C. de op. li. per no. et l. Advocati, C. De Advo. div. jud.: Pecunia est vita Hominis et optimus fidejussor in necessitatibus,* as he came forth from the Gaming-house, before the whole Company, did with a loud Voice cry out:

"'Be the Noddle of an Ox, me Honies, may the Gout from the Cask trip up your Ligs. Now that I have lost me two dozen Copper pieces,<sup>6</sup> I am all the better to shstrike out wid me Claws and me Fists and me Heels. Is there a Jintleman among ye to foight wid me as hard as we can?'

"No one answering, he went on to the Camp of the Hundred-pounders,<sup>7</sup> and repeated the same Words, challenging them to fight with him, but the aforesaid Troops only replied:

"'Der Guascongner thut sich usz mit eim jeden zu schlagen, aber er ist geneigter zu stehlen; darumb, liebe Frauwen, habet Sorg zu eurem Hauszrath.'<sup>8</sup>

"And not a Man of their Company offered himself for the Combat.

<sup>5</sup> *Camp at Stockholm.* Duchat makes this refer to the siege of Stockholm in 1518 by Christian II. of Denmark, who claimed the Swedish crown. His army consisted of military adventurers from Saxony, Friesland, Scotland and France.

The story is taken from Pietro Aretino, *Dialogo del Giuoco*, but it descended to him probably from Horace's "Luculli miles," *Epp.* ii. 2, 26-40. It is alluded to by Mellin de Sain-Gelais (vol. i. p. 155, ed. Elz.), and is adapted in Beaumont and Fletcher's *Humorous Lieutenant*.

<sup>6</sup> Gasc. *baguettes* = Fr. *vachettes*, diminutive of *vacca*, a small piece of money of Béarn, stamped with a cow, the arms of the province. 3 *vachettes* = 1 *denier Tournois*.

<sup>7</sup> Fr. *Hondrespondres*, referring probably to the Frieslanders, who were heavy burly fellows.

<sup>8</sup> "The Gascon makes as though he wanted to fight with everybody, but he is more inclined to steal; therefore, dear wives, look after your household gear."

However, the Gascon went on to the Camp of the French Mercenaries, saying as before, and gallantly calling them out to fight, with certain small Gasconading Gambols; but no one made him an Answer. Whereupon the Gascon laid himself down at the End of the Camp, near the Tents of the great Christian, Knight de Crissé,<sup>9</sup> and fell asleep.

"At that time an Adventurer, having likewise lost all his Money, sallied forth with his Sword, with firm Purpose to fight with the Gascon, seeing that he, like himself, had lost his Money :

« *Ploratur lacrimis amissa pecunia veris,*

« Juv. xiii. 134.

saith the *Gloss De poenitent. dist. 3 c. Sunt plures*. In fact, having made Search for him throughout the Camp, he finally found him asleep. Thereupon he said to him :

" 'Up, ho, Fellow, by all the Devils, get up, get up ; I have lost my Money as well as you. Let us go and fight, my Boy, and right lustily scuffle it out together. See, my Tuck is no longer than your Rapier.'

"The Gascon, quite dazed, answered him :

" 'Be St. Arnaud's Noddle, who are ye, that ye wake me ? May the Tavern-fever spin you giddy. Be the Gascon St. Sever, I was fast asleep when the Scounthrel woke me up.'

"The Adventurer invited him again to the Combat, but the Gascon said to him :

" 'Ye poor Divel ! an I'll be afther making a Spitchcock av ye, now that I am rested. Go and take a Nap like me and then we'll foight.'

"Thus in forgetting his Loss he had lost his Desire for fighting. In conclusion, instead of fighting and perchance killing one another, they went to drink together, each on the Pawn of his Sword. Sleep had done this Good, and pacified the burning Fury of the two doughty Champions.

"To this well applies the golden Phrase of John Andrew *in c. ult. De sent. et re judic., libro sexto* : SEDENDO ET QUIESCENDO FIT ANIMA PRUDENS."<sup>10</sup>

<sup>9</sup> *de Crissé*, an Anjou family, still existing, allied to the du Bellays.

<sup>10</sup> τῷ γὰρ ἡρεμῆσαι καὶ στήναι τὴν διάνοιαν, ἐπιστάσθαι καὶ φρονεῖν λεγόμεθα (Arist. *Phys.* vii. 3, 7 ; 247<sup>b</sup>, 10).

## CHAPTER XLIII

### *How Pantagruel excuseth Bridlegoose in his Judgments given by the Chance of the Dice*

WITH this, Bridlegoose ceased speaking. Trinquamelle commanded him to withdraw from the Bar of the Court ; which was accordingly done. Then he addressed Pantagruel as follows :

" It is reasonable, most august Prince, not only from the Obligation, with which by innumerable Benefits you have bound this Parliament and the whole Marquisate of Myrelingues, but also by reason of the Good Sense, judicial Discretion, and admirable Learning, which Almighty God, Giver of all Good things, on you hath bestowed, that we should place in your Hands the Decision of this Case of Bridlegoose, so new, so paradoxical and strange, who, with you present, hearing and seeing, hath confessed to giving Judgment by the Chance of the Dice. Wherefore we do pray that you be pleased to give Sentence herein, as unto you shall seem just and equitable."

To this Pantagruel replied :

" Gentlemen, my Position, as you are well aware, is not such as to profess to decide Actions at law ; nevertheless, since you are pleased to do me this great Honour, instead of performing the Office of Judge I will take the Place of Suppliant.

" In Bridlegoose I recognise several Qualities, by which he would seem to merit Pardon in the Case that has arisen :

" Firstly, Old age ;

" Secondly, Simplicity, in both of which you understand too well what Facility for Pardon and Excuse for Transgression our Laws and Equity allow.

" Thirdly, I recognise another Point in favour of Bridlegoose, likewise deduced from Equity, namely, that this one Fault ought to be swept away, extinguished and swallowed up by the immense Ocean of

so many equitable Sentences, which he hath given in the past time, and that, for forty Years or more, there hath been found in him no Act worthy of Reprehension.<sup>1</sup> Just as if I should throw a Drop of Sea-water into the River Loire, no one would perceive it, no one would say that the River was brackish by reason of that single Drop.<sup>2</sup>

"Moreover, it appeareth to me that it is somehow the Hand of Heaven, that hath so made and ordered it, that in these Judgments by the Dice all his former Sentences should have been found good and upheld in this your venerable and supreme Court; the Deity, as you know, often wishing that His Glory should be manifested in confounding of the <sup>a</sup> Wise, in putting down the Mighty and in exalting the <sup>b</sup> Simple and Lowly.

<sup>a</sup> 1 Cor. i. 27.  
<sup>b</sup> Loc. i. 52.

"All these things, however, I will waive; I will only beseech you, not by the Obligation which you profess to my House, a Debt which I do not allow, but by the sincere Affection, which in all times past I have recognised in you, on this as on the other Side of the Loire, in the Maintenance of your Estate and Dignities, that for this one time you will grant him Pardon, and that on two Conditions:

"First, that he satisfy, or give Surety for the Satisfaction of the Party condemned by the Sentence in question;—for the Fulfilment of this Article I will give good Order and Discharge.

"Secondly, that for Assistance in his Office, you appoint some one who is younger, learned, prudent, skilful and virtuous, as Counsellor, by whose Advice he shall hereafter direct his judicial Proceedings.

"In case you should wish entirely to depose him from his Office, I will earnestly entreat you to make him over to me as a Present and free Gift. I will find in my Kingdoms Places enough, and Offices for his Employment and for my Service therein.

"With this, I will supplicate the good God, Creator, Preserver and Giver of all Good things to keep you in His holy Favour always."

When he had spoken these Words, he did Courtesy to all the Court and left the Bar. At the Door he found Panurge, Epistemon, Friar John and others. They there took Horse to return to Gargantua.

On the road, Pantagruel recounted to them from point to point the Story of the Judgment of Bridlegoose.

<sup>1</sup> Darius similarly spared and saved from crucifixion a judge Sandôkes because his merits towards the royal house were greater than his faults (Herod. vii. 194).

<sup>2</sup> εἰς πέλαγος ὀλίγοι οἶνοι βληθεὶς ἐπὶ πόσει ἀντικαταθῆσεται, εἴτα συμφθαρῆσεται (Diog. Laert. vii. 151). τῷ τῶν Στωϊκῶν σταλαγμῷ κεραυνούμενῳ τῇ πάσῃ θαλάττῃ (Galen, de Hipp. et Plat. p. 619).

Friar John said that he had known Perrin Dendin, at the time when he sojourned at Fontaine-le-Conte under the noble Abbot Ardillon.<sup>3</sup>

Gymnaste said that he was in the Tent of the big Christian, Knight de Crissé, when the Gascon made Answer to the Adventurer.

Panurge made some Difficulty in believing in the good Fortune of the Judgments by the Chance of Dice, especially throughout so long a Space of Time.

Epistemon said to Pantagruel: "A parallel Case is told of a Provost of Montlehery.<sup>4</sup> But what would you say concerning this fortunate Use of the Dice continued for so many successive Years? At one or two Judgments thus correctly given at Haphazard I should not be astonished, especially in Matters in themselves ambiguous, intricate, perplexed and obscure."

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<sup>3</sup> *The noble Abbot Ardillon* is mentioned ii. 5, where he is visited by the youthful Pantagruel at Ligugé. Fontaine-le-Conte near Poitiers is to be distinguished from Fontenay-le-Comte near Niort. It is Rabelais himself here speaking by Friar John's mouth.

<sup>4</sup> *Montlehery*, a small town with a castle, near Paris. Motteux would identify the Provost with Bridlegoose; others believe that André Tiraqueau is intended. Such conjectures can be of little value.

## CHAPTER XLIV

### *How Epistemon<sup>1</sup> relateth a strange History of the Perplexity of Human Judgment*

"JUST as difficult was the Controversy debated before Cn. Dolabella, Proconsul in Asia. The <sup>a</sup> Case was as follows :

"A Woman in Smyrna had by her first Husband a Child named A.B.C. Her Husband having deceased, after a certain Time she married again, and by her second Husband had a Son named E.F.G. It came about—as you know that Affection on the part of Step-fathers and Step-mothers is rare towards their Step-children, the Children of the former Fathers and Mothers deceased—that this second Husband and his Son secretly, treacherously, and of Malice prepense slew A.B.C. The Wife, learning this Treachery and Wickedness, would not allow the Wrong-doing to rest unpunished, and had them both killed in revenge for the Death of her first Son. She was apprehended by Justice and taken before Cn. Dolabella. In his Presence she confessed the Case without dissembling anything; and simply alleged that she had slain them with Right and Reason on her side.

"That was the State of the Action. He found the Affair so doubtful that he did not know to which Side to incline. The Crime of the Woman was great; she had killed her second Husband and Child; but the Reason for the Murder appeared to him so natural and, as it were, founded on the Law of Nations, seeing they had slain her first Son—combining both together, treacherously, of Malice prepense, having been in no way outraged or wronged by him, instigated only by Avarice

<sup>a</sup> Valer. Max.  
viii. 1. § 13, <sup>2</sup> m.;  
Aul. Gell. xii. 7.

<sup>1</sup> This speech in the older edition of 1546 (W) is given as a continuation of Epistemon's speech at the end of the last chapter, and Pantagruel answers afterwards. The edition of 1552 (F) and most

of the others make Pantagruel begin the chapter, and Epistemon speak afterwards. A short examination of the context will, I think, prove this division to be mistaken.

to possess the entire Inheritance—that for Decision he sent them before the Areopagites at Athens, to hear what would be their Advice and Judgment on this Point. The Areopagites, by way of Answer, bade him send the contending Parties to appear before them in Person a hundred Years after that time, in order to answer to certain Interrogatories which were not contained in the Indictment. The Import of which was that the Perplexity and Obscurity of the Matter appeared to them so great, that they did not know what to say or decide therein. Whoso had decided the Case by the Chance of the Dice, would not have misjudged, happen what might. Had his Verdict been against the Woman, she deserved Punishment, seeing she had taken the Vengeance in her own Hand, which of right belonged to Justice. If for the Woman, she seemed to have had an Excuse for resenting<sup>a</sup> an atrocious Wrong.

“But in Bridlegoose, the continuous Success of the Dice for so many Years astonishes me.”

“I cannot,” replied Pantagruel, “give a categorical Answer to your Question; that I must needs confess. But by Conjecture, I would refer this Success in Judgment to the benevolent Aspect of the Heavens and the Favour of the guiding Intelligences, which do contemplate the Simplicity and sincere Disposition of Judge Bridlegoose, who, mistrusting his own Knowledge and Capacity, knowing the Antinomies and Contrarieties of the Laws, Edicts, Customs and Ordinances, aware also of the Fraud of the Infernal Calumniator, who often<sup>b</sup> transforms himself into an Angel of Light, by means of his Ministers, the perverse Advocates, Counsellors, Attorneys and other such-like Instruments, turns Black into White, and makes it appear to the Fancy of both Parties that they are in the Right (for you know that there is no Cause so bad that it does not find itself an Advocate, otherwise there would be no Lawsuits in the World); mistrusting all this, I say, he would humbly commend himself to God the just Judge, invoke the Aid of His Heavenly Grace, and under the Guidance of the Holy Spirit, would withdraw himself from the Hazard and Perplexity of a definite Sentence, and by this Casting of Lots would explore the divine Decree and good Pleasure, which we call Award. Then would the said Intelligences shake and turn the Dice, so that the best Chance should fall for him who, furnished with a just Plea, should require his Right to be maintained by Justice. Indeed, the Talmudists<sup>c</sup> assert that there is no

<sup>b</sup> 2 Cor. xi. 14.

<sup>a</sup> Fr. *douleur* seems to be used in the not unfrequent sense which *dolor* bears in Latin, ‘resentment.’

<sup>c</sup> Talmudists. Pantagruel takes this from Thomas Aquinas. Cf. *Opuscula*, xxv. c. 5.

Will manifested in cases of Anxiety and Doubt among Men.

"I would not think or say, as certainly I do not believe, that the Iniquity is so abnormal,<sup>4</sup> or the Corruption so evident of those who give Opinions in Law in this Myrelinguan Parliament in Myrelingues, that an Action at Law would be worse decided by a Throw of the Dice, come what might, than it is in passing through those whose Hands are full of Blood and perverse Influences; especially, seeing that all their Directions in common Judicature have been handed down to them by one Tribunian,<sup>5</sup> a Miscreant, an Infidel, a Barbarian, so malignant, so perverse, so covetous and iniquitous, that he sold the Laws, Edicts, Rescripts, Constitutions and Ordinances for downright Money to the Party that made the highest Bid. Thus, he has snipped off for them their Morsels by these little Tags and Shreds of the Laws, which they have in Use; suppressing and doing away with the rest, which made for the Law as a whole, in fear lest, if the Law remained entire, and there were left open to View the Books of the ancient Jurisconsults on the Exposition of the Twelve Tables and the Edicts of the Praetors, his Wickedness would be openly known by the World.

"Wherefore, it would often be better (that is, less Mischief would come of it) for the Parties at Variance to walk over Caltrops, than to submit themselves to his Law for their Answers and Judgments. Indeed, Cato<sup>6</sup> in his time wished and advised that the Law-courts should be paved with Caltrops."

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<sup>4</sup> Fr. *anormale*, the reading of des Marets and Moland. The other editions (even de Montaignon) have *anomaly*.

<sup>5</sup> *Tribonianus*, who compiled the Pandects for Justinian. There is a most abusive notice of him in Suidas, from whom these remarks seem to have been taken, through Caelius Rhodiginus, xxii. 20. See the preface to the Pandects, especially §§ 9, 17, and the 44th chapter of Gibbon, who writes thus: "The *Antinomies*, or contradictions, of the Code and

Pandects, still exercise the patience and subtlety of modern civilians."

<sup>6</sup> "Marcellus . . . velis forum inumbavit ut salubrius litigantes consisterent: quantum mutatis moribus Catonis Censorii qui sternendum quoque forum *muricibus* censuerat" (Plin. *N.H.* xix. 1, § 6; 24).

It seems a curious accident that the Greek word for iron caltrops should be *triboloi*, and the Latin *tribuli* should have the same meaning, as well as that of "thistles," especially when the following chapter deals with Triboulet.

## CHAPTER XLV

### *How Panurge consulteth Triboulet*

ON the sixth Day following, Pantagruel returned, at the same Hour that Triboulet had arrived by Water<sup>1</sup> from Blois.

At his Arrival, Panurge gave him a Hog's Bladder well blown up, and rattling by reason of the Peas that were within ;

Item, a wooden Sword handsomely gilt ;

Item, a small Budget made of a Tortoise-shell ;

Item, a Bottle cased in Wicker-work, full of Breton Wine ;<sup>2</sup>

And a Peck of Blandureau Apples.<sup>3</sup>

"What !" said Carpalim, "is he a Fool, like a Cabbage, run to Head ?"<sup>4</sup>

Triboulet girded on him the Sword and the Budget, took the Bladder in his Hand, ate some of the Apples, drank all the Wine.

Panurge observed him curiously, and said : "Never yet did I see a Fool (and I have seen more than ten thousand Francs' worth of them) who did not drink willingly, and with good long Draughts."

He did then set forth to him his Business in rhetorical and elegant Phrases.

Before he had finished, Triboulet gave him a great Thump with his Fist between the Shoulders, returned the Bottle into his Hand, fillipped him on the Nose with the Hog's Bladder, and for all Answer said to him, violently wagging his Head :

"By God, God, mad Fool, ware Monk, Bagpipe of Buzançay."<sup>5</sup>

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<sup>1</sup> by Water, i.e. by the Loire.

<sup>2</sup> Breton Wine was poor sour stuff.

<sup>3</sup> According to Ménage, these apples are so called because they are white and hard (*pommes blanches et dures*).

<sup>4</sup> Fr. *chou à pommes*, referring to *fou*

*pommé* (an utter fool) and *chou pommé* (a cabbage all head).

<sup>5</sup> Buzançay is a town in Berry (Poitou), near Blois. It was this remark of Triboulet that made the *cornemuse de Buzançay* proverbial. Cf. next chapter.

When he had finished these Words, he went apart from the Company, and played with the Bladder, delighting himself hugely with the melodious Sound of the Peas. From that time it was impossible to get a Word from him of any kind whatever; and when Panurge went about to question him further, Triboulet drew his wooden Sword and would have struck him therewith.

"In sooth," said Panurge, "we have come off rarely. There is a fine Solution! He is a great Fool, *that* cannot be denied; but a greater Fool is he who brought him to me, and myself an utter Fool who communicated my Thoughts to him."

"That," said Carpalim, "is a Lance aimed straight at my Visor."

"Without disturbing ourselves," said Pantagruel, "let us consider his Gestures and his Words. In them I have remarked notable Mysteries; and what is more, I am not astonished as much as I used to be, that the Turks respect such Fools as Musaphis and Prophets.

"Did you notice how, before he opened his Mouth to speak, his Head nodded and waggled? By the Teaching of the ancient Philosophers, by the Ceremonies of the Magi and the Observations of the Jurisconsults, you may consider that this Movement was excited by the Coming and Inspiration of the prophetic Spirit, which, suddenly entering into a weak and small Substance—for you know that in a small Head a large Brain cannot be contained—shook it in a manner such as the Physicians say is that in which Tremblings are wont to come into the Limbs of the human Body, that is to say, partly by reason of the Weight and violent Impetuosity of the Burthen borne, and partly from the Weakness in the Virtue of the bearing Organ.

"A manifest Example may be found in the case of those who, when fasting, cannot carry in their Hand a large Goblet full of Wine, without their Hands trembling.

"This was of old prefigured for us by the divining Pythia<sup>6</sup> when, before answering by the Oracle, she shook her domestic Laurel.

"In the same way Lampridius records that the Emperor Heliogabalus, in order to be reputed as a Diviner, on several Festivals of his great \*Idol among his fanatical Eunuchs did publicly shake his Head.<sup>7</sup> \* Cf. v. 60.

<sup>6</sup> *Pythia*, etc. Lucian, *ὅς τις κατηγοροῦμενος*, c. 1: *ἐνθα ἂν ἡ πρόμαρτις πίονα τοῦ ἱεροῦ νέματος καὶ μασσησμένη τῇ δάφνῃ* (hence *δάφνηφόρος*) καὶ τὸν τρίποδα διασεισμένη κελεύει παρῶναι (τὸν θεόν).

Cf. also iii. 17, and Virg. *Aen.* iii. 443-453, vi. 74-76.

<sup>7</sup> "Jactavit autem caput inter praeclios fanaticos" (Lampr. *Heliog.* 7, § 1).

"So likewise declareth Plautus in his *Asinaria*<sup>8</sup> that Saurias went along shaking his Head, as though he were mad and out of his Senses, causing Fear to those who met him ; and elsewhere,<sup>9</sup> in explaining why Charmides shook his Head, says that he was beside himself.

"Thus Catullus relates in his *Berecynthia and Alys*, when he tells of the Place in which the Maenads, Bacchic women, Priestesses of Bacchus, frenzied Prophetesses, bearing Boughs of Ivy, used to toss their Heads ;<sup>10</sup> as in like case did the emasculated Galli, Priests of Cybele, while celebrating their Services.<sup>11</sup> From which the Goddess has this Name, Cybele, according to the ancient Theologians ; for *κυβιστᾶν*<sup>12</sup> signifies to whirl, to twist, to shake the Head, and to act as a wry-necked Person.

"Likewise Titus Livius<sup>13</sup> writes that at the *Bacchanalia* at Rome, Men and Women alike seemed to vaticinate, by reason of a certain Shaking and Jactitation of the Body counterfeited by them ; for the universal Belief of the Philosophers and the Opinion of the People was that the Gift of Prophecy was never granted by the Heavens to any one without Frenzy and a Shaking of the Body, thus trembling and convulsed, not only when the Person received the prophetic Impulse, but also at the Time when he manifested and declared it.<sup>14</sup>

"Indeed Julian,<sup>15</sup> a celebrated Jurisconsult, being asked on a time whether a Slave should be held as sane who, in the company of Persons who were possessed and frenzied, had conversed and by chance prophesied, without however any Shaking of the Head, answered that he should be held sane.

"So also in the present time we see Preceptors and Pedagogues

<sup>8</sup> Plaut. *Asin.* ii. 3, 23 : "Li. Quassanti capite incedit." There is probably an allusion here to the *Asneries* or representations given in French churches from the 9th century, of the "Flight into Egypt," in which an ass was led into the church and set beside the high altar, and the priest brayed instead of giving the blessing (R.)

<sup>9</sup> Plaut. *Trin.* 1169 (v. 2, 45) : "Lys. Quid quassas caput ? CHAR. Cruciatur cor mi et metuo." Cf. also Quint. xi. 3, 71.

<sup>10</sup> *Mora tarda mente cedat : simul ite sequimini*

*Ubi capita Maenades vi jaciunt hederigerae.*  
Catull. *Alys*, 19, 23.

<sup>11</sup> This is intended for the mendicant orders.

<sup>12</sup> *κυβιστᾶν*. Servius on *Aen.* iii. 111.

<sup>13</sup> "Viros veluti mente capta cum jactatione fanatica corporis vaticinari" (Liv. xxxix. 13, § 12).

<sup>14</sup> In this passage it seems likely that Rabelais had in his mind the inspiration of the Sibyl and her response to Aeneas in Virgil, *Aen.* vi. 42-80.

<sup>15</sup> Here, by a slip of memory, Julian is written instead of Vivian. The passage Rabelais refers to runs as follows : "Apud Vivianum quaeritur si servus inter fanaticos non semper caput jactaret et aliqua profatus esset, an nihilominus sanus videretur. Et ait Vivianus nihilominus hunc sanum esse" (*Digest*, Lib. xxi. tit. 1, i. 1, § 9, *de aedilitio edicto*).

shake the Heads of their Pupils (as one does a Pot by the Handles) by the Vellication and Erection of their Ears—which, according to the Doctrine of the sage Egyptians, are the Members consecrated to <sup>b</sup> Memory—in order to bring back their Thoughts, straying perchance at that time in Fancies that are strange, and, as it were, run wild through unruly Affections, to a good and philosophical Discipline. This Virgil confesses of himself in the Shaking <sup>16</sup> he got from Apollo Cynthus.

<sup>b</sup> Plin. xi. 45.  
<sup>§</sup> 103. Cf. Hor.  
*Sat.* i. 9, 76.

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<sup>16</sup> Cum canerem reges et proelia, Cynthus aurem  
 Vellit et admonuit.

Virg. *Ecl.* vi. 3.

## CHAPTER XLVI

### *How Pantagruel and Panurge diversely interpret the Words of Triboulet*

"HE says that you are a Fool; and what kind of a Fool? A mad Fool, who in your Old age would bind and enslave yourself in Marriage. He says to you: 'Ware Monk.' Upon my Honour, you will be cuckolded by some <sup>a</sup> Monk; I stake my Honour on it. Greater Pledge could I not give, were I sole and undisturbed Despot over Europe, Africa and Asia.

<sup>a</sup> Cf. i. 45<sup>a</sup>.

"Now mark how much I defer to our Morosoph<sup>1</sup> Triboulet. The other Oracles and Responses have determined that you should be peaceably a Cuckold, but as yet they had not openly expressed by whom your Wife should be made an Adulteress and you a Cuckold. The noble Triboulet here tells us; and the Cuckoldry is to be infamous and mightily scandalous. Must it needs be that your Marriage-bed should be defiled and contaminated by Monks?

"He says, moreover, that you shall be the Hornpipe of Buzançay, that is to say, well horned, horn-blown and hornified. And, just as Triboulet, wishing to ask of King Louis the Twelfth for the Office of Comptroller of the Salt tax at Buzançay for a Brother of his, asked for a Hornpipe, so you likewise, thinking to marry some honest and honourable Woman, will marry a Woman void of Prudence, full of Aims and Insolence, as clamorous and unpleasant as a Bagpipe.

"Note also that he filipped you on the Nose with the Bladder, and gave you a Thump with his Fist on your Backbone. That presages that by her you will be beaten, flouted and robbed, just as you stole the Hog's Bladder from the little Boys at <sup>b</sup> Vaubreton."

<sup>b</sup> i. 47.

"Quite the Contrary," answered Panurge. "Not that I can shame-

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<sup>1</sup> *Morosoph* (μωρόσοφος), wise fool.

lessly exempt myself from ever living in the Land of Folly. I hold Fief there and am Subject thereunto, I confess it. All the World is foolish; in Lorraine *Fou*<sup>3</sup> is near *Tou* by correct Discernment; All is foolish. (*Tout est Fou.*)

"Solomon<sup>4</sup> says that infinite is the Number of Fools; from Infinity nothing can be abated, nothing can be added thereunto, as is proved by Aristotle;<sup>5</sup> and being a Fool, I should be a mad Fool, if I did not count myself for a Fool. It is that in like manner which makes the Number of Maniacs and Crazy folk to be infinite. Avicenna<sup>6</sup> asserts that the kinds of Madness are infinite. But the rest of his Words and Gestures make for me.

"He says to my Wife, 'Ware Monk.' 'Tis a Monkey<sup>7</sup> that she will have as a Pet, just as 'Catullus' Lesbia had her Sparrow. He will go after Flies and pass his Time as merrily as ever did Domitian the Fly-catcher.<sup>8</sup>

"Moreover, he says that she will be fond of a Country Life, and of a pleasing Temper, like a jolly Bagpipe of Saulieu or of Buzançay. The veridical Triboulet has well perceived my Disposition and inmost Affections; for I assure you that the merry dishevelled Shepherd-girls, whose Limbs smell of Wild-thyme, please me far more than the stately Dames of the Court, with their costly Attire and Perfumes breathing out Musk; for me there is more Pleasure in the country Bagpipe than in the Quaverings of Lutes, Rebecks and Violins at Court.

"He gave me a Blow with his Fist on my good old Backbone; let it pass for the Love of God, and as a<sup>9</sup> Deduction from so many of my Pains in Purgatory. He did not do it maliciously; he thought he was

<sup>3</sup> *Fou* is a large town in Lorraine, three leagues from *Toul*, on the road from Ligny to Barrois. The pun of *Tout* and *Fou* cannot well be rendered in English.

<sup>4</sup> *Solomon*. "Stultorum infinitus est numerus" (Eccl. i. 15), a mistranslation in the Vulgate, repeated in v. Prol.

<sup>5</sup> *Aristotle*. I have found nothing in Aristotle exactly corresponding to this, but the following sentence much resembles it: *εὐθασιν ἐπιλέγειν τοῖς εὖ ἔχουσιν ἔργους ὅτι οὐτ' ἀφελῆν ἔστιν οὐτε προσθεῖναι* (*Eth. N. ii. 5*).

<sup>6</sup> *Avicenna*. i. 10, v. Prol.

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<sup>7</sup> *Fr. moyneau*, properly a sparrow, with reference, of course, to *moyne* and the sparrow of Lesbia. But the pun can be kept up in English best by a mistranslation, which, however, is quite in the spirit of the original. The idea is Urquhart's.

<sup>8</sup> *Fly-catcher*. In allusion to the well-known story told of Domitian by Suetonius (*Vit. Dom. c. 3*), how the youthful Emperor used to amuse himself by sticking flies on a sharp stylus, and how when it was asked whether any one was closeted with the Emperor, the answer was, "Not so much as a fly."

2 P

beating some Page<sup>8</sup> or other ; he is a good-natured Fool, quite harmless, I assure you, and it is a Sin for any one to think ill of him ; I forgive him with all my Heart. He fillipped me on the Nose ; that means the little Toyings that will occur between my Wife and myself, as happens to all newly-married People.

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<sup>8</sup> The pages and lacqueys were the great enemies of the fools, whom they used persistently to tease.

## CHAPTER XLVII

### *How Pantagruel and Panurge determine to visit the Oracle of the Holy Bottle*

"HERE is yet another Point, which you do not consider; and yet it is the Knot of the Matter. He gave me back the Bottle into my Hand. What does that signify? What is the Meaning of that?"

"Perchance," answered Pantagruel, "it signifies that your Wife will be a Drunkard."

"Quite the Contrary," said Panurge; "for the Bottle was empty. I swear to you by the Backbone<sup>1</sup> of St. Fiacre in Brie that our Morosoph, the unique,<sup>2</sup> not lunatic, Triboulet, refers me to the Bottle, and I renew afresh my former Vow, and I swear by Styx and Acheron, in your Presence, still to wear Spectacles in my Bonnet, never to wear Cod-piece to my Breeches, until I have had the Word of the Holy Bottle on my Enterprise. I know a discreet Man and a Friend of mine, who knows the Place, the Land and the Country in which is its Temple and Oracle. He will conduct us there safely. Let us go thither together. I entreat you not to put me off. I will be for you an Achates, a Damis,<sup>3</sup> and Companion throughout the Voyage. I have long known you to be fond of travelling and desirous of ever seeing and ever learning. We shall see wonderful Things, take my Word for it."

"Willingly," replied Pantagruel; "but before entering upon this long Peregrination, full of Hazard, full of evident Dangers——"

"What Dangers?" said Panurge, interrupting. "Dangers fly from me, wherever I may be, for seven Leagues around, just as when the

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<sup>1</sup> This was a relic preserved in the cathedral at Meaux. There is an adjuration of this saint in ii. 11. It was an innkeeper in the Rue St. Antoine, à l'image de Saint Fiacre, who invented *fiacres* at the beginning of the 18th century.

<sup>2</sup> Bernardo d' Accolti, at the court of

Leo X., obtained the title of *l'unique* from his talent as *improvisatore*.

<sup>3</sup> *Achates*, the well-known companion of Aeneas in Virgil. Cf. ii. 9. *Damis*, the constant companion of Apollonius of Tyana.

Prince comes the Magistrate surceases, when the Sun breaks forth the Darkness vanishes, and as Diseases fly at the coming of the Body of St. Martin of Quandé."<sup>4</sup>

"By the way," said Pantagruel, "before setting forward there are certain Points we must despatch.

"First, let us send back Triboulet to Blois." (This was done at once, and Pantagruel gave him a frieze Coat.)

"Secondly, we must have the Advice and Leave of the King my Father.

"Moreover, we must needs find some Sibyl, for Guide and Interpreter."

a v. 33. Panurge replied that his Friend Xenomanes<sup>5</sup> would suffice for them ; besides which, he intended to pass by the Country of <sup>a</sup> Lantern-land and there to take a learned and useful Lanterness, who for this Voyage would be for them what the Sibyl was to Aeneas in his Descent into the Elysian Fields.

Carpalim, as Escort to Triboulet, was passing by, and heard this Remark, and shouted, "Ho, Panurge, Master Freeman,<sup>6</sup> take Milord Debitis<sup>7</sup> (Deputy) at Calais, for he is a good Fellow (*goud fallot*) ; and do not forget 'our Debtors,' that is, Lanterns ; so shalt thou have Torch and Lanterns too."

"My Prognostication is," said Pantagruel, "that we shall not engender Melancholy on the Way ; *that* I clearly see already ; only it liketh me not that I cannot talk good Lantern-language."

"I will speak it for you all," answered Panurge. "I understand it as my Mother-tongue. It is as familiar to me as the Vernacular.

Brizmarg d'algotbric nubstzne zos,  
Isquebfz prusq alborcz, crinqs zachac.  
Misbe dilbarkz morp nipp stancz bos,  
Strombtz, Panurge walmap quost grufz bac.<sup>8</sup>

<sup>4</sup> *Cande* is a town in Touraine where St. Martin died, and from whence his body was carried to Tours. Cf. *Legenda Aurea*, c. 166 *sub fin.*

<sup>5</sup> *Xenomanes* = mad on foreigners. Some commentators identify Xenomanes with the poet and historian Jean Bouchet, who took for his title *Traverseur des voies perilleuses*, a title given later on to Xenomanes by Rabelais, iii. 49 and iv. 1 (Lacroix).

<sup>6</sup> Panurge had a horror of being *quitte*, 'free of debts.' Cf. iii. 5.

<sup>7</sup> Carpalim here makes a profane joke on Matt. vi. 12 : "Et dimitte nobis debita

nostra, sicut et nos dimittimus debitoribus nostris." Cf. ii. 1, n. 5. Henry Fitz-Alan, Earl of Arundel, was at this time Governor of Calais, Lord-Deputy. (Query : Should *debitis* in the text be read *debita*, which is nearer *Deputy*?) There is also the play upon *fallot*, a torch, and the English *fellow*. There is probably an obscene allusion in *lanternes*.

<sup>8</sup> *Brismarg*, etc. This is one of the languages that Panurge speaks in ii. 9. A gibe is clearly intended here against the jargon of the Church-fathers who attended the *Lateran* Council.

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## CHAPTER XLVIII

*How Gargantua sheweth that it is not lawful for Children  
to marry without the Knowledge and Consent of  
their Fathers and Mothers*

As Pantagruel entered the Great Hall of the Castle, he found the good Gargantua coming out from the Council; to him he made a succinct Account of their Adventures, set forth their Design, and besought him that by his Goodwill and Permission they might put it into Execution.

The Good man Gargantua held in his Hands two great Bundles—Petitions answered and Memoranda to answer; he handed them to  
\* i. 30. \* Ulrich Gallet, his ancient Master of Petitions and Requests,<sup>1</sup> drew Pantagruel aside, and with a Face more cheery than usual, thus spake to him:

"I praise God, my most dear Son, who keeps you in virtuous Desires, and I am well pleased that the Voyage should be accomplished by you, but withal I could wish that you came to a Mind and Desire to marry; meseemeth that at this Time you are come to a sufficient Age. Panurge has been at Pains enough to break through the Difficulties that might stand in his Way; but do you speak for yourself."

"My most gracious Father," answered Pantagruel, "as yet I had not thought upon it. In all this Affair I submit myself to your good Will and fatherly Commands. I rather pray God that I may be found at your Feet stark dead under your Displeasure, than against your Pleasure be found alive and married. I have never heard that by any Law, whether sacred, or profane and barbarous, it has been at the Discretion of Children to marry, their Fathers, Mothers and nearest Kindred not consenting, willing and promoting thereto. All Legislators have taken this Liberty from Children and have reserved it for Parents."

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<sup>1</sup> Fr. *Libelles et Requestes*. In Suetonius (*Dom.* 14) is mentioned an officer *a libellis*.

"My very dear Son," quoth Gargantua, "I believe you in this, and praise God in that only such things come into your Thoughts as are good and praiseworthy, and that by the Windows of your Senses nothing has entered into the Dwelling-place of your Mind save liberal Knowledge.

"For in my time on the Continent hath been found a Country, in which are certain *pastophorian* Mole-catchers,<sup>2</sup> as far removed from Marriage as the Priests of Cybele in Phrygia, if only they had been Capons and not Cocks<sup>3</sup> full of Wantonness and Lasciviousness, who have dictated Laws to married Folk in the matter of Marriage; and I do not know which I ought most to abominate, the tyrannical Presumption of those dreaded Mole-catchers, who do not keep themselves within the Trellis of their mysterious Temples, and who meddle with Affairs diametrically opposed to their Condition, or the superstitious Stupidity of the Married folk, who have sanctioned and yielded Obedience to such utterly malignant and barbarous Laws. And they do not see, what is clearer than the Morning-star, how such Sanctions in Marriage are all to the Advantage of the Mysts, nothing to the Benefit and Profit of the Married people; which is a sufficient Reason to render them suspected of Injustice and Fraud.

"It would be no greater Arrogance should the others in their turn set up Laws for the Mysts on the Performance of their Ceremonies and Sacrifices, seeing that they take Tithes of their Goods and nibble at the Gain proceeding from their Sweat and the Labour of their Hands, to feed and keep them in Abundance; and such Laws would not be, according to my Judgment, so perverse and impertinent as are those which they have received of them; for, as you have very well said, there never was Law in the World which gave to Children the Liberty to marry without the Knowledge, Acknowledgment and Consent of their Fathers.

"By means of the Laws of which I speak, there is no Whoremonger,

<sup>2</sup> *pastophorian Mole-catchers.* The Egyptian priests were called *παρορβοποι* because they carried images of their gods about in shrines. Cf. Diodor. Sic. i. 29, § 4. The monks are called mole-catchers because they live in holes or runs, and catch people who are blinder than moles. In iv. 29 a convent is called a *taulpetière*.

<sup>3</sup> Fr. *chapons et non galls*, referring, of course, to the double meaning of *Galli* (cocks, and priests of Cybele).

Rabelais has in view throughout this

speech the Sorbonnists and certain monks, whom Pasquier in his Letters (iii. 1) calls: "Rapetasseurs de vieilles glosses, qui nous ont insinué cette barbare opinion que de droit canon le consentement des pères et des mères n'estoit requis aux mariages de leurs enfans que par honneur (*honoris causa*) et non de nécessité." How these powers were abused is sufficiently testified by the *Heptameron* and Etienne's *Apologie pour Hérodote*. This state of things was reformed by the Council of Trent at its 24th Session, 1563.

Impostor, Scoundrel, Gallows-bird, stinking, measly, leprous, Ruffian, Brigand, Robber, Miscreant, in their Countries, who may not violently snatch away any Maiden he shall have a Mind to choose, be she as noble, beautiful, rich, honourable, modest as you can tell, from the House of her Father, from the Arms of her Mother, in spite of all her Kindred, if the Rascal have once associated with himself some Myst or other, who will one day share in the Spoil. Could a worse or more cruel Act be done by the Goths, the Scythians, the Massagetæ in a hostile Town, after a long Siege, beleaguered at great Cost and taken by Storm? <sup>4</sup>

"And so the grieving Fathers and Mothers behold carried and drawn away from their Houses by an unknown Man, a Stranger, a Barbarian, a vile Cur, a rotten, botchy, scraggy, poor, miserable Creature, their beautiful, delicate, rich, healthful Daughters, whom they had nurtured so tenderly and in all virtuous Exercise, and whom they had disciplined in all honourable Conduct, hoping in fitting Time to bestow them in Marriage on the Children of their Neighbours and ancient Friends, who had been nurtured and brought up with the same Care, so as to attain to the Felicity of Marriage, that from them they might see born a Progeny, representing and inheriting as much the Breeding of their Fathers and Mothers as their Estate, their Property and Inheritance. What a sad Sight do you think that would be to them?

"Think not that the Distress was more boundless, shewn by the Roman People and their Allies, when they heard of the Death of <sup>b</sup>Germanicus Drusus.

<sup>b</sup> Tac. *Ann.* ii.  
72, 82.

"Think not that the Anguish of the Lacedæmonians was more pitiable, when they saw <sup>c</sup>Helen of Greece stealthily carried off from their Country by the adulterous Trojan.

<sup>c</sup> Hom. *Il.* iii.  
46 *sqq.*

"Think not that their Mourning and Lamentations are less than were those of <sup>d</sup>Ceres, when Proserpine, her Daughter, was ravished from her,

<sup>d</sup> Ov. *Met.* v.  
509 *sqq.*

Than was that of <sup>e</sup>Isis at the Loss of Osiris,  
Of <sup>f</sup>Venus at the Death of Adonis,  
Of <sup>g</sup>Hercules at the Straying of Hylas,  
Of <sup>h</sup>Hecuba at the Dragging away of Polyxena.

<sup>e</sup> Plut. *Is.* et  
*Os.* c. 14, 356 D.  
<sup>f</sup> Ov. *Met.* x.  
717 *sqq.*  
<sup>g</sup> Theod. xiii.  
55 *sqq.*  
<sup>h</sup> Eurip. *Hec.*  
391 *sqq.*

"Notwithstanding, they are so much overcome by Fear of the Daemon and by Superstition, that they dare not gainsay it, since the

<sup>4</sup> Cf. Catull. 62, 20-24:

Hespere, quis caelo fertur crudelior ignis?  
Qui natam possis complexu avellere matris,

Complexu matris retinentem avellere natam,  
Et juveni ardenti castam donare puellam.  
Quid faciunt hostes capta crudelius urbe?

Mole-catcher has been a present and contracting Party, and so they remain in their Houses, deprived of their beloved Daughters, the Father cursing the Day and Hour of his Marriage, the Mother regretting that she had not miscarried of a Childbirth that has proved so sad and unfortunate; and in Tears and Lamentations end their Life, which they should reasonably have finished in Joy and Comfort at the Hands of those their Daughters.

"Others have become so much out of their Minds, and like Maniacs, that with Mourning and Regret they have drowned, hanged or killed themselves, being unable to endure that Indignity.

"Others have shewn a Spirit more heroic, and following the Example of the <sup>1</sup>Children of Jacob, when they revenged the Rape of Dina their Sister, have caught the Ruffian in company with his Mole-catcher, clandestinely conferring with and corrupting their Daughters, and have on the spot cut them in Pieces and slain them as Felons, afterwards throwing their Bodies to the Wolves and Ravens in the Fields; at which manly and chivalrous Act, the other Mole-catching Symmysts have set up piteous Moan and Lamentations, have drawn up horrible Bills of Complaint, and with every Importunity have required and called upon the Secular Arm and Justice of the State; insisting arrogantly and contending that in *such* a Case exemplary Punishment should be inflicted.

<sup>1</sup> Gen. xxxiv.

"But neither in Natural Equity, nor in the Right of Nations, nor in any Imperial Law whatever, has been found Rubric, Paragraph, Point or Title, in which Penalty or Torture has been threatened for such an Act, Reason opposing, Nature being repugnant; for there exists not a virtuous Man in the World, who is not by Nature and Reason alike, more troubled in Mind on hearing the News of the Ravishing, Infamy and Dishonour of his Daughter, than of her Death. Now, any one finding the Murderer in the act of Homicide with Malice aforethought on the Person of his Daughter, by the Sanction of Reason can, by the Dictates of Nature ought, to slay him out of Hand, and for this he will not be attainted by Justice. So it is no Wonder if, finding the Ruffian abetted by the Mole-catcher, corrupting and stealing his Daughter out of his House, however much she may have been consenting to it, he both can and ought to put them ignominiously to Death, and fling their Carcasses to be torn to pieces by brute Beasts, as unworthy to receive the sweet, the desired, the last Embrace of the bountiful and great Mother Earth, which we style Burial.

"My dearly beloved Son, after my Decease, have especial Care that such Laws be not received into this Kingdom; as long as I shall be

living and have Breath in this Body,<sup>5</sup> I shall give good Order thereunto, with the Assistance of God. Since then, with regard to your Marriage, you refer it to me, I am of Opinion that you should marry, and I will provide for it.

"Make you ready for the Voyage of Panurge; take with you Epistemon, Friar John, and others of your Choice. With my Treasures do according to your full Discretion; whatever you do can only please me. From my Arsenal at Thalassa take what Provision you shall please, Pilots, Crews, Interpreters, at your Pleasure, and with the first favourable Wind set sail in the Name and under the Protection of God our Preserver.

"During your Absence I will set about providing you a Wife<sup>6</sup> and a Festival, which, at your Nuptials, I wish to make renowned for its Magnificence, if ever one was."

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<sup>5</sup> "Vivo et spirante me" (Liv. xl. 8).

did provide for the marriage of Henry II. with Catherine de' Medici, negotiating

<sup>6</sup> *providing a Wife*. This may well have reference to the fact that Francis I.

through Cardinals Tournon and Grammont.

## CHAPTER XLIX

### *How Pantagruel made ready to put to Sea; and of the Herb called Pantagruelion*

A FEW Days afterwards, Pantagruel, having taken Leave of the good Gargantua, who offered up Prayers devoutly for the happy Issue of his Son's Voyage, arrived at the Harbour of Thalassa,<sup>1</sup> near St. Malo,<sup>2</sup> accompanied by Panurge, Epistemon, Friar John of the Trencherites, Abbot of Thelema, and others of the Royal Household, notably Xenomanes, the great Traveller and Traverser of perilous Ways,<sup>3</sup> who had come by the Appointment of Panurge, because he had some small Holding of the Castlewick of Salmigondin in Mesne-fee.

Once arrived there, Pantagruel proceeded to rig out his Ships, to the Number of those which Ajax of Salamis<sup>4</sup> had formerly led in Convoy of the Greeks at Troy, Mariners, Pilots, Rowers, Interpreters, Artisan and Soldiers. He took with him and stowed on board Provisor Artillery, Munitions, Clothes, Money and other such Luggage as needful for a long and hazardous Voyage; among other things noticed that he had the Vessels freighted with great Store of his Pantagruelion, in a green and raw state, as well as made prepared.

The Herb Pantagruelion has a little Root, somewhat round, ending in a blunt Point, white, with a few Fibres, strike deep<sup>5</sup> into the Earth more than a Cubit. From ceeds a single Stem, which is round, cane-like, green

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<sup>1</sup> *Thalassa* (properly = Sea), a fanciful name Rabelais chose to give his harbour.

<sup>2</sup> *St. Malo*, the well-known seaport in N. Brittany.

<sup>3</sup> *Traverser*, etc. (iv. 1), a title assumed by Rabelais' friend Jean Bouchet.

<sup>4</sup> *Aias* is in *Thalassa*.

<sup>5</sup> Read *ne p* verb (*profane* reading *thar*

<sup>a</sup> Plin. xvii. § 109.  
<sup>b</sup> Plin. xix. § 48.

within, concave like the Stalk of <sup>a</sup> *Smyrnum*, <sup>b</sup> *Olus atrum*, Beans and Gentian; woody, upright, friable, denticulated a little in form of Pillars slightly fluted, full of Fibres, in which consists the whole Value of the Herb, especially in that Part of it called *mesa* (μέσα), as one would say the middle, and in the other Part called *mylasea*.<sup>6</sup>

The Height of this is generally from five to six Feet; sometimes it exceeds the Height of a Lance, that is to say, when it finds a sweet, marshy, light, moist Soil without Cold, such as is that of Olonne,<sup>7</sup> and that of Rosea near Praeneste in the Sabine Territory,<sup>8</sup> and provided it want not for Rain about the Fishermen's Holidays<sup>9</sup> and the summer Solstice. Then it surpasses in Height some Trees, so that you style it *dendromalache* (*dendrolachana*?<sup>10</sup>) on the authority of Theophrastus, although it be a Herb that dies down every Year, and not a Tree which endures with Root, Trunk, Bark and Branches; and from its Stem proceed large and strong Branches.

It has its Leaves three times as long as they are broad, always green, rough like Bugloss, hardish and dentated all round like a Sickle, and like Betony; ending in Points like a Macedonian pike (*sarissa*), or a Lancet used by Surgeons.

The Shape of its Leaves differs but little from those of the Ash-tree or the Agrimony, and it is so like Eupatoria that several Botanists, having termed it the domestic Eupatoria, have called Eupatoria the wild Pantagruelion. Its Leaves are spread all round the Stalk in Rings at equal Distances, to the Number, in every Rank, of five or of seven. So highly hath Nature favoured it that in its Leaves she hath endowed it with these two odd Numbers, that are so divine and mysterious.<sup>11</sup> The Odour of these Leaves is strong and unpleasant to delicate Noses.

The Seed comes out towards the top of the Stalk and a little below it. It is as numerous as that of any Herb in existence, and is spherical, oblong and rhomboidal, in Colour black, bright, or tawny, hardish and enveloped in a brittle Husk, delicious in Taste to all Singing-birds such

<sup>6</sup> "Improbatur cortici proximum aut medullae, laudatissima est medio quae mesa vocatur, secunda Mylasea" (Plin. *N.H.* xix. c. 9, § 56).

<sup>7</sup> *Olonne* (i. 16), a seaport in Poitou surrounded by marshes and salt-works.

<sup>8</sup> Cf. Plin. xix. 9: "Quod ad proceritatem quidem attinet Rosea agri Sabini arborum altitudinem aequat." Virg. *Aen.* vii. 712: "Rosea rura Velini."

<sup>9</sup> *Fishermen's Holidays*. Cf. Ovid,

*Fast.* vi. 235-240, and Festus:

Tertia post Nonas . . . (i.e. June 7)  
 Festa dies illis qui lina madentia ducunt,  
 Quique tegunt parvis aera recurva cibus.

<sup>10</sup> The reading must be *δενδρομάχαρα*, as this passage seems to be taken from Theophrastus, *H.P.* i. 3, 4, and *δενδρομαλάχη* is not found in Theophrastus.

<sup>11</sup> "Numero deus impare gaudet" (Virg. *Ec.* viii. 75). Cf. also Macrobius ad *Sonn. Scip.* i. cc. 5, 6.

others ; but in Man it destroys the procreative Germs,<sup>12</sup> in whosoever should eat much of it often ; and though formerly among the Greeks they used to make of it certain kinds of Fricassees, Tarts and Fritters, which they eat after Supper, as Dainties to make their Wine relish, still it is of difficult Concoction, offends the Stomach, engenders bad Blood, and by its excessive Heat acts upon the Brain and fills the Head with noxious and painful Vapours.<sup>13</sup>

And as in several Plants there are two Sexes, male and female, as we see in Laurels, Palms, Oaks, Holms, Asphodel, Mandragora, Ferns, the Agaric, Aristolochia (birthwort), Cypress, Terebinth, Pennyroyal, Peony and others, so also in this Herb there is a Male, which bears no Flower, but abounds in Seed, and a Female Plant which bears a luxurious Crop of little Flowers that are whitish, but of no Use and bear no Seed of any account, and as is the Case with other like Plants, its Leaf is broader, and not so hard as that of the Male, and it does not grow to so great a Height.

This Pantagrulion is sown at the first Coming of the Swallows, and is taken out of the Ground when the Grasshoppers begin to get hoarse.<sup>14</sup>

<sup>12</sup> " Semen ejus extinguere genituram virorum dicitur " (Plin. *N.H.* xx. 23, § 97).

<sup>13</sup> The Arabs obtained from the pistils of the hemp-blossom in fermentation the

drink they call Hashis, which is intoxicating even to madness.

<sup>14</sup> " Utilissima funibus cannabis seritur a Favonio . . . vellitur post vindemiam " (Plin. xix. 9, § 56).

## CHAPTER L

### *How the famous Pantagruelion ought to be prepared and wrought*

PANTAGRUELION is prepared under the Autumnal Equinox in divers Manners, according to the Fancy of the Peoples and the Diversity of the Countries that produce it.

The first Instruction that Pantagrue! gave was to divest its Stem of Leaves and Seeds, to macerate it in stagnant, but not in running Water, for five Days if the Weather is dry and the Water warm, for nine or twelve if the Weather is cloudy and the Water cold; then to dry it in the Sun, and after that to decorticate it in the Shade, and to separate the Fibres—wherein, as we have said, consists all its Price and Worth—from the woody Part, which is useless, save only to make a blazing Flame, to kindle the Fire, and for the Amusement of little Children, to blow up Hogs' Bladders. Sometimes too it is employed by your Wine-bibbers, stealthily in the manner of Siphons,<sup>1</sup> to suck and draw up with the Breath the new Wine by the Bung-hole.

Certain modern Pantagruelists, avoiding the manual Labour necessary to make this Separation, employ certain cataractic (crushing) Instruments, composed in the Form in which the angry Juno held the Fingers of her Hands interlaced, to hinder the Delivery of Alcmena, the Mother of Hercules;<sup>2</sup> and athwart these Instruments they bruise and break to pieces the woody Part, and render it useless, in order to save the Fibres.

Only in this Operation do those acquiesce who, contrary to the generally received Opinion of all the World, and in a Manner

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<sup>1</sup> *ἔπειτα σιφωνίζομεν τὸν οἶνον* (Ar. *Thesm.* 557).

<sup>2</sup> Sir T. Browne (*Pseudodox. Ep.* v. 22, 9). Cf. Ov. *Met.* ix. 297-301, 311; Plin. xxviii. 6, § 17.

wards.

Those who desire to rate it more highly for a more evident Profit, do with it what they tell us of the Pastime of the three <sup>a</sup> Sister Fates, of the nocturnal Recreation of the noble <sup>b</sup> Circe, and of the protracted Excuse of <sup>c</sup> Penelope to her amorous Suitors, during the Absence of her Husband Ulysses.

<sup>a</sup> Catullus, lxiii.

305-322.

<sup>b</sup> Hom. Od. x.

221-3; Virg. Aen.

vii. 10-14.

<sup>c</sup> Hom. Od. xix.

138-150.

Thus it is put in a way to shew its inestimable Virtues, whereof I shall set forth to you a Part—for to set forth the Whole is impossible for me—if I lay before you the Interpretation of its Style and Title.

I find that Plants are named in different Manners. Some have taken the Name of him who first discovered, investigated, made them known, cultivated, domesticated and appropriated them, as

Mercurialis bears the Name of Mercury,<sup>4</sup>

Panacea of Panace, Daughter of Aesculapius;<sup>5</sup>

Armoise of Artemis, who is Diana;<sup>6</sup>

Eupatoria of King Eupator,<sup>7</sup>

Telephium of Telephus,<sup>8</sup>

Euphorbium of Euphorbus, Physician of King Juba;<sup>9</sup>

Clymenos of Clymenus,<sup>10</sup>

Alcibiadion of Alcibiades,<sup>11</sup>

Gentian of Gentius, King of Sclavonia.<sup>12</sup>

And so much Store has been set in ancient Time on this Prerogative of giving one's Name to the Herbs discovered, that—just as a Controversy arose between Neptune and Pallas, from which of them the Land discovered by the two together should take its Name, which Land was afterwards called Athens, from *Athené*, that is to say <sup>a</sup> *Minerva*—similarly Lyncus, King of Scythia, attempted treacherously to slay the young Triptolemus, who was sent by Ceres to shew unto Mankind Wheat, at that time still unknown, to the end that by his Death he might give

<sup>2</sup> Fr. à reculons. The reference is to rope-makers, who walk backwards in twisting their ropes. Cf. *Pant. Prog.* c. 2.

<sup>4</sup> *Mercurialis*, *Hermupoa*, *Linostotis* or *Parthenion*. Plin. xv. 5, § 18.

<sup>5</sup> *Panacea*, All-heal (*Nepenthe*). Plin. xv. 4, § 11.

<sup>6</sup> *Armoise*, Mugwort, from *Artemisia* or *Artemis*. Plin. xv. 7, § 36.

<sup>7</sup> *Eupatoria*, Water-agrimony (Sweet-maudlin). Plin. xv. 6, § 29. Eupator was king of Syria, son of Antiochus Epiphanes.

<sup>8</sup> *Telephium*. Plin. xv. 5, *Achilleos*, with which Achilles is have healed Telephus.

<sup>9</sup> *Euphorbia*, Spurge. Pl. § 38.

<sup>10</sup> *Clymenos*, Honeysuck 7, § 33.

<sup>11</sup> *Alcibiadion*, a kind tioned under the name

Nicander, *Ther.* 541

§ 22; called *Alcibi-*

xiii. 149, and Dior

<sup>12</sup> *Gentiana*.

his own Name, and might, to his undying Honour and Glory, be called the Inventor of this Grain; so useful and necessary to the Life of Man ; for the which treasonable Attempt he was transformed by Ceres into an Ounce or \* Stag-Wolf.

\* Ov. Met. v. 642-661.

In like manner, fierce and lasting Wars were set on foot of old between certain idle Kinglets in Cappadocia, only disputing as to the Name of which of them should be given to a Herb, which by reason of this Debate was called Polemonia, as being the Cause of War.<sup>13</sup>

Others have retained the Names of the Regions from which they were transported, as :

<sup>f</sup> Plin. xv. 14, § 14.

<sup>f</sup> Median Apples, that is Citrons, from Media, where they were first found ;

<sup>g</sup> Plin. xiii. 19, § 34.

<sup>g</sup> Punic Apples, that is Pomegranates, brought from Punicia, that is Carthage ;

<sup>h</sup> Plin. xix. 8, § 50.

<sup>h</sup> Ligusticum, that is Lovage, brought from Liguria, that is the Coast of Genoa ;

<sup>i</sup> Rha = Volga.  
<sup>j</sup> Amm. Marc. xxii. 8, 28.

Rhabarbe, from the barbarian River called <sup>i</sup> Rha, as <sup>j</sup> Ammianus testifies ;

Santonica,<sup>14</sup>

Foenu Greek,<sup>15</sup> Chestnuts,<sup>16</sup> Peaches,<sup>17</sup> Sabine [Plin. xxiv. 11, § 61] ;

Stoechas, from my Islands of Hyères, anciently called Stoechades ;<sup>18</sup>

Spica Celtica,<sup>19</sup> and others.

Others have their names by Antiphrasis and Contrariety, as :

Absynth,<sup>20</sup> because it is the contrary of *pynthe*, for it is disagreeable to drink ;

<sup>k</sup> Plin. xxvii. 10, § 65.

<sup>k</sup> Holosteon, that is, all of Bone, from the contrary, for there is not in Nature any Herb that is more fragile or tender.

Others have their Names from their Virtues and Operations, as :

<sup>l</sup> Plin. xxv. 8, § 54.

<sup>l</sup> Aristolochia, which helps Women labouring of Child ;

<sup>13</sup> Plin. N.H. xxv. 6, § 28 : " Polemoniam alii Philetaeriam a certamine regum inventionis appellant."

<sup>14</sup> *Santonica* (Plin. xxvii. 7, § 28), a kind of Vermouth: " Absinthii genera plura sunt ; Santonicum appellatur e Galliae civitate."

<sup>15</sup> *Foenum Graecum*. Plin. xxiv. 19, § 120.

<sup>16</sup> *Chestnuts*, from the old Magnesian or Thessalian city Castanæa (Pomp. Mela, ii. 3, 35). According to Pliny

(xv. 23, § 25), they came originally from Sardis.

<sup>17</sup> *Peaches*. " Persica mala ; ex Perside advecta " (Plin. xv. 13, § 13).

<sup>18</sup> *Stoechas*, a kind of lavender (Plin. xxvii. 12, § 107). *My Islands*, etc. On the title-page of the Third Book Rabelais calls himself *Calloier des Isles Hières*.

<sup>19</sup> *Spica Celtica*, Spikenard.

<sup>20</sup> *ἀψιθιον quasi ἀπὸ θιον*. Scapula, *Lexicon Gr. - Lat.* (1580). " Apsinthia taetra " (Lucr. i. 936).

<sup>m</sup> Lichen, which heals the Maladies of that Name ;

<sup>m</sup> Plin. xxvi. 4,

<sup>n</sup> Mallow, which mollifieth ;

§ 10.  
<sup>n</sup> Plin. xx. 21,

<sup>o</sup> Callitrichum, which maketh the Hair beautiful ;  
Alyssum,<sup>21</sup>

§ 84.  
<sup>o</sup> Plin. xxii. 21,  
§ 30.

<sup>p</sup> Ephemerum,

<sup>p</sup> Plin. xxv. 13,  
§ 107.

Bechium,<sup>22</sup>

Nasturtium,<sup>23</sup> which is Orleans (*alenoy*s) Cress ;

<sup>q</sup> Hyoscyamus (Pig-nuts),

<sup>q</sup> Plin. xxv. 4,  
§ 35.

Henbane,<sup>24</sup> and others.

Others get named by the admirable Qualities that have been observed in them, as :

<sup>r</sup> Heliotrope, that is *solsequium* (*soulcil*), which follows the Sun, for at Sunrise it opens, as he climbs it mounts, as he sinks it sinks, as he sets it closes ;

<sup>r</sup> Plin. ii. 41, §  
41 ; Ov. Met. iv.  
256-270.

<sup>s</sup> Adiantum, for it never retains any Moisture, although it grows near watery Places, and although one plunge it in Water for a very long time ;

<sup>s</sup> Plin. xxii. 21,  
§ 30.

<sup>t</sup> Hieracia,

<sup>t</sup> Plin. xx. 7,  
§ 26.

<sup>u</sup> Eryngion, and others.

<sup>u</sup> Plin. xxii. 7,  
§ 8.

Others from the Metamorphosis of Men and Women of similar Names, as :

<sup>v</sup> Daphne, that is Laurel, from Daphne ;

<sup>v</sup> Ov. Met. i.  
452-567.

<sup>w</sup> Myrrh, from Myrsine ;

<sup>w</sup> Ov. Met. x.

<sup>x</sup> Pitys (stone-pine), from Pitys ;

298-514.

<sup>y</sup> Cynara, that is Artichokes ;

<sup>x</sup> Lucian, Dial.  
Deor. 22.

<sup>z</sup> Narcissus,

<sup>y</sup> Athenaeus,

Saphran,<sup>25</sup>

70 A-C.  
<sup>z</sup> Ov. Met. iii.  
339-510.

<sup>a</sup> Smilax, and others.

<sup>a</sup> Plin. xvi. 35,  
§ 63.

Others are so called from their Likeness, as :

<sup>b</sup> Hippuris, that is Horse-tail, for it resembles the Tail of a Horse ;

<sup>b</sup> Plin. xxvi. 13,  
§ 83.

<sup>c</sup> Alopecuros, which is like the Tail of a Fox ;

<sup>c</sup> Plin. xxi. 17,

<sup>d</sup> Psyllion, which is like a Flea ;

§ 61.

<sup>e</sup> Delphinium (larkspur), like a Dolphin ;

<sup>d</sup> Plin. xxv. 11,  
§ 90.

<sup>f</sup> Bugloss, like an Ox-tongue ;

<sup>e</sup> Dioscor. iii. 84.

<sup>g</sup> Iris, like the Rainbow, in its Flowers ;

<sup>f</sup> Plin. xxv. 8,

§ 40.

<sup>g</sup> Plin. xxi. 7,  
§ 19.

<sup>21</sup> *Alyssum* (δ and λύσσα), Sumach, a remedy against madness in dogs (Plin. xxiv. 11, § 57).

<sup>22</sup> *Bechium* (βήχιον). "Tussim sedat bechion quae et tussilago dicitur" (Plin. xxvi. 6, § 16).

<sup>23</sup> *Nasturtium*. "Nomen accipit a

narium tormento" (Plin. xix. 8, § 44).

<sup>24</sup> *Henbane* is another name for *hyoscyamos*.

<sup>25</sup> For the loves of Crocus, who was turned into a saffron-flower, and Smilax, cf. Ov. Met. iv. 283.

<sup>h</sup> Plin. xxvii. 4,  
§ 8.  
<sup>i</sup> Plin. xxi. 16,  
§ 59.

<sup>j</sup> Plin. xviii. 3,  
§ 3.

<sup>h</sup> Myosota, like a Mouse's Ear ;

<sup>i</sup> Coronopus, like a Crow's foot, and others.

By reciprocal Denomination

The <sup>j</sup> Fabii are so called from Beans (*à fabis*),

The <sup>j</sup> Pisones from Peas (*à pisis*),

The <sup>j</sup> Lentuli from Lentils,

The <sup>j</sup> Ciceros from Chick-peas (*à ciceribus*).

And again from a higher Resemblance come the Names

Venus' Navel, Venus' Hair, Venus' Tub,<sup>26</sup>

Jupiter's Beard,<sup>27</sup> Jupiter's Eye (House-leek),

Mars' Blood,<sup>28</sup>

Mercury's Fingers, Hermodactyles,<sup>29</sup> and others.

Others again are named from their Form, as :

<sup>k</sup> Trefoil, which has three Leaves ;

<sup>l</sup> Pentaphyllon, which has five Leaves ;

<sup>m</sup> Serpolet, which creeps along the Earth ;

<sup>n</sup> Helxinè,

<sup>o</sup> Petasites (Coltsfoot),

<sup>p</sup> Myrobolans, which the Arabs call *been*, for they are like an Acorn and are oleaginous.

<sup>k</sup> Plin. xxi. 9,  
§ 30.  
<sup>l</sup> Plin. xxv. 9,  
§ 6a.  
<sup>m</sup> Plin. xx. 22,  
§ 90.  
<sup>n</sup> Plin. xxii. 17,  
§ 19.  
<sup>o</sup> Dioscor. iv.  
108.  
<sup>p</sup> Cf. ii. 14.

<sup>26</sup> *Venus' Navel* = *Omphalodes lini-folia*. *Venus' Hair* = *Adiantum Capillus Veneris*. *Venus' Tub*, or Venus' Basin (*Dipsacus sylvestris*), because the 'connate' leaves form a basin.

<sup>27</sup> *Jupiter's Beard* (*Anthyllis Barba Jovis*), from supposed resemblance to the massive beard of Jove as represented in sculpture. "Jovis barba, in opere topiario tonsilis et in rotunditatem spissa, argenteo folio" (Plin. xvi. 18, § 31).

<sup>28</sup> *Mars' Blood*. It has been suggested that this may be one of the dark varieties of Wallflower (*Cheiranthus*

*cheiri*), probably that known as 'bloody warrior'; or again, the *sanguinaria*, wild millet.

<sup>29</sup> *Mercury's Fingers*. There is *Hermodactylus legitimus, orientalis*, or *Colchicum album*, and *H. spurium, Colchicum commune, autumnale*, the lilac autumn Crocus (R.), or it might be Foxglove (*Digitalis purpurea*). Possibly plants deriving their names from Mercury are so called because they possess 'active' principles. (The last four notes are mainly due to the kindness of Mr. Acton, Fellow of St. John's Coll.)

## CHAPTER LI

### *Why it is called Pantagruelion, and of its admirable Virtues*

IN these Ways (always excepting the fabulous ones, for of Fable Heaven forbid that we should make Use in this most veritable History) the Her gets its Name Pantagruelion; for Pantagrue was the Inventor thereof I do not say as far as concerns the Plant, but as to a certain Use of it which is more abhorred and hated by Thieves, and is more oppose and hostile to them

Than is the Strangle-weed and Dodder to the Flax,

Than <sup>a</sup> Reeds to Ferns,

Than the Horse-tail to Mowers,

Than <sup>b</sup> Orobranchè to Chick-peas,

<sup>b</sup> Aegilops (Darnel) to Barley,

<sup>b</sup> Securidaca (*peleciton*) to Lentils,

<sup>b</sup> Antranium (*ateramon*) to Beans,

<sup>b</sup> Tares to Wheat,

<sup>c</sup> Ivy to Walls,

Than the yellow Water-lily and Nymphaea Heraclea to lecherous Monks,<sup>1</sup>

Than the Ferule and the Birch-twigs to the Scholars of Navarre College,<sup>2</sup>

<sup>d</sup> Than is the Cabbage to the Vine,

<sup>e</sup> Garlic to the Loadstone,

<sup>f</sup> Onions to the Sight,

<sup>g</sup> Fern-seed to Women with Child,

<sup>h</sup> Willow-seed <sup>g</sup> to vicious Nuns,

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<sup>1</sup> *Water-lily*, etc. Cf. iii. 31. Plin. Martial, x. 62, 10; xiv. 80. College xxv. 7, § 37; xxvi. 10, § 61. *Navarre*. Cf. ii. 16<sup>b</sup>; 18, n. 5.

<sup>2</sup> *Ferula* (Plin. xiii. 22) was used by <sup>g</sup> *ἰστέαι ὠλεστικαί* (Homer, Od. the Romans to punish schoolboys. Cf. 510).

<sup>1</sup> Plin. xvi. 10,  
§ 20; Plut. *Symp.*  
iii. 1, 14, 648 A.  
<sup>2</sup> Plin. viii. 27,  
§ 41.  
<sup>3</sup> Plin. xxiii. 7,  
§ 64 (130).

<sup>4</sup> Plin. xvii. 24,  
§ 37 (234).

<sup>5</sup> Ov. *Her.* ii.  
141.

<sup>6</sup> Virgil, *Aen.*  
xii. 602.  
<sup>7</sup> Ov. *Met.* xiv.  
698-742.

<sup>8</sup> Hor. *Epod.*  
vi. 13.  
<sup>9</sup> Ovid, *Met.* vi.  
5133.  
<sup>10</sup> Eur. *Hip.* 779.

<sup>11</sup> Ovid, *Ibis* 209.

- <sup>1</sup> The Yew-tree Shade to those that sleep under it,  
<sup>2</sup> Wolf's-bane to Panthers and Wolves,  
<sup>3</sup> The Smell of the Fig-tree to mad Bulls,  
Hemlock to Goslings,<sup>4</sup>  
Purslane to the Teeth,<sup>5</sup>  
<sup>1</sup> Oil to Trees.

For many of these Thieves have we seen by such Use end their  
Lives high and short,<sup>6</sup> after the manner of

- <sup>m</sup> Phyllis, Queen of the Thracians;  
Bonosus, Emperor of Rome;<sup>7</sup>  
<sup>n</sup> Amata, Wife of King Latinus;  
Of ° Iphis,  
Auctolia,<sup>8</sup>  
<sup>p</sup> Lycambes,  
<sup>q</sup> Arachne,  
<sup>r</sup> Phaedra,  
Leda,<sup>9</sup>  
<sup>s</sup> Achaeus, King of Lydia,

and others, who were aggrieved only at this, that, without being other-  
wise sick, by the Pantagruelion were obstructed the Passages out of  
which proceed witty Words and into which enter Tid-bits, stopped, I  
say, more balefully than could have been done by the dire Choking and  
the deadly Quinsy.

Others have we heard, at the Moment when Atropos was cutting the  
Thread of their Life, wofully complaining and lamenting that Panta-  
gruel held them by the Throat; but (bless my Soul!) it was not Panta-

<sup>4</sup> Pliny makes Nettles (x. 59, § 79) and Nyctegretum (xxi. 11, § 36) poisonous to goslings, but says nothing about hemlock in that connexion.

<sup>5</sup> Pliny (xx. 20, § 81) makes this plant good for teeth, Cabbage and Gum-plants (xx. 9, § 35; xxiv. 11, § 64) injurious to teeth.

<sup>6</sup> *haut et court*. Cf. iv. 6.

<sup>7</sup> Bonosus, 3d cent. A.D. Aurelian says of him that he was born to drink, not to live. He could remain sober though he drank a prodigious quantity, and he made foreign ambassadors drunk to get at their secrets. He hanged himself after being conquered by Probus,

when it was said: "There hangs a cask, not a man" (Vopisc. Bonosus, 14, 15).

<sup>8</sup> Auctolia, properly Autolyca or Anticlea, Euryclea in Homer, daughter of Autolycus and wife of Laertes. According to Eustathius, she hanged herself on hearing from Nauplius, the father of Palamedes, that her son Ulysses was dead. Homer represents her as dying on account of his long absence (*Od.* xi. 196).

<sup>9</sup> Leda. In F (the ed. of 1552) are found the names *Pheda* and *Leda*, but not in the earlier W. The presumption is that the insertion of *Leda* and the omission of *r* in *Phaedra* are printer's errors. Leda is not recorded to have hanged herself.

gruel a bit ; he was never an Executioner ;<sup>10</sup> it was Pantagruelion, doing duty as a Halter, and serving them for a Cravat. And they spoke improperly and in Solecism, unless one could find an Excuse for them by the Figure ' *synecdoche*, taking the Inventor for the Invention, as one takes Ceres for Bread and Bacchus for Wine. I swear to you here by the good Sayings which are within that Bottle there, which is cooling in this Tub, that the noble Pantagruel never took any one by the Throat, unless it were those who are negligent in preventing the coming  
" Thirst.

<sup>8</sup> Quintil. *Inst.*  
*Or.* viii. 6, 19-21.

<sup>9</sup> Cf. ii. 2.

In another way it was called Pantagruelion by Similitude ; for Pantagruel, when he was born into the World, was as tall as the Herb of which I speak to you, and his Measure was taken easily, seeing that he was born in the Time of Drought, when the said Herb is gathered, and when Icarus' Dog,<sup>11</sup> by the Baying he makes at the Sun, renders all the world Troglodytic, and constrains them to dwell in Caves and subterranean Places.

Also is it called Pantagruelion from its Virtues and Peculiarities. For, as Pantagruel has been the Idea and Pattern of all jovial Perfection (I believe none of you Gentlemen Tipplers has any Doubt on that Question) ; so also in Pantagruelion I recognise so many Virtues, so much Energy, so many Perfections and so many admirable Effects, that if it had been known in all its Worth when the Trees, as the <sup>v</sup> Prophet tells us, made Choice of a wooden King to reign and lord it over them, without Doubt it would have carried off the Majority of their Votes and Suffrages.

<sup>v</sup> Judges ix. 8-15.

Shall I say more ? If <sup>w</sup> Oxylus, Son of Oreius, had begotten it on his Sister Hamadryas he would have taken more Delight in the Worth of this alone than in all his eight Children together, so renowned by our Mythologists, who have given their Names to be remembered for ever.

<sup>w</sup> Athenæus, iii.  
c. 14, 78 B.

The eldest was a Daughter named Vine,  
The next born, a Son named Fig-tree,  
The next Walnut-tree,  
Another Oak-tree,

<sup>10</sup> Fr. *rouart*, one who breaks men on the wheel. This is a very delicate and politic piece of expostulation against the hangings and burnings of Protestants which went on under Francis and Henry II. It was dangerous ground, and I think the effect of it is increased by the almost eloquent exposition of the good uses to which hemp could be put. This

passage may be compared with the sly stroke in iii. 29 on the occupation of the Theologians.

<sup>11</sup> *Icarus*, son of Oebalus, king of Sparta, and father of Erigone and Penelope. He was placed in the heavens as the constellation *Boötes*, *Erigone* as *Virgo*, and their dog *Maera* as *Canis Major* (*Sirius*). Tibull. iv. 1, 10.

Another Cornel-tree,  
 Another Fenabregue<sup>13</sup> (Mountain-ash?),  
 Another Poplar.

The last was called Elm-tree, and was a great Surgeon<sup>13</sup> in his Time.

I forbear to tell you how the Juice of it, expressed and dropped into the Ears, kills every kind of Worm, which may have been engendered there by Putrefaction, and every other Animal that may have entered therein.

If you put some of the Juice thereof in a Bucket of Water, instantly you will see the Water thickened, as if it were Curds, so great is its Power; and the Water thus curdled is an immediate Remedy for Horses with the Colic and such as are broken-winded.<sup>14</sup>

The Root of it, boiled in Water, mollifies shrunk Sinews, contracted Joints, scirrhus Podagra and knotty Gout.

If you wish promptly to heal a Burn by Fire, or a Scald by Water, apply to it Pantagruelion raw; that is to say, just as it comes out of the Earth, without any Preparation or Composition about it, and take pains to change it as soon as you see it drying on the Hurt.<sup>15</sup>

Without this our Kitchens would be disgraceful, our Tables detestable, although covered with all kinds of exquisite Meats; our Beds without Delights (Straining-cords), although sumptuous in Gold, Silver, Amber, Ivory and Porphyry.

Without it the Millers would not carry Corn to the Mill, nor bring back Flour.

Without it how could the Pleadings of the Advocates be brought to the Court for hearing?

Without it how could the Plaster be carried to the Workshop?

Without it how could Water be drawn from the Well?

<sup>13</sup> Fenabregue is an unknown tree. Duchat claims to have found it as the name of an ash in Languedoc. In Athenaeus all the other trees correspond to those put down here, and Fenabregue represents *μωπέα*, Mulberry. *μωπέα*, however, is the correction of Meineke, the old reading being *ὀπέα*, which Rabelais probably took to be mountain-ash.

<sup>13</sup> *great Surgeon*. Cf. Plin. xxiv. 8, § 33: "Ulmi et folia et cortex et rami vim habent spissandi et vulnera contrahendi."

<sup>14</sup> Fr. *tirer des flancs* = Lat. *ilia ducere*.

Hor. *Epp.* i. 1, 9. Plin. *N.H.* xxvi. 6, § 15: "Verbascum . . . jumentis non tussientibus modo sed ilia quoque trahentibus auxiliatur potu."

<sup>15</sup> Plin. *N.H.* xx. 23, § 97: "Sucus ex eo [cannabis semine] vermiculos aurium et quodcumque animal intraverit eicit sed cum dolore capitis, tantaque vis ei est ut aquae infusus coagulare eam dicatur; et ideo jumentorum alvo succurrit potus in aqua. Radix articulos contractos emollit in aqua cocta, item podagras et similis impetus; ambustis cruda inlinitur sed saepius mutatur prius quamarescat."

Without it what would become of Notaries, Copyists, Secretaries and Writers?

Would not the Toll-rates and Rent-rolls perish?

Would not the noble Art of Printing be lost?

Of what would Scenes<sup>16</sup> be made?

How would the Bells be rung?

With this the Isiacs<sup>17</sup> are adorned, the Pastophores clad, and all Mankind covered in the first Position.<sup>18</sup>

All the lanific Trees of the Chinese, the Cotton-trees of Tylos in the Persian Sea, the Cyna-trees of the Arabs, the Vines of Malta, do not clothe so many Persons as does this one single Plant.<sup>19</sup>

It shelters our Armies against the Cold and the Rain, certainly much more conveniently than formerly did Tents of Skin.

It screens our Theatres and Amphitheatres against the Heat.

It surrounds the Woods and Copses for the Pleasure of the Hunters.

It is let down into both fresh and Sea Water, for the Profit of the Fishermen.

By it are put in Form and Use, Boots, Buskins, High-lows, Spatter-dashes, Brodskins, Shoes, Pumps, Slippers, Clouted Shoon.

By it Bows are strung, Arbalests bended, and Slings made.

And, as if it were a holy Plant, of the nature of Vervain,<sup>20</sup> and revered by the Manes and Lemures, the Bodies of Men when dead are never buried without it.

I will say more. By means of this Herb, the invisible Substances are

<sup>16</sup> Fr. *chassis*. I have adopted the suggestion of Littré. *Chassis* appears to mean the frame in which anything is fastened, such as a window, or stretched, such as a cloth, and thence anything consisting of a rough canvas on a frame. In the present passage it would refer to the hemp-made canvas rather than the frame. ? Lat. *cassis*, a net. In iv. 30, Lent's *veins* are said to be like a *chassis*.

<sup>17</sup> ὅτε φιλοσόφους πυγωνοφορεῖν . . . ποιοῦσιν, ὅτε Ἰσιακοὺς αἱ λυσοτολῆαι (Plut. *Is. et Osir.*) Cf. i. Prol. n. 5.

<sup>18</sup> en première position, i.e. lying down, covered with sheets.

<sup>19</sup> Plin. *N.H.* xii. 4, § 5: "Lanigeras Serum [arbores] narravimus." *Ibid.* xii. 10, § 21: "Ejusdem insulae [Tylos] excelsiore suggestu lanigeræ arbores alio modo quam

Serum. . . Ferunt mali cotonei amplitudine cucurbitas quæ maturitate ruptæ ostendunt lanuginis pilas ex quibus vestis pretioso linteo faciunt." § 22: "Arabiae autem arbores ex quibus vestis faciant *cynas* vocari [tradit] folio palmarum simili. Sic Indos suæ arbores vestiunt."

*Vines of Malta* must be cotton-trees. *Vestes Melitenses* are mentioned by Cicero, *Verr.* II. ii. 72, § 176; iv. 46, § 103; and Diodor. v. 12. These were manufactured from cotton, which is still the staple production of the island. Maltese cotton is mentioned ii. 7, n. 6.

<sup>20</sup> *Vervain* (Lat. *verbena*), a kind of holy twigs or branches, such as myrtle, laurel, etc., which were carried or worn by the Roman Fetials, etc., on solemn or festive occasions. For most of this cf. Plin. xix. §§ 2-6.

visibly stopped, taken, detained, and, as it were, put in Prison. By their Capture and Arrest huge and heavy Mill-stones are nimbly whirled round, to the notable Profit of human Life ; and I marvel how the Invention of such a Practice has been hidden for so many Centuries from the ancient Philosophers, considering the inestimable Utility which proceeds from it, and the intolerable Labour that without its Aid they underwent in their Mills.<sup>21</sup>

By its means, in the Retention of the Waves of Air,<sup>22</sup> the huge Transports, the roomy Thalameges (Yachts), the mighty Galleons, Ships with a Crew of a thousand or ten thousand Men, are launched from their Stations, and propelled at the Discretion of their Commanders.

By Help thereof have now come to us, and we to them, Nations which Nature seemed to keep hidden away, inaccessible and unknown ; a Feat which the Birds could not accomplish, however light they may have been on the Wing, and whatever Power of swimming in the Air may have been given them by Nature :

Taprobane hath seen Lapland ;

Java hath seen the Rhipaeian mountains ;

Phebol<sup>23</sup> shall see Thelema ;

The Icelanders and Greenlanders shall drink of the Euphrates ;

By it Boreas hath seen the Mansions of Auster ;

Eurus hath visited Zephyrus ;

In such sort that the celestial Intelligences, the Gods of the Sea as well as of the Earth, have all been afeared, seeing, by the Use of this blessed Herb Pantagrueion, the Arctic Peoples, in full sight of the Antartics, clear the Atlantic Sea, pass the two Tropics, toss under the Torrid Zone, measure the whole Length of the Zodiac, disport themselves under the Aequinoctial Line, have both the Poles in view on the Level of their Horizon.

The Olympic Gods in similar Affright have said : "Pantagrueion hath put us upon new and painful Thought, more than ever did the Aloïdes,<sup>24</sup> by the Use and Virtues of his Herb. He will shortly be married ; by his Wife will he have Children. It is not in our Power to prevent this Destiny, for it hath passed through the Hands and Spindles of the Fatal Sisters, Daughters of Necessity. By his Children, perhaps, will be

<sup>21</sup> *Mills*. Urquhart has a curious mistake here, taking *pistrinas* (*pistrinum*) for *pristines*.

<sup>22</sup> Much of what follows is taken from Pliny, xix. § 1, with some alterations, particularly in that Pliny puts it down to the operation of flax (*linum*), whereas

Rabelais assigns it to hemp or Pantagrueion.

<sup>23</sup> *Phebol*. ἡ Φεβὼλ καλουμένη παρὰ τὸν Ἀράβικόν κειμένη κόλπον (*Arist. de Mundo*, c. 3).

<sup>24</sup> *Aloïdes*, Otus and Ephialtes. Cf. iii. 3, n. 23.

discovered an Herb of like Potency, by means of which Mankind will be able to visit the Sources of the Hail, the Flood-gates of the Rain, and the Workshops of the Thunderbolts. They will be able to invade the Regions of the Moon, to enter the Territory of the Celestial Signs, and there take up their Abode, some at the Golden Eagle, others at the Ram, others at the Crown, others at the Harp, and others at the Silver Lion ; they will be able to sit at Table with us and to take our Goddesses to Wife, the only means whereby they can be deified."

At last they referred the Means of obviating this Danger to a Deliberation of the Council.

## CHAPTER LII

### *How a certain Kind of Pantagruelion cannot be consumed by Fire*

WHAT I have already told you is great and wonderful ; but if you would venture to believe in another divine Power of this sacred Pantagruelion, I would tell it you.

Believe it or not, to me it is all one ; it is enough for me to have told you the Truth ; the Truth I will tell you. But in order to enter in thereat, for it is <sup>a</sup> rugged and difficult of Access, I ask this of you :

If in this Bottle I had put two Pints (cotylae) of Wine and one of Water, thoroughly well mixed up together, how should you unmix them ? How should you separate them, so as to give me back the Water by itself without the Wine, and the Wine without the Water, in the same Measure as I had put them therein ? Or to put it in another way, if your Carriers and Bargemen bringing for the Provision of your Houses a certain Number of Tuns, Pipes and Puncheons of the Wines of <sup>b</sup> Grave, Orleans, Beaune or Mirevaux,<sup>1</sup> had broached and drunk half of them, filling up the rest with Water, as do the Limosins by Sabotsful, as they are carting the Wines of Argenton and Sangaultier, how would you take out the Water clean and entirely from there ? How would you purify the Wines ?

I understand you well ; you speak to me of a Funnel of Ivy.<sup>2</sup> That is written, it is true, and vouched for by a thousand Experiments ; you knew it already, but those who did not know it and never saw it would not believe it possible.

To proceed. If we were living in the time of <sup>c</sup> Sylla, Marius, Caesar

<sup>a</sup> Plin. vii. 54,  
§ 55; Plutarch,  
Caes. 68.

<sup>1</sup> *Mirevaux* (ii. 5, iv. 43), a town in  
bas Languedoc, about 2½ hours from  
Montpellier, celebrated for its wine.

<sup>2</sup> Plin. *N.H.* xvi. 35, § 63: "Hederae

mira proditur natura ad experienda vina,  
si vas fiat e ligno ejus, vina transfluere  
et remanere aquam si qua fuerit mixta."  
Cf. i. 24, n. 11.

who used to burn the dead Bodies of their Relations and Lords, as you wished to drink the Ashes of your Wives or Fathers in an Infusion of some good white Wine, as did <sup>d</sup> Artemisia the Ashes of Mausolus her Husband, or if you wished to preserve them entirely by themselves some Urn or Reliquary, how would you save those Ashes apart, as separated from the Ashes of the burnt Pile and the funeral Fire Answer. By my Figgins,<sup>3</sup> you would be rarely embarrassed.

Now I disembarass you, and tell you that you should take of the celestial Pantagrulion <sup>4</sup> as much as would be needful to cover the Box of the Departed, and, having well and carefully wrapped the said Box within, bound it and sewed it up with the same Material, throw it into the Fire, as great and blazing as you wish. The Fire through the Pantagrulion will burn and reduce to Ashes the Body and the Bones, but the Pantagrulion will not only be neither consumed nor burned, nor lose a single Atom of the Ashes enclosed within, nor receive a single Atom of the Ashes of the burning Pile, but will at last be taken out of the Fire, fairer, whiter and cleaner than it was when you threw it in. For this reason it is called *asbestos*. You will find plenty of it in Carpasia <sup>5</sup> and in the Latitude of Syene <sup>6</sup> at a cheap Rate.

A rare Thing it is, and a marvellous! The Fire, which devours everything, spoils and consumes everything, cleanses, purifies and whitens only this Carpasian asbestin Pantagrulion.

If you mistrust this and demand Confirmation and the usual Sign like Jews and Unbelievers, take a fresh Egg and wrap it round with this divine Pantagrulion. Thus wrapped up, put it in a Brasier, large and hot as you like; leave it there as long as you like. At last you will take out the Egg roasted, hard and burnt, without Alteration.

<sup>3</sup> Fr. *Figue*, for *fei*.

<sup>4</sup> This account of *asbestos* is taken generally from Pliny, xix. 1, and Plutarch, *de defect. Orac.* c. 43 (434 A).

<sup>5</sup> *Carpasium* (cf. v. 41) is a town in Cyprus (Plin. *N.H.* v. 31, § 35). *λίθος Καρπάσιος*, of which an unconsumable wick of a lamp was made, is mentioned in Pausanias, i. 26, § 7.

<sup>6</sup> *Syene* (Assouan), on the confines of Ethiopia (Pausanias, viii. 38, § 6). The reading *διὰ Σηήνης* must be correct. It was believed by the ancient geographers that the latitude of Assouan (24° 5' 23") was immediately under the tropic, and that on the day of the summer solstice a

vertical staff cast no shadow there (Pl. *N.H.* ii. 73, § 75). So *sous le climat* (Σηήνης) would mean simply in the latitude of Syene or on the parallel running through Syene. As a geographical term the French word *climat* means that part of the earth lying between two parallels of latitude. Cf. *climat διὰ Πώμης*, ii. 1. Martianus Capella (cf. iv. 27, n. 1) makes eight *climata*: Diameroes, Dasyenes, Dialexandrias, Diarrhodu, Diarrhodes, Diabellespontu, Diaborysthen, Diarrhiphaeon, viii. 876-7.

*calida medius mihi [Pompeio] cognitus ex Aegypto atque umbras nusquam sectante Syene* Lucan, ii. 586.

Change or Over-heating of the sacred Pantagruelion. For less than fifty thousand Bordeaux Crowns,<sup>7</sup> reduced to the twelfth part of a Mite,<sup>8</sup> you may make the Experiment.

Do not bring forward here as a Paragon the Salamander.<sup>9</sup> 'Tis a Mistake. I confess indeed that a little Fire of Straw refreshes and rejoices it; but I assure you that in a great Furnace it is, like every other Animal, suffocated and destroyed. We have seen the Experiment of it; Galen<sup>10</sup> has long ago confirmed and demonstrated it *Lib. iii. De temperamentis*, and Dioscorides maintains this Doctrine *Lib. ii.*

And here do not instance the <sup>e</sup> Feather-alum, nor the wooden <sup>f</sup> Tower in the Piraeus which L. Sylla could never get set on Fire, because Archelaus, Governor of the Town for King Mithradates, had plastered it all over with Alum.

Do not compare me here that Tree which Alexander Cornelius called *cone*, asserting that it was like the Oak that bears the Mistletoe, and cannot be consumed or damaged either by Water or Fire, any more than the Mistletoe of the Oak, and that of this Wood had been fashioned and built the world-renowned Ship Argo.<sup>11</sup> Search for some one to believe it.<sup>12</sup> I decline.

Neither parallel with it (however wonderful it may be) that kind of Tree, which you see among the Mountains of Briançon and Ambrun,<sup>13</sup> which with its Root furnishes us the good Agaric,<sup>14</sup> and from its Trunk gives us Resin so excellent that Galen dares to make it equal to the Turpentine; on its delicate Leaves it retains that fine heavenly Honey, which is called *Manna*, which, gummy and oily though it be, is still indestructible by Fire. It is called <sup>g</sup> *larix* in Greek and Latin; the people of the Alps call it *melse*,<sup>15</sup> the Antenorides<sup>16</sup> and Venetians

<sup>e</sup> Pliny, xxxv.  
15, § 52 (186).  
<sup>f</sup> Aul. Gell. xv.  
1, §§ 4-7.

<sup>g</sup> Plin. xvi. 10,  
§ 29.

<sup>7</sup> *Bordeaux crown* = 3 francs of 15 sous.

<sup>8</sup> Fr. *Pithe*, the smallest possible coin;  $\frac{1}{2}$  of a denier, so called from Poitiers, where they were coined.

<sup>9</sup> *Salamander*. "Huic tantus rigor ut ignem tactu extinguat non alio modo quam glacies" (Plin. x. 67, § 86).

<sup>10</sup> Galen only says *σαλαμάνδρας καυθελοςης* and wants *σαλαμάνδρας κεκαυμένης σπόδον*.

<sup>11</sup> "Alexander Cornelius arborem *conam* appellavit, ex qua facta esset Argo, similem robori viscum ferenti, quae nec aqua nec igni possit corrumpi, sicuti nec viscum,

nulli alii cognitam, quod equidem sciam" (Plin. N.H. xiii. 22, § 39).

<sup>12</sup> "Quaere peregrinum" *vicinia rauca reclamat*. Hor. *Epp.* i. 17, 62.

<sup>13</sup> *Briançon* and *Ambrun*, fortresses in Dauphiné.

<sup>14</sup> "Galliarum glandiferae maxime arbores *agaricum* ferunt. Est autem fungus candidus, odoratus, antidotis efficax, in summis arboribus nascens, nocte relucens" (Plin. xvi. 8, § 13).

<sup>15</sup> The modern French for Larch is *mélse*, formerly *melesse*.

<sup>16</sup> The *Antenoridae* are the people of Padua, founded by Antenor the Trojan.

*larège*, from which *Larignum* got its Name, the Castle in Piedmont which baffled Julius Caesar on his Return from the Gauls.

Julius Caesar had issued<sup>17</sup> Orders to all the Peasants and Inhabitants of the Alps and Piedmont, that they were to carry Victuals and Provisions to the Stations which were prepared on the military Road for his Army as they passed out. To this Order they were all obedient, excepting those who were within Larigno, who, trusting to the natural Strength of the Place, refused their Contribution.

To chastise them for this Refusal, he caused his Army to march straight towards the Place. Before the Gate of the Castle was a Tower, built up of huge Beams of *Larix*, laid one on the other alternately, like a Pile of Wood, continuing to such a Height that from the Machicolations they could, with Stones and Levers, easily beat off such as should approach. When Caesar heard that those within had no other Defences save Stones and Bars, and that they could scarcely hurl them so far as the Approaches, he commanded his Soldiers to throw round the Castle a number of Faggots, and set Fire to them; which was incontinently done.

When the Fire was put to the Faggots, the Flame was so great and so high, that it covered the whole Castle, so that they thought that soon the Tower would be burnt and demolished; but when the Flame subsided and the Faggots were consumed, the Tower appeared, whole and sound, without being in anything damaged; considering which, Caesar commanded that, beyond the Distance of Stone-cast, they should make a Circuit<sup>18</sup> of Ditches and Trenches.<sup>19</sup>

Then the Larignans surrendered on Terms, and by their Account Caesar learned the wonderful Nature of this Wood, which of itself produces neither Fire, Flame nor Fuel (coal), and would be worthy in respect of this Quality to be put in the rank of true Pantagruelion (and the more so, inasmuch as Pantagruel directed that of this Wood should be made all the Doors, Gates, Windows, Gutters, Eaves, and Roofing of Thelema; in like manner with this Wood he caused to be covered the Sterns, Stems, Cook-rooms, Decks, Courses<sup>20</sup> and Bends<sup>21</sup> of his Caracks,<sup>22</sup> Ships, Gallies, Galleons, Brigantines, Foists<sup>23</sup> and other

<sup>17</sup> Caesar had issued, etc. This story is told by Vitruvius, ii. 9, § 15.

<sup>18</sup> Fr. *seine*.

<sup>19</sup> Fr. *bouchus*.

<sup>20</sup> Fr. *Coursies*, the passage-planks (1½ ft. broad), from stem to stern, between the rowers of a galley.

<sup>21</sup> Fr. *rambades*.

<sup>22</sup> *Carack*, a ship of 2000 tons burden. Cf. i. 16.

<sup>23</sup> *Foists*, Fr. *Fustes*, small vessels used in the Mediterranean, carrying lateen sails and oars.

Vessels of his Arsenal of Thalassa); were it not that the Larix in a great Furnace of Fire proceeding from other kinds of Wood is at last consumed and destroyed, as are the Stones in a Lime-kiln; whereas asbestin Pantagruelion is rather renovated and cleansed by the Fire than consumed or changed. Wherefore,

Indians, Sabaeans, Arabs, cease  
To vaunt your Ebony, Incense, Myrrh;<sup>24</sup>  
Come here, acknowledge our Worth,  
Come, take some Seed from our Herb;

Then if with you it grow, give Thanks,  
A million Thanks to Heaven above,  
And swear the Realm of France is blest  
In which grows Pantagruelion.

END OF THE THIRD BOOK  
OF THE HEROIC DEEDS AND SAYINGS  
OF THE GOOD PANTAGRUEL

<sup>24</sup> *Divisae arboribus patriae; sola India nigrum  
Fert ebenum; solis est turea virga Sabacia.  
Virg. Georg. ii. 116-7.*

*"Myrrha multis in locis Arabiae gignitur"*  
(Plin. xii. 15, § 33).

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## FIRST BOOK

THE VERY HORRIFIC LIFE OF THE GREAT GARGANTUA,  
FATHER OF PANTAGRUEL, FORMERLY COMPOSED  
BY MASTER ALCOFRIBAS, ABTRACTOR OF QUINTESSENCE

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END OF VOL. I



## ADDENDA ET CORRIGENDA

*N.B.*—(M-L.) is used to refer to the notes of M. Marty-Laveaux.

- P. 8, line 3. Add note: "Accessit huic patellae (juxta tritum populi sermone proverbium) dignum operculum" (St. Jerome, *Epist. ad Chromatium*, etc.) Cf. p. 73, n. 1.
- P. 28, n. 31. For 43, 44 read 44, 45.
- P. 84, n. 1. Add: This is an anagram of Phrançoys Rabelais (M-L.)
- P. 121. For note 18 substitute: Imitated from *Les dits de Marcoul et Salomon*, a dialogue in Old French verse, edited in the 12th century. The following is a specimen:
- Qui sages homme sera  
 La trop ne parlera  
*Ce dist Salomon.*

Qui la mot ne dira  
 Grant noise ne fera  
*Malcol li respond.*  
*Proverbes Français, p. ix. (M-L.)*
- P. 137, n. 5. Read: *Boat of St. Benêt* = the tun of St. Benêt at Bologna (iv. 16, v. 47).
- P. 140, n. 1. Add: Cf. Plut. *Mor.* 88 E: *ὡς γὰρ ὁ καυκίας τὰ νέφη, καὶ ὁ φαῦλος βίος ἐφ' ἐαυτὸν ἔχει τὰς λαοφύλας.*
- P. 165, line 12. Add note: Cf. Livy, x. 28, § 4: "Prima eorum [Gallorum] proelia plus quam virorum, postrema minus quam feminarum esse."
- P. 202. To note 9 add: A new cardinal was thus sworn: "Accipe galerum rubrum . . . per quod designatur quod usque ad mortem et sanguinis effusionem *inclusivè*, pro exaltatione sanctae fidei . . . te intrepidum exhibere debeas" (Pascal, *Dictre. de la liturgie catholique*, s.v. 'chapeau'). (M-L.)
- P. 212, n. 21. For v. 46 read *Pant. Prag.* 5.  
 „ For *poulaine* read *poulaines*.
- P. 251, n. 7. For iii. 48 read iii. 47.
- P. 252, n. 11. For ii. 15 read iii. 15.
- P. 259, n. 4. For iii. 5 read iii. 4.
- P. 262, line 15. Add note: *Handsel-getting*, Fr. *agwillanneuf* = *au gey l'an neuf*, referring to the cry when the Druids went to cut the mistletoe (*Gui sacré*). Cf. *Proverbes Français*, vol. i. p. 3.
- P. 263, line 14. For "a Shake-down" read "the Hornpipe."
- P. 269, line 11. For "*despicando grenouillibus* (in Despite of the Frogs)" read "*despicando grenoillibus*."
- P. 445, line 9. For "Answers would be no Answers" read "Repose would be no Repose."
- P. 513, line 32, "as the Mirror," etc. Add marginal note: Plut. *Conj. Praec.* 14 (139 F.) (M-L.)
- P. 516, n. 8. For *Etymolog.* lix. read *Etymolog.* lib. ix. 44.
- P. 556, line 7. For "Albert" read "Alber."
- „ note 2. For "Albert" read "Alberic."
- P. 563, line 15. For "Albert" read "Alber."

*Printed by R. & R. CLARK, Edinburgh.*



